STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"TODAY, DIVINE POWERS REINFORCE THE SOULS WHO ARE SPREADING THE CAUSE OF GOD!"

Abdul-Baha's Message to the Bahais throughout the world, delivered at the Tomb of BAHA'O'LLAH, *December 25, 1913.*

IT is part of the Divine Wisdom that I should keep silent for a time! All that was required of me, that is, to raise my voice in the churches, synagogues, conventions, and meetings,* calling the attention of the people to the Kingdom of God and the appearance of BAHA'O'LLAH—praise be to God! through the confirmation of the Blessed Perfection—is accomplished. Now it is the turn of the believers of God. Now I am ever expecting to hear the sweet voice of the friends raised and the watchword, "*Ya-Bahă-el-*ABHA!" reaching the ear of the heart and spirit.

Those souls who have become subservient to the will of God as manifested in the life and teachings of BAHA'O'LLAH must know of a certainty that they attract unto themselves heavenly confirmation and assistance. Now, existence upon the Sacred Threshold is the magnet whereby aid is attracted. The more the believers humble themselves at the Divine Threshold, the more powerful and universal will be the descent of the Holy Spirit of new dedication upon them. The more they strive to teach souls the greater will be their power of santification and attraction.

Today divine powers reinforce the souls who are spreading the Cause of God. Whoever walks upon this highway is confirmed; those who appear now as dried plants will be changed into fruitful trees. God's blessing will rest upon all who enlist in the service. They are the flowers of the garden of ABHA—they must breathe forth their fragrance! . . . They are the trees planted by the sacred hand of BAHA'O'LLAH in the orchard of the Kingdom. He hath watered you with the rivers of His knowledge and hath protected you from winds and storms.

I hope that each one of you may become a tree laden with delicious fruits for the healing of the nations!

* In Europe and America.

A GLIMPSE OF ABDUL-BAHA ON MOUNT CARMEL

By M. M. HOLBACH in *The Christian Commonwealth.*

I WRITE this by a window that looks across an orange garden to the slopes of Mount Carmel, which rises almost abruptly beyond the red-roofed houses of the German colony. The "Mount of God" is but a hill in comparison with the mighty Alps, yet how great is its fascination, how beautiful it appears now in the moonlight! From time immemorial it has been the home of the prophets. It is here that Abdul-Baha dwells today, and the simple Germans who left their native land to await "the second coming" of their Lord upon this mountain, are his neighbors! In my ears is the sound of the sea, for the blue Mediterranean laps the shores of Carmel, and across the bay Akka gleams white in the moonlight. "The greatest Prison" it was called when BAHA'O'LLAH dwelt there, a prisoner in a penal city. But a blessing surely rests upon it now, for the sun seems ever to shine there when the sea and the sky are grey. The soil upon which its houses are built has been many times soaked

in blood. Christian and Saracen massacred one another there in turn. Many prisoners have languished there since Napoleon's pride was humbled by his failure to take "the petty town" which yet he designated "the key to the East."

Since his return from Egypt, five weeks ago, Abdul-Baha has more than once visited Akka and remained some time, visiting old friends who knew him in the days of his imprisonment. During one of his visits there he sent for the American Bahais who are making a pilgrimage to the Holy Land, that with him they might visit the Tomb of BAHA'O'LLAH. Another day the Persian pilgrims were sent for, of whom a contingent have now returned to their native land. They left yesterday, on their long journey to Hamadan, the old capital of Persia, proceeding first by train to Damascus, thence to Aleppo, and from there by carriage and on horseback, the journey occupying three weeks. All those who have left are Jews!

It was my privilege to be present at two farewell gatherings given in their honor, which I shall never forget. At the first the men assembled at the Tomb of the Bab, which occupies a commanding position on the slope of Mount Carmel, and is a striking object from my window soon after dawn, when the rays of the rising sun illumine it. The tomb is surrounded by a garden on a terrace on the mountain side, and the building has several chambers. In the largest of these about fifty to sixty Bahais were assembled on the occasion to which I refer—Jews, Zoroastrians, Mohammedans, and Christians—to listen to an address by Abdul-Baha. While he was speaking tea was served by the giver of the feast. Then all proceeded to an inner chamber, which in turn led to the tomb proper, and here the Tablets were chanted by one of the pilgrims, a very learned mullah and great orator. The reverence of the Oriental Bahais for Abdul-Baha must be witnessed to be understood. When he came down the mountain side clad in his flowing robe and white turban, and followed by his disciples from far and near, the scene was truly Biblical.

Haifa, January 8, 1914.

THE FEAST OF NAUROOZ: MARCH TWENTY-FIRST

THE BAHAI NEW YEAR'S DAY

A talk given by Abdul-Baha, Friday evening, March 21, 1913, at 14 rue Greuze, Paris

Mons. Hippolyte Dreyfus-Barney interpreting

I AM extremely glad to see you on this Naurooz occasion. This day is considered holy by the Persians. . . . . From time immemorial this day has been consecrated for in this there is a symbol.

At this moment the sun appears at the meridian and the day and night are equal. Until today the North Pole has been in darkness. Today the sun appears on the horizon of the North Pole. Today the sun rises and sets at the equator and the two hemispheres are equally illumined. This sacred day, when the sun illumines equally the whole earth, is called the equinox, and the equinox is the symbol of the Manifestation of God. The Sun of Truth rises on the horizon of Divine Mercy and sends forth its rays. This day is consecrated to commemorate it. It is the beginning of spring. When the sun appears at the equinox, it causes a movement in all living things. The mineral world is set in motion, plants begin to shoot, the desert is changed into a prairie, trees bud and every living thing responds, including the bodies of animals and men.

The rising of the sun at the equinox is the symbol of life, and likewise it is the symbol of the Divine Manifestations of God, for the rising of the Sun of Truth in the Heaven of Divine Bounty established the signal of Life for the world. The human reality begins to live, our thoughts are transformed and our intelligence is quickened. The Sun of Truth bestows Eternal Life, just as the solar sun is the cause of terrestrial life.

The day of the appearance of God's Manifestations on earth must be a sacred day when man must commemorate God in prayer and praise. Among the ancient Persians this day was looked upon as the holy day of the year and on it hospitals and charitable institutions were founded. Collections for the poor are made on this day and every effort is put forth so that it may not be allowed to pass without leaving some divine traces. Throughout Persia one sees the historical traces of this sacred day by the many good works that have commemorated it.

* * *

I am spending this New Year's day in Paris. I hope for considerable results from this fact.

I hope that a powerful influence may remain in your hearts, signs of eternal joy and happiness that will illumine the lights of the Kingdom in this city. May the breezes of the Holy Spirit breathe upon you that your intelligence may progress and your souls be joyful in God. Thus will you become real and eternal beings, shining in the Divine Kingdom.

"DO NOT UNLOOSE YOUR TONGUES SAVE FOR CONVEYING THE MESSAGE!"

From a Tablet revealed by Abdul-Baha

NOW you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution, and expend day and night in the promotion of the Religion of God. *Do not unloose your tongues save for conveying the Message!* Do not behold save the Kingdom of ABHA! Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme Horizon. Do ye not search for any other delicacy save the Heavenly Food, and do ye not hope for any other sweetness save the love of the Beauty of ABHA.

Praise be to God, that the Standard of Victory is unfurled over that region, and the fame of The Covenant has reached the ear of every wise and intelligent person.

Spiritual means are prepared. The Merciful Table is spread and the Banquet and the Feast of the LORD is inexhaustible. Now is the time of attraction and ecstasy!—so that region may become wholly illumined and that worthless dust be changed into fragrant musk.

I declare by the Blessed Perfection [BAHA'O'LLAH]—May my life be a sacrifice to His believers—that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the veils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious LORD sung!

SHOW YE AN EFFORT! WORK UNCEASINGLY! LABOR DILIGENTLY;—so that the Everlasting Bounty be realized, Eternal Life be destined, and the nostrils be perfumed with the Holy Fragrances!

"TRAVEL AND SPREAD FAR AND WIDE THE TEACHINGS OF GOD!"

ABDUL-BAHA'S INSTRUCTIONS TO BAHAI TEACHERS

"Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audiences."

Words of Abdul-Baha to Mrs. Stannard before her departure for India.

CONSECRATE all thy time to the service of the Kingdom of God and the propagation of its principles. Let thine own supreme concern be the promotion of the Word of God. Thou wilt ever be surrounded by the invisible angels of Confirmations and they will always come to thy assistance. Whenever thou dost enter a meeting, raise thy voice and say:

"O ye believers of God! This day is the day of your attraction! This day is the day in which you must diffuse the Fragrances of God! This day is the day that you must unfurl the Banner of the Kingdom of ABHA! *This day is the day of Peace and Concord! This day is the day of the proclamation of the oneness of the world of humanity! This day is the day of forgiveness and leniency! This day is the day of Truth and righteousness! This day is the day of conciliation and beatitude! This day is the day of awakening and enkindlement! Waste not your precious time in fault-finding and back-biting. Polish the surface of the mirrors of your hearts from the dross of human frailties. If you live according to the standard of other communities, then what difference does there exist between you and them?* BAHA'O'LLAH *has summoned you to such a lofty summit the very thought of which is too dazzling a prospect! He has not chosen you to be satisfied with water and clay!"*

Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audiences into the congregations of the elect and set aglow in their hearts the

fire of the Love of God. Exalt thy ambition! Universalize thy ideals! Spread thy wings of compassion over all the regions of the globe. If some people come to thee alone complaining against each other, don't listen to them, don't let them breathe the faults of others in thy presence. Tell them: "I have not come here to engage my time with these things. I am not a judge. *I have come to summon the people to the Kingdom of* ABHA, *to call you to unity and accord, to raise the dead, make mindful those who are unaware, awaken those who are asleep, breathe new life into the mouldering bones and sound the trumpet of resurrection!* Friends! It it high time for you to throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. Your time is too costly to be expended on these trifling events. You are made in the image and likeness of God. Your birthright is more valuable than all the treasures of the empires. Arise with heart and soul and let not these golden days slip by without results! This day is the day of the splendors of the Sun of Reality! This day is the day of the Lord of the Kingdom! This day is the day of the fulfillment of glorious promises! This day is the day of joy and fragrance!"

Petty bickerings and jealousies make one lose all the traces of spirituality, ex-communicate a person from the divine company of the worthy ones, submerge one in the sea of phantasms, suffer one to become cold and pessimistic and throw him headlong into the depths of despair and hopelessness! You must not listen to anyone speaking about another; because no sooner do you listen to one than you must listen to someone else, and thus the circle will be enlarged endlessly. Therefore, say to them: "O friends! Let us come together, forget all our self-thoughts and be in one accord, and cry at the top of our voices, '*Ya-Baha-El*-ABHA!'"

"This Call shall fill the East and the West, and will continue throughout ages and cycles!"

Extract from a Tablet revealed by Abdul-Baha.

IT is very acceptable and seasonable that thou hast taken this voyage. The Apostles of His Holiness Christ were always traveling and calling the people to the Kingdom of God. Consequently, walk thou in their footsteps. Travel thou to every country and under all circumstances raise the Call of the Kingdom of God. Mankind, like unto children, are satisfied with water and clay, and love to play with their play-things. Their ambitions are very inferior. Praise be to God! that thou hast a lofty ambition; therefore *arise* in calling the people to the Kingdom of God.

This Call shall fill the East and the West, and will continue throughout all ages and cycles. It is endless. That is why in this day, the wise and perceiving souls exalt the ideal and engage in heralding the Kingdom of God!"

"The Progress of the Cause depends upon the Energy and Wisdom of the Teachers."

Words of Abdul-Baha to Mirza-Ali-Akbar on the eve of the latter's departure for Constantinople.

THOU hast been with me for a long time, and I have grown to love thee very much. When I love people I do not tell them to their faces. You know how much I love Mirza-Abul-Fazl and Haji-Mirza-Heydar-Ali, but I have seldom told them to their faces. I am sending thee away. Thou art not alone. The hosts of the Supreme Concourse are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me I must completely rest. . . . When I hear good news from the believers, then my health is improved. Now if thou longest to see me in good condition, go away and serve the Cause and instruct the souls. The news of thy spiritual conquest will make me well. Wherever thou goest, announce the wonderful Bahai greeting to the teachers of the Cause, and tell them on my behalf:

"The responsibility of the steady progress of the Cause depends upon you! You are the physicians of the sick body of the world of humanity! You must not stay anywhere for a long time. Travel ye from land to land like the Apostles of Christ, and carry with you the glad-tidings of the kingdom of ABHA to the remotest corners of the earth!

"Why are ye silent? SHOUT! Why are ye sitting? MOVE! Why are ye quiet? STIR! This is not the day of rest and comfort. Travel ye constantly, and spread far and wide the Teachings of God! Like unto the stars arise

ye every day from a horizon. Like unto the nightingales, sing every day from a different rose-bush. Like unto the breeze, waft every morning from a garden. Do not stay a long time anywhere.

"Let the world profit by your teachings and learn from your examples! My health consists in the progress of the Cause, and *the progress of the Cause depends upon the energy and wisdom of the teachers!*"

"Speak with Moderation"

Abdul-Baha's instructions to Mr. Charles Mason Remey on the eve of the latter's departure for Europe.

THROUGH whichever country thou goest, speak thou with *moderation.* Call the people to the oneness of the world of humanity; the dawn of the Sun of Reality from the horizon of Persia; the *servitude* of Abdul-Baha, and then explain the *Centership* of The Covenant—*and no more.* . . . Speak in accordance with that which I used to speak in the meetings, i. e., speak with *moderation.*"

(Signed) ABDUL-BAHA ABBAS.

"WORKING IN THIS MANNER SHALL BEAR FRUIT"

Extract from a Tablet to the Persian Bahais, revealed by Abdul-Baha.

CONSIDER how Abdul-Baha forgot all thoughts and mentions and turned his face towards the countries and empires, cities and villages, mountains and deserts of the West. *Day and night he was engaged in teaching the Cause and conveying the Message.* The principle upon which his trip [throughout Europe and America] was directed was this verse:

"O God! Make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal, unchangeable condition in Thy Service!"

He sought no rest, neither did he breathe one breath of comfort. Notwithstanding the weakness of constitution, the infirmity of the body and the nervous fever, every night I was in a city, and each day among a community. Although at times I could not speak one word before large audiences, I delivered lengthy addresses. *Working in this manner shall bear fruit.*

"BE IN THE UTMOST OF LOVE AND AFFECTION WITH ALL MANKIND!"

Abdul-Baha's Exhortation to the Bahais just before his departure from America, delivered at 780 West End Avenue, New York city, December 2, 1912.

Ish'te'a'l Ebn-Kalanter, interpreter; stenographic notes by Miss Edna McKinney.

THESE days are the days of my farewell to you, because on the fifth day of the month I am sailing, so these constitute the latter days of my stay amongst you. Wherever I went in this country I returned always to New York city. I have, therefore, been in New York four or five times, and now I am going away from here to the Orient. It is difficult for me to return here again, except if it be the will of God. I must therefore give unto you my instructions and exhortations today, and those exhortations are no other than the teachings of BAHA'O'LLAH.

The first amongst those exhortations is that ye must all be in the utmost of love and affection with *all* mankind. You must not exalt yourselves above others, you must consider all as equal unto yourselves, recognize them all as the servants of one God, and you must know that God is compassionate towards all, you must love all from the utmost depth of your hearts, you must prefer all religionists, you must love all the races, and you must be kind towards the people of all nationalities. You shall by no manner of means prefer yourselves before others. You must by no means speak humiliatingly of any other nationality, you must praise all. No soul amongst you must pollute his tongue by speaking evil of any other. Each amongst you must praise the other. You must even praise each nation. You must praise all the individuals amongst mankind. You must

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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CORRECTION:

'The meaning of the writer of the letter published in the STAR OF THE WEST, No 17, VOL. IV, was not that one thousand Jews have *just* accepted this Revelation. She wished to convey the idea that for the last few years about one thousand Jews have, little by little, accepted this Cause in Teheran and its vicinity. She writes this statement to be published in the STAR OF THE WEST in order to remove this misunderstanding.

(Signed) CLARA B. WISE."

ALLAHO'ABHA!

NAUROOZ GREETING

This is the seventieth year of the Millenium.

If the seventieth year of the Christian era was a prototype of this year of the Bahai era, it is a year fraught with significance. In that year was fulfilled what Christ foretold of Jerusalem. See St. Matt. xxiv:2. The city was destroyed, the people scattered, the Temple was consumed by fire, and not one stone was left upon another—significant, no doubt, of the culmination of the old order of things.

We feel that there is a parallel between the two eras because of the conditions confronting the people of the world today. If so, mankind will be swept by conflicting emotions and tend to go to extremes.

In the midst of such crucial conditions the Bahais are called upon to proclaim the glad-tidings of the Kingdom come on earth, and to manifest the characteristics of the people of the Most Great Peace.

The Center of The Covenant, Abdul-Baha, is calling souls to travel and spread The Message of the Kingdom far and wide.

It is the spirit of the hour.

He has said that if there were a more important work than this to be done, he would be doing it.

But he also states that the progress of the Cause depends upon the *wisdom* as well as the energy and enthusiasm of the teachers; that they should speak with *moderation,* and follow the method of procedure he employed while in America, namely:

1. Speak with *moderation.*
2. Call the people to the oneness of the world of humanity.
3. Announce the appearance of the Sun of Truth (The "Word of God" manifest in the flesh) from the horizon of Persia.
4. Mention the *servitude* of Abdul-Baha.
5. Then explain the *Centership* of The Covenant.

The STAR OF THE WEST will also endeavor to follow this procedure, and publish in its columns, articles, news, Tablets, etc., "which may be the means of attracting the hearts of the seekers and conducive to the happiness of the hearts of the friends; also that its contents may correspond with the facts (reality)."

It is hoped that during this year the Bahais will, with one voice and one ultimate purpose, make an extraordinary endeavor in proclaiming The Message and teaching new souls. The Cause of BAHA'O'LLAH is for the whole world and not for one section to the exclusion of another. It is all-inclusive, and all the peoples of the world shall taste "this sweet Water which is descending in torrents upon all parts of the globe!" —*The Editors.*

IF a soul calls the people to the Kingdom of God *according to the Teachings of* BAHA'O'LLAH, there will be many listeners.

First, one must teach by deeds; then speak the word! One must become thirsty; then the salubrious Water be offered. No matter how delicious the Water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort, so that the people may become thirsty; then cause them to quaff from the Divine Chalice.

Extract from Tablet revealed by
—ABDUL-BAHA

OUR PERSIAN SECTION, this issue, contains: (1) Address delivered by Abdul-Baha at Leland Stanford University, San Francisco, California; (2) Utterances regarding Mirza Abul-Fazl; (3) Words of BAHA'O'LLAH; (4) the Feast of Naurooz; (5) the fifth year of the STAR OF THE WEST.

ANNOUNCEMENT OF ANNUAL CONVENTION

To the Bahai Assemblies of America:
Greetings in the Cause of God!

Dear brothers and sisters:—In accordance with the provision of Article 6 of the Constitution of Bahai Temple Unity, the Executive Board of the Unity announces that the Annual Convention of the Unity will be held in the City of Chicago, April 25th to April 28th, 1914, inclusive.

The Chicago Assembly most cordially invites the delegates and visiting friends to be present at the Feast of Rizwan to be held Saturday evening, April 25th, and to the Sunday meeting of the Assembly to be held April 26th, 1914, in the Masonic Temple, corner Randolph and State streets. The Reception Committee will confer with all delegates and friends on arrangements.

The first business session of the Convention will be held at 10 a. m., April 27th, in accordance with Article 4 of the Constitution. You are asked to elect your delegate and to entrust him or her with full power to represent your Assembly in all matters that may come before the Convention for its consideration. You are further urgently requested to elect your delegate and report through your Secretary his or her due election and name to the Secretary of this Board, Bernard M. Jacobsen, 556 Howland Ave., Kenosha, Wis., before the 20th day of April, 1914, in order that the comfort of visiting delegates and friends may be provided for.

Hoping you will all endeavor to make this the Banner Convention, with Bahai greetings to all,

We are your servants,

EXECUTIVE BOARD OF BAHAI TEMPLE UNITY,
Bernard M. Jacobsen, Secretary.

March 14, 1914.

ONE day, when Abdul-Baha was very tired, he said to several young Bahais who came to see him: "My work is done. The tree of my life has yielded its fruits. I have set a fire in the world. Your duty is to add to its flame. My sons, it is now your turn. The members of my bodily constitution are well-nigh disintegrated. You are young, and your blood is pure; your intelligence is keen. You can bear the difficulties of this life. I would like to remain silent for some time, and listen to the incoming news of those who are endeavoring to spread the Fragrances of God. How far shall they succeed? How will they promote the Word of God? How will they raise the melodies and sing the songs of '*Ya-Baha-El-*ABHA!'? Assuredly the Blessed Perfection is with such souls. They shall see with their own eyes the Confirmations of BAHA'O'LLAH, just as I saw them when addressing large gatherings in churches and temples. I saw them hovering like the birds of paradise!"

—From the Diary of Mirza Ahmad Sohrab, December 11, 1913.

"BE IN THE UTMOST OF LOVE AND AFFECTION WITH ALL MANKIND!"

[Continued from page 7]

even recognize as friends your enemies, you must consider your evil wishers as your well wishers. You must not see evil as evil and then compromise, for so to compromise with or treat in a smooth way the one upon whom you look as an enemy is hypocrisy; this is not allowable. You must consider your enemies as your friends, and your evil wishers as your well wishers, and then treat them accordingly. You must act in such a way that your heart may be free from hatred towards anyone, your heart must not be offended with anyone. If anyone commits an error and a wrong towards you, you must instantly forgive him. You must not complain of anyone. You must not reprimand anyone, and if you give anyone admonition or advice let your advice be offered in such a way as not to be found heavy to the hearer.

Let all your thoughts be turned toward the rejoicing of hearts. Beware! Beware! Lest you offend any heart. Each one amongst you must, as much as is possible for him or for her, assist the world of humanity, be the cause of bringing solace to each sad one, assist every weak one, be helpful to every indigent one, be a caretaker of every sick one, be the cause of glory to every humble one, be the cause of shelter to every one assailed with fear.

In brief, let each one amongst you be like unto a lamp shining forth with the light of the virtues of the world of humanity. Let each amongst you be trustworthy, be sincere, affectionate, chaste—be full of chastity. Let each one amongst you be illumined, be spiritual, be divine, be glorious, be of God, and *be a Bahai!*

وبر اسرار آنها مطلع بمعتقدات حکمای سلف و فلاسفهٔ الهی مطلع بود و جمیع تواریخ امم آگاه. جمیع فضلای احزاب حتی مصریون اعتراف میکردند که این شخص فاضل است مع هذا نفحهٔ وجود در او نبود چه قدر در سبیل جمال مبارک صدمات بلایا و رزایا دید هیچ اعتنا نداشت در طهران همیشه در زیر تهدید بود تا آنکه بسجن افتاد در ایام ناصر الدین شاه با وجود آن تهور ناصر الدین شاه و نائب السلطنه در نهایت استقامت و ثبوت اعتراف کرد و آنچه باید و شاید بیان نمود صدمات شدید خورد تأیید قدرت او را نجات داد ولکن من ابداً از او ذکر این قضایا را نشنیدم جز آنکه روزی ذکر میکرد که انصاف این است که بیان شیخ رضا یزدی سبب اطمینان قلوب شد بعد از آنکه هر یک ما را سؤال کردند هر کدام بحکمت صحبت میکردیم جواب میدادیم نائب السلطنه قبول نمیکرد لهذا اطمینان حاصل نمیشد تا آنکه آقا ملا رضا آمد و بیانی فصیح بلیغ تمام عقائد ما را ذکر کرد و گفت تعالیم جمال مبارک این است نماز ما این است برخاست نماز کرد بعد گفت من حقیقت را برای شما گفتم جمیع امور بر این منوال است که میگویم ولی ما از فساد ممنوعیم جمال مبارک ما را منع کرده است باری چون ما بحکمت صحبت میداشتیم و آقا شیخ رضا بدون پرده لهذا نائب السلطنه از او اطمینان حاصل نموده یقین کرد که اگر فسادی در میان بود خود آقا شیخ رضا میگفت این سبب نجات ما شد روزی که جناب ابوالفضائل ذکر حبس مینمودند اینرا گفتند دیگر بهیچ وجه از حبس خود صحبت نکردند همین قدر گفتند جناب ملا رضا چنین صحبت نمود نه آنکه من زحمت کشیدم یا صدمه‌ئی خوردم فقط در ستایش آقا شیخ رضا این حکایات را میگفتند باری او کسی بود که قلب احبا جمیع باو تعلق داشت سراج این انجمن بود نور هدی بود کوکبی بود لامع نجمی بود بازغ بحری بود مواج دیگر حکمت الهی چنین اقتضا کرد لیس لنا الا ان نرضی برضائه و نصبر علی بلائه طوبی له و لکل من اخلص وجهه لله رب العالمین

من کلام حضرت بهاءالله

طوبی لروح خرج من البدن مقدساً عن شبهات الامم انه یتحرک فی هوآء اراد

ربه و یدخل فی الجنة العلیا و یطوف حوله طلعات الفردوس الاعلی و یعاشر انبیاء الله و اولیائه و یتکلم معهم و یقص علیهم ما ورد علیه فی سبیل الله رب العالمین لو یطلع احد علی ما قدر له فی عوالم الله رب العرش و الثری لیشتعل فی الحین شوقاً لذلک المقام الامنع الارفع الاقدس الابهی

ایضاً

قوله الاحلی

لعمر الله اشراقات این ارواح سبب ترقیات عالم و مقامات امم است ایشانند مایهٔ وجود و علت عظمی از برای ظهورات و صنایع عالم بهم تمطر السحاب و تنبت الارض هیچ شیئ از اشیاء بی سبب و علت و مبدء موجود نه و سبب اعظم ارواح مجرده بوده و خواهد بود

عید نوروز

در این روز مبارک بهائیان شرق و غرب را نجم باختر تبریک ابدع ابهی میگوید و از برای کل دعای مقدس حضرت عبدالبهاء را از صمیم فؤاد میخواند قوله الاحلی :-

" اسئل الله ان یبارک هذا العید السعید علی الجمیع و یؤیدهم بتائید جدید ان ربی لعلی کل شئ قدیر

سال پنجم

الحمد لله که نجم باختر سال چهارم را وداع نموده و در سال پنجم داخل شده و امید وطید دارد که منظور نظر یاران گردد و مشمول همت بزرگواران ثابتان بر پیمان تا در خدمت امر الله و نشر نفحات الله دوام و ثبات نماید.

و چون جلد تازه از برای این جریده درست کردیم و مصاریف زیادتر شد لهذا فقط پانزده سنت به قیمت اشتراک اضافه نمودیم و رجای اخیر از عموم وکلاء و مشترکین اینکه وجه آبونهٔ سال گذشته را یکسر بشیکاغو ارسال نمایند و اگر باز مائل اشتراک هستند بدون تعویق اطلاع فرمایند و لکم مزید الشکر

« دکتر ضیاء بغدادی »

نور از او میرسید بسیار صادق بود خیلی صادق بود ابداً غل و غش
نداشت آثار عجیب هم گذاشت تمامش در استدلال امر مبارک
فکرش و ذکرش و قلبش و لسانش جمیع باثبات امر مبارک بود قاعده اش
این بود که از صبح تا ظهر مشغول بتحریر بود کسی را قبول نمیکرد
بعد از ظهر هر کس میرفت قبول میکرد خانمهای فرنگی ذکر میکردند
چون این زنهای فرنگی بسیار مصر میشوند و خیلی سؤالات میکنند
اما میرزا ابوالفضل مشغول بتحریر بود از سؤالات اینها بتنگ
آمده بود نمیتوانست تحمل کند چند نفر از زنهای فرنگی گفتند
ما رفتیم آنجا در بخانه انسان در زدیم جواب نشنیدیم اصرار کردیم
فهمیدیم که داخل است هی در زدیم هی در زدیم آخر بانگلیسی
فرمودند " ابوالفضل نوت هیر " گفتند ما از
خنده غش کردیم خود شان هم بنا کردند بخندیدن برگشتیم
از وجهش نور میبارید چه قدر نورانی بود قلبش روشن بود
حکمت الهی عجیب است انسان حیران میماند انسان حیران میماند با وجود
اینکه اینگونه نفوس مثل دریا هستند معلوم است از برای او این غایت
قصوی است منتهای مراتب وجود است این موت از برای او حیات
عظمی بود از برای انسان موهبتی اعظم از این نیست که از عالم وجود برود
ولی کسانیکه با او انس داشتند محبت داشتند محزون میشوند
انسان صمیمی بود آنچه بود صمیمی بود ابداً هیچ زوائدی نداشت
همه اش صمیمی بود مثلاً اگر با انسانی محبت داشت در قلبش بیشتر
محبت میکرد اگر انسانرا وصف مینمود در قلبش بیشتر وصف میکرد
اگر با انسانی الفت مینمود در قلبش بیشتر الفت مینمود صمیمی بود شوخی
نبود اگر از انسانی مکدر میشد نمیتوانست با او حرف بزند میلرزید
غریب است یکی از پاشاوات مصر مشتاق شد که او را ملاقات
کند قبول نکرد بعد از آن واسطه رفت نزد ایشان گفت چرا قبول
نمیفرمائید جواب دادند از او خوشم نمی آید لابد این آرزوی او همه
ندارد زیرا اگر آرزوی حقیقت بود خدا در قلب من محبت او را میانداخت
هرچه هست نمیتوانم با او از روی محبت و صدق ملاقات کنم بهتر است که
او را نبینم هیچ آلوده باین عالم نبود بهیچ چیز آلوده نگشت نه بحیات
دلبستگی داشت نه بچیز دیگر مجرد بود ممرد بود منقطع سالم

ملکوتی روحانی بود شیخ الاسلام تفقازیه ردی بر این امر نوشته
بود بعضی از احبا بجواب نوشتند شیخ الاسلام رد ثانی نوشت
بعد از آن آقا میرزا ابوالفضل جواب شافی وافی نوشت نفسش
قطع شد نفسش قطع شد خیلی بامزه بود مزه اینجاست
که یحیائیها خیلی طالب کتاب او بودند آخر یکی از احباب بآنها
گفتند که خوب شما ها بابی هستید چه را این کتاب را اینقدر
میخواهید گفتند خوب استدلالهائی در حق حضرت اعلی کرده است
ما بجهت این استدلالها میخواهیم

ایضاً

نطق مبارک در جوار مقام اعلی در محفل تعزیت جناب میرزا ابوالفضل
که احبای امریکا مهیا نموده بودند عصر ١٣ فوریه سنه ١٩١٤

فی الحقیقه صعود حضرت ابی الفضائل بلیه ئی بود از برای اهل بها
در جمیع ممالک دنیا هرجائی که اهل بها اقامت دارند از این مصیبت متأثرند
تأثیر عجیبی در نفوس احبا نمود زیرا جمیع بدل و جان او را دوست
میداشتند روح کل باو منجذب بود فی الحقیقه سزاوار این عنایات
بود فی الحقیقه سزاوار بود سبحان الله در این شخص ابداً نفحه ئی از
هوی نبود جمیع افکار و اذکارش خدمت بامر الهی بود هیچ فکری
نداشت مگر آنکه موفق شود باقامهٔ برهان ساطع و دلیل لائح
واضح و بیان جلیل جمیع عمرش در اثبات امر الله صرف شد انسان
چون کتب او را میخواند کلمه ئی پیدا نمیکند که دلیل بر وجود یا دلیل
بر علم باشد کلمهٔ من ندارد مگر باقتضای عبارت که من میگویم
چنین است یا چنان ولکن کلمه ئی که من چنین کردم یا چنان کردم
یا چنان مشاجره و چنین برهان اقامه کردم ابداً ندارد از روزی که در
ظل جمال مبارک وارد شد از هر چیزی گذشت از هر شأنی از شئون
منقطع شد نه راحت میطلبید نه آرام میجست نه شهرت میخواست
و نه نام و نشانی آرزو داشت نفس عالی بود تا آن نفس آخر خدمت
بآستان مقدس مینمود چقدر شخص فاضل بود چه قدر عالم بود
چه قدر مطلع بود چه قدر در کتب جمیع ملل و امم عالم متتبع بود
از کتب جمیع ادیان اطلاع داشت از کتاب حضرت زردشت کتب
فارسیان تمامها اطلاع داشت تورات و انجیل را جمیعاً واقف بود

میان جنگ خون یکدیگر را بریزید خانمان یکدیگر را خراب کنید شما ها سربازها
ما ها صاحب منصبیم کاپیتانیم جنرالیم دیگران میگفتند چرا مملکت ما را
خراب میکنید ؟ جواب میشنیدند که شما ها آلمانید ما فرانسه ایم
ولی مؤسسین همهٔ این جنگها و رقص و کیف خود مشغول بودند دست
از سرور و فرح خود برنمیداشتند اما خونهای بیچارگان ریخته می شد
برای چه ؟ برای افکار وهمیه که این ملت فرانسه است و آن دولت
آلمان است و حال آنکه هر دو آدم اند هر دو اعضای یک عائله اند هر دو
یک ملت اند این عنوان وطن را سبب این همه خونریزیها می کنند و حال آنکه
این کرهٔ ارض یک وطن است پس صلح باید در جمیع اوطان تحقق گردد خداوند
این کره خلق کرده یک نوع انسان خلق کرده این کرهٔ ارض وطن کل است حالا
ما آمده ایم یک خطوط وهمیه فرض کرده ایم در صورتیکه این خطوط
وهم محض است این را گفتیم آلمان است دیگری را گفتیم فرانسه است و با هم جنگ
میکنیم این وطن آلمان مقدس است سزاوار پرستش است سزاوار حمایت است
و آن قطعهٔ دیگر مملکت بری است مردمانش باید کشته شوند اموالشان
باید تاراج گردد و اطفال و زنانش اسیر شود چرا ؟ بجهت این
خطوط وهمیه انسان خونریزی نماید و ابناء نوع خود را بکشد !
بجهت چه ؟ بجهت تعلق باین خاک سیاه و حال آنکه چند روزی انسان
روی این خاک زندگانی نموده و بعد قبر ابدی اوست آیا سزاوار است که بجهت
این قبر ابدی این همه خونریزی نمائیم این خاک اجسام ما را الی الابد در شکم
خود مخفی خواهد کرد خاک قبر ما است چرا جنگ و جدال برای این
قبر ابدی نمائیم اینچه جهالت است اینچه نادانی است اینچه
بی فکری است

امیدوارم که جمیع ملل در نهایت محبت و الفت مانند یک عائله
چون برادران و خواهران و مادران و پدران با یکدیگر در
کمال صلح زندگانی نموده و کامرانی کنند

میرزا ابوالفضل

**بیانات مبارک حضرت عبدالبهآء درباره متصاعد الی ملکوت
الله حضرت ابوالفضائل علیه رحمة الله و رضوانه**

بتاریخ ۲۱ ژانویه سنه ۱۹۱٤

امروز یک خبر بسیار محزنی رسید خیلی محزن فی الحقیقه بسیار شخص
جلیلی بود از جمیع جهات نادر بود نمیشود نفسیکه از جمیع جهات
کامل باشد جناب آقا میرزا احمد سـ علی باید ترجمهٔ حال او را بنویسید فی الحقیقه
در نهایت انقطاع بود در نهایت ثبوت و استقامت بر امرالله بود ابداً
تعلق بچیزی نداشت از روزی که این شخص مؤمن شد تا یومنا هذا
همیشه مشغول خدمت امرالله بود یا تبلیغ میکرد و یا تحریر مینمود هیچ
تعلقی باین عالم نداشت چه قدر فاضل و متتبع در کتب بود از هر
ملتی آگاه بود از آئین هر دینی مطلع بود سهیم و شریک من در
عبودیت آستان مقدس بود در وقت احزان سبب تسلی من بود نهایت
اطمینان را از هر جهت از او داشتم هر نفسی ردی بر این امر مینوشت
حواله باو میکردم جواب مینوشت چه قدر خاضع و خاشع بود انچه
کردیم که این شخص یک خادمی در خود بگیرد قبول نکرد الا انکه
خودش خدمت احبا را بکند خودش چای درست میکرد جمیع احبا جمیع
اغیار وقتیکه در منزلش میآمدند خودش خدمت میکرد با ضعف
جسم و ناخوشی و ناتوانی و تب با وجود اینها برمیخواست و چای درست
میکرد و خدمت مینمود جمیع فکرش این بود که حضرات راضی و مسرور
باشند بهر نحوی که باشد در این مدت کلمهٔ من از او نشنیدم
من گفتم یا من نوشتم میگفت خدمت ایشان عرض کردم خدمت احبا
عرض کردم ابداً کلمه ئی از او صادر نمیشد که من علمی دارم یا اطلاعی
دارم فی الحقیقه محو و فانی بود در آستان مقدس جانفشان بود ابداً
رائحهٔ وجود از او استشمام نمیشد دیگر حکمت بالغه چنین اقتضا
کرده است چاره جز صبر نیست فَكَمْ رَجُلٍ يُعَدُّ بِأَلْفٍ باری فردا صبح
زود جمیع احبای الهی در بالا جمع شوید و مناجات بکنید من هم در
اینجا مشغول خواهم بود

ایضاً

نطق مبارک در بیت مبارک روز ۲۲ ژانویه سنه ۱۹۱٤

فی الحقیقه مصیبت جناب ابوالفضائل مصیبت عظیمه است هر
چند انسان میخواهد خودش را تسلی بدهد تسلی نمییابد چه قدر خوب است
که انسان چنین باشد تا آنکه قلوب جمیع احبا از هر جهت منجذب باو گردد
در اسکندریه هر وقت که بسیار دلتنگ میشدم میرفتم با او ملاقات میکردم

می پوشیم و این بنیان الهی را خراب میکنیم و این اساس الهی را از پایه بر اندازیم
وحال آنکه اسیر طبیعت نیستیم خود مان را اسیر طبیعت میکنیم و باقتضای
طبیعت حرکت میکنیم زیرا در طبیعت نزاع در بقا است اگر انسان تربیت
نشود از مقتضای طبیعت نزاع و جدال است جمیع مکاتب این همه
مدارس بجهت چه تأسیس شده است بجهت اینکه انسان از مقتضای
طبیعت نجات یابد از نقائص طبیعت خلاص شود و کمالات معنویه پیدا
کند ملاحظه کنید که اگر این زمین را بحال طبیعت بگذارید خارستان
میشود علفهای بیهوده می روید ولکن چون تربیت شود زمین پاک
گردد و فیض و برکت عظیمه حاصل گردد این کوه ها را اگر بحال طبیعت
گذارید جنگل میشود ابداً درخت میوه دار نروید و لکن چون تربیت
شود باغ گردد و نتیجه بخشد و ثمر دهد انواع گل و ریاحین حاصل
گردد پس عالم انسانی سزاوار نیست که اسیر طبیعت باشد و لهذا
محتاج تربیت است علی الخصوص تربیت الهی مظاهر مقدسه الهی مربی بودند
باغبان الهی بودند تا این جنگلهای طبیعی را باغستان با ثمر نماید خارستان را
گلستان نماید پس تکلیف انسان چه چیز است ؟ انسان باید در ظل
مربی حقیقی خود را از نقائص طبیعت نجات داده و بفضائل معنویه متصف
گردد حال آیا جائز است که ما این مواهب الهیه و این فضائل معنویه را فدای
طبیعت کنیم ؟ و حال آنکه خداوند قوتی بما داده که قوانین طبیعت را بشکنیم
و شمشیر را از دست طبیعت گرفته بر فرق طبیعت زنیم آیا جائز است که
خود را اسیر طبیعت نمائیم و بموجب انبعاثات طبیعی که نزاع در بقا است مانند
این حیوانات درنده همدیگر را بدریم و نوعی زندگانی کنیم که فرق ما بین انسان
و حیوان نماند اینست که فی الحقیقه بدتر از این زندگانی نمیشود از برای
عالم انسانی حقارتی بدتر از این نیست از برای عالم انسانی وحشتی بدتر از جنگ
نیست زیرا سبب غضب الهی است زیرا سبب هدم بنیان الهی است .
الحمد لله که من خودم را در مجمعی می بینم که جمیع صلح پرستند و مقاصد
جمیع در انتشار صلح عمومی است جمیع افکارشان در وحدت عالم
انسانی است و جمیع خادم حقیقی نوع بشرند و از خدا میخواهم که شما ها
را تأیید و توفیق بخشد تا هریک از شماها علامه عصر شوید و سبب
نشر علوم گردد و سبب اعلاء صلح عمومی شود و سبب ارتباط بین قلوب بشر
گردد زیرا حضرت بهاء الله پنجاه سال پیش اعلان صلح عمومی بین دول صلح

عمومی بین ملل صلح عمومی بین ادیان صلح عمومی بین اقالیم کرد و فرمود که
اساس ادیان الهی یکی است جمیع ادیان سبب ارتباط و التیام است ولکن
اختلاف در تقالید است چون این تقالید مختلف است سبب نزاع و قتال شده است
اما اگر تحری حقیقت ادیان الهی شود جمیع ادیان متحد و متفق گردند
دین باید سبب الفت و اتحاد گردد سبب ارتباط بین قلوب بشر شود اگر
دین سبب نزاع و جدال گردد البته بی دینی بهتر از دین است زیرا
عدم شیء مضر بهتر از وجود آن است دین علاج الهی است درمان
هر درد نوع انسانی است مرهم هر زخمی است ولی اگر سوء استعمال
شود و سبب جنگ و جدال گردد و سبب خونریزی شود البته بی دینی
به از دین است . و همچنین لزوم صلح عمومی بین دول و ملل را مصرح
نمود و مضرات جنگ را ابلاغ کرد زیرا نوع انسانی یک قوم هستند جمیع
سلاله آدم اند و آدم یکی است جمیع اطفال یک پدر اند و اعضای یک
عائله نهایتش اینست که یک عائله بزرگی است در یک عائله اجناس
مختلفه تصور نتوان نمود اگر چنین تصور ممکن بود میتوانستیم
بگوئیم اختلاف و نزاع بجا ولی مادامیکه همه اعضای یک عائله هستند
امم مختلفه نیستند لهذا این کلمات امتیازیه ملیه که این ایتالیائی است
و آن آلمانی است و این انگلیس است و دیگری روس است این ایرانی است
و دیگری امریکائی است اینها تماماً اوهام است همه انسانند
همه خلق خداوند همه یک سلاله اند و همه اولاد آدمند
اینها تعبیرات وهمیه است . اما تعصبات وطنیه کره ارض
موطن هر انسان است و یکی است متعدد نیست نوع انسان را وطن
واحد است ولی این حدود وهمیه را انسان ابعضی از مستبدین قرون ماضیه
اختراع کرده اند و در میان بشر جنگ و قتال انداختند و مقصودشان
شهرت بود مقصودشان غصب ممالک بود و این احساسات وطن
پرستی را آلة مقاصد خود نمودند خودشان در قصور عالیه زندگی
میکردند و از هر نعمتی بهره میبردند غذاهای لذیذ میخوردند در رختخواب
پرند و پرنیان میخوابیدند در باغهای ملوکی سیر و سیاحت مینمودند
و هر وقت ملال رخ میداد در تالارهای رقص داخل شده با خانمهای
ماه روی میرقصیدند و گوش بموسیقی دلپذیر میدادند اما با این بیچارگان
بلی این رعیتها با این بیچاره ها با این دهقانها میگفتند بروید در

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کمالات انسانی دارد پس واضح شد که هر جوهر فردی از کائنات انتقال در صور نامتناهی دارد و در هر صورتی کمالی دارد از این واضح شد که کائنات یکی است عالم وجود واحد است پس چون در وجود کائنات وحدت است دیگر معلوم است که در عالم انسانی چه وحدتی است این مبرهن است که وحدت اندر وحدت است مبدأ و انتهای وجود وحدت است با وجود این وحدت عالم انسانی جمیع کائنات آیا جائز است که در عالم انسانی نزاع و جدال باشد با وجود آنکه اشرف کائنات است زیرا کمالات جمادی دارد جسم است و کمالات نباتی دارد قوهٔ نامیه دارد و کمالات حیوانی دارد قوای حساسه دارد و کمالات انسانی دارد که عقل سلیم است با وجود این وحدت عظیمه آیا جائز است که نزاع و جدال کند جائز است که حرب و قتال نماید جمیع کائنات با یکدیگر صلحند جمیع عناصر با یکدیگر صلحند انسان که اشرف کائنات است آیا جائز است که نزاع و جدال نماید استغفر الله ملاحظه کنید که این عناصر کائنات وقتیکه باهم التیام دارند حیات است لطافت است نورانیت است راحت و آسایش است لاذا این کائنات که ملاحظه کنید جمیع با یکدیگر صلح‌اند آفتاب با زمین صلح است آب با خاک صلح است عناصر با یکدیگر صلح‌اند و چون ادنی مصادمه حاصل می‌شود زلزله‌ئی مثل زلزلهٔ سانفرنسیسکو می‌شود ادنی مصادمه در یوم موج نتیجه می‌بخشد و این همه مضرات حاصل گردد و حال آنکه در عالم جماد است دیگر ملاحظه نمائید از مصادمه در عالم انسان چه قدر بلایا حاصل می‌شود علی الخصوص که خداوند انسان را بعقل اختصاص داده و این عقل اشرف کائنات است فی الحقیقه قوه‌ایست که از تجلیات الهی است و از مظاهر ودیعات است مثلاً ملاحظه کنید که جمیع کائنات اسیر طبیعت است جمیع در تحت قانون طبیعت اند ابداً از قانون طبیعت سر موئی تجاوز نکنند مثلاً آفتاب با این عظمت اسیر طبیعت است از قانون طبیعت ابداً تجاوز نتواند و همچنین اجسام عظیمه در این فضای نامتناهی جمیع اسیر طبیعت‌اند از قانون طبیعت تجاوز نتوانند کرهٔ ارض اسیر طبیعت است جمیع اشجار و نباتات اسیر طبیعت است جمیع حیوانات فیل با این عظمت با این قوه از قانون طبیعت تجاوز نتوانند ولکن انسان با این کوچکی با این جسم ضعیف چون مؤید بعقل است و عقل جلوه‌ای از جلوه‌های الهی است قانون طبیعت را می‌شکند و بهم میزند مثلاً بقانون طبیعت انسان ذی روح خاکی است ولکن این قانون را شکسته مرغ می‌شود در هوا پرواز می‌کند ماهی می‌شود در زیر دریا سیر می‌کند کشتی می‌سازد در روی دریا می‌تازد

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این علوم و فنونیکه شما دارید و در دار الفنون تحصیل می‌کنید اینها جمیع اسرار طبیعت بود بقانون طبیعت باید مستور باشد ولکن عقل انسان این قانون را شکست و حقائق اشیا را کشف نمود و از حیز غیب به حیز شهود آورد و این علوم پیدا شد و این مخالف قانون طبیعت است مثلاً قوهٔ برقیه این از اسرار مکنونهٔ طبیعت است باید پنهان باشد لکن عقل انسان این را کشف کرد و قانون طبیعت شکست و از حیز غیب به حیز شهود آورد و این قوهٔ عاصیه را آورده در این شیشه حبس نموده آیا این خارق العاده است این مخالف طبیعت است از غرب بشرق در یک دقیقه مخابره می‌نماید این معجزه است انسان صوت را می‌گیرد و در فنوغراف حبس می‌کند و حال آنکه صوت باید آزاد باشد زیرا قانون طبیعت چنین اقتضا می‌کند همچنین سائر اکتشافات جمیع اسرار طبیعت است و بقانون طبیعت باید مستور باشد لکن عقل انسان که اعظم جلوهٔ الهی است این قانون طبیعت را می‌شکند و این اسرار طبیعت را از دستگاه اسرار طبیعت دائماً بیرون میبرد . با چنین قوهٔ الهی چگونه جائز است که ما مثل درنده‌ها باشیم مثل این گرگها یکدیگر را بدریم و فریاد بکش بکش برآریم آیا این سزاوار عالم انسانی است اگر حیوان درندگی بکند بجهت طعمه است عقل ندارد که فرق میان ظلم و عدالت دهد قوهٔ ممیزه ندارد ولکن انسان چون درندگی نماید بجهت طعمه نیست بجهت طمع است بجهت حرص است حال آیا سزاوار است که چنین وجود شریف یعنی انسان که از عقل سلیم مستفیض است با چنین افکار عالیه با وجود این همه علوم و فنون با وجود این اختراعات عظیمه با وجود این آثار عقلیه با وجود این همه ادراکات با وجود این همه اکتشافات باز داخل میدان جنگ شده خون یکدیگر را بریزند و حال آنکه انسان بنیان الهی است بنیان بشری نیست اگر بنیان بشری را خراب کنی لابد صاحب خانه مکدر می‌شود پس چگونه انسان بنیان الهی را خراب کند هیچ شبهه نیست که سبب غضب الهی است خداوند انسان را شریف خلق نموده و بر جمیع اشیاء امتیاز داده و بمواهب کلیه مختص نموده عقل داده ادراک داده قوهٔ حافظه داده قوهٔ متخیله داده حواس خمسهٔ ظاهره داده این همه موهبت عظیمه داده ! خداوند انسان را مصدر فضائل نموده تا آنکه مانند شمس روشن شود سبب حیات گردد سبب آبادی باشد حالا ما از جمیع این مواهب چشم

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اوّل
جلد پنجم
شمارهٔ اوّل
قیمت اشتراک
۲۱ ماه مارچ

نجم باختر

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این جریده بحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

نطق مبارک

در مسئلهٔ وحدت کائنات

نطق مبارک حضرت عبدالبهاء در دار الفنون کالیفورنیا استانفرد یونیورستی ۸ اوکتوبر سنه ۱۹۱۲ ساعت ده و نیم فرنگی در حضور دولست نفر پروفسرها و دو هزار تلامذه و جمعی از دور و نزدیک آمده بودند محض استماع بیانات مبارک

اعظم منقبت عالم انسانی علم است زیرا کشف حقائق اشیا است و چون امروز خود را در مرکز علم می بینم در این کلیّه که شهرتش بجمیع آفاق رسیده لهذا نهایت سرور را دارم زیرا اشرف جمعیتی که در عالم تشکیل میگردد جمعیت علما است و اشرف مرکزی که در عالم انسانی است مرکز علوم و فنون است زیرا علم سبب روشنائی عالم است علم سبب راحت و آسایش است علم سبب عزّت عالم انسانی است و چون دقّت نمائید دولت علم اعظم از دولت ملوک زیرا سلطنت ملوک منهدم می شود امپراطورها و قیاصره مخلوع میگردند و بکلّی سلطنتشان زیر و زبر میشود ولکن سلطنت علم ابدی سرمدی است و آن انقراض ندارد ملاحظه کنید فلاسفهٔ که در قدیم بودند چگونه سلطنت آنها باقی است سلطنت رومان با آن عظمت منقرض شده سلطنت یونان با آن عظمت منقرض شده سلطنت شرق با آن عظمت منقرض شده لکن سلطنت افلاطون باقی است سلطنت ارسطو باقی است الآن در جمیع کلیّات و محافل علمیه ذکر آنها باقی است و حال آنکه ذکر ملوک نسیاً منسیّا شده پس سلطنت علم اعظم از سلطنت ملوک است ملوک ممالک را بخونریزی تسخیر کنند ولکن شخص عالم بعلم فتح میکند و مدائن قلوب را در زیر نگین اقتدار در می آورد از این جهت سلطنتش ابدی است

چونکه اینجا مرکز علوم و فنون است بسیار مسرورم که در این مرکز حاضر شدم و از برای شما تأییدات و توفیقات الهی می طلبم تا در علوم و فنون بنهایت درجه برسید و مانند چراغهای روشن در انجمن عالم انسانی بدرخشید چون اعظم تعالیم حضرت بهاءالله وحدت عالم انسانی است لهذا میخواهم از وحدت کائنات صحبت بدارم و این مسئله از مسائل فلسفهٔ الهیّات • واضح میشود که جمیع موجودات یکی است و هر کائنی از کائنات عبارت از جمیع کائنات است یعنی کلّ شیٔ در کلّ شیٔ است مثلاً ملاحظه کنید که کائنات از اجزاء فردیه ترکیب شده است و این جواهر فردیه در جمیع مراتب وجود سیر دارند مثلاً هر جزئی از اجزاء فردیه که در هیکل انسان است یک وقت در عالم نبات بوده یک وقت در عالم حیوان بوده یک وقت در عالم جماد بوده متصل از جائی بجائی و از صورتی بصورتی انتقال دارد و از کائنی بکائن دیگر در صور نامتناهی عرضاً و طولاً انتقال می نماید و در هر صورتی کمالی دارد این سیر کائنات مستمر است لهذا هر کائنی از کائنات عبارت از جمیع کائنات است نهایت اینست که امتداد مدّت لازم است تا این جوهر که در جسم انسانی است در جمیع مراتب وجود سیر و حرکت کند یک وقت تراب بود و انتقالاتی داشت در صور جمادی بعد انتقال کرد بعالم نبات انتقالاتی داشت در صور نباتی بعد انتقال پیدا کرد در صور حیوانی حالا بعالم انسانی آمده است در مراتب انسانی سیر میکند بعد بر میگردد بعالم جماد و همینطور در جمیع مراتب سیر میکند در صور کائنات نامتناهی جلوه می نماید و در هر صورتی از صور کمالی دارد در عالم جماد کمالات جمادی داشت و در عالم نبات کمالات نباتی داشت در عالم حیوان کمالات حیوانی داشت و در عالم انسان

THE EVERLASTING GLORY of the friends, and the heavenly sublimity of the believers, *is to teach the Cause of GOD, to spread the Fragrances of GOD, and to Promote the Word of GOD!*

I hope you may become assisted and confirmed therein. Then you will become a member of the congregation of the elect and a light in the Divine Assemblage.

Extract from Tablet revealed by
—*ABDUL-BAHA*

See Book of Daniel, chapt. 12, verse 2

BAHAIS OF BOMBAY, INDIA

محفل بهائیان
در بمبئ هندوستان

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V — Jalal 1, 70 (April 9, 1914) — No. 2

"ONCE THE PRINCIPLES OF THE BAHAI MOVEMENT ARE KNOWN IN INDIA, IT WILL SPREAD LIKE WILDFIRE!"

Extracts from the Diary of Mirza Ahmad Sohrab, dated Mount Carmel, January, 1914.

AN INDIAN Mohammedan Prince, who is traveling in the Holy Land with a retinue of servants, called this afternoon on Abdul-Baha. He was accompanied by the English Consul. He asked many questions, to all of which Abdul-Baha gave satisfactory answers. He spoke with him in detail on the oneness of the world of humanity and the fundamental unity of all the religions. He had heard of the Movement in India, and therefore was delighted to come to the source and see "the Man who has freed humanity from dead dogmas and spiritless doctrines." He stayed for more than an hour, and when he left he carried with him the blessing of the spiritual contact, and was imbued with His love of mankind.

In the course of conversation, this Indian Prince invited Abdul-Baha to visit that sect-beridden country and diffuse far and wide the fragrances of the teachings of universal love and fellowship. *"India needs these principles of tolerance and liberalism more than any other country in the world.* That thickly populated kingdom is a hot-bed of religious prejudices. The sphere of their thoughts is very contracted, and although there are some acute thinkers and practical reformers in their midst, the mass of the community frown at any suggestions or rules which change in the slightest degree their mode of living. The weight of immemorial customs has fallen on their necks like the rusty chains of ages, and while the corroding marks are imprinted on their emaciated bodies, they hug the chains more closely. In order to gain the freedom of their limbs and the suppleness of their bodies, they must throw away these chains of superstitions and dogmas and fraternize cheerfully and joyfully with all the nations of the earth, irrespective of religion and race."

* * * * * * * * *

After a silence, Abdul-Baha said: "The cohorts of the Kingdom of ABHA are engaged in uninterrupted conquest. They are gaining victory after victory. God willing, Mrs. Stannard shall win many signal triumphs in India. Once the Principles of the Bahai Movement are known in India, it will spread all over that country like wildfire. . . . . Mrs. Stannard has dedicated her life to the Cause. She knows neither rest nor comfort. She does not sit tranquilly for one moment. Although she has a steady income, yet out of that she gives to the poor and the needy. She entertains no other idea save the service of the Kingdom and the promotion of the Cause. She is assisted by the Confirmations of God. There are certain persons whose ambitions are lofty. They are not satisfied with petty services and small things. They do not soil their wings with water and clay. Their highest aim is to adorn their inner beings with the infinite perfections of the celestial world. Thus the most cherished desire of Mrs. Stannard is to spend the remaining years of her life in the spread of the Cause and service to humanity."

INDIA

The entire area of India is about one-third the size of Europe.

The total population exceeds 300,000,000. In India four times the population of the United States live in a territory only half as large. Of every five persons in the world one lives in the Indian empire.

It is said that eight hundred thousand persons die every month in India.

There are 147 distinct languages in use in India.

There are over 2,300 castes and tribes and 50,000,000 are classified as outcasts.

Nine-tenths of the population live in villages.

There are only twenty-nine cities with 100,000 population or more, and only 2 per cent of the population live in these cities.

One hundred and ninety-one millions of the population are supported by agriculture. India is the largest exporter of rice in the world. Her system of irrigation is first in the world.

India's trade has developed during the last half century from $300,000,000 to over $1,400,000,000.

There are 32,000 miles of railroad in operation carrying 330,000,000 passengers annually at five miles for 1 cent; also there are 72,000 miles of telegraph lines.

"INDIA NEEDS THESE PRINCIPLES OF TOLERATION AND LIBERALISM"

Extracts from an Address delivered by Abdul-Baha in New York city, December 2, 1912.
[The complete Address was published in the STAR OF THE WEST, No. 15, Vol. IV]

ALL the teachings which have been given during the past dispensations are to be found in the Revelation of BAHA'O'LLAH; but in addition to those, this Revelation has certain new teachings which are not found in any of the religious books of the past.

I shall now refer to some of the new teachings given by BAHA'O'LLAH; as for the rest of them you may obtain them from the Tablets and Books* written by BAHA'O'LLAH:—

Oneness of the World of Humanity

The Oneness of the world of humanity is one of the teachings of BAHA'O'LLAH, for BAHA'O'LLAH addresses Himself to the world of men, saying, "Ye are all leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. Thus, BAHA'O'LLAH presented the Oneness of the world of humanity, while in all past religious Books and Epistles, the world of humanity has been divided into two parts; one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other half as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of their Creator, and the other half were considered as objects of the wrath of their Maker. But His Holiness, BAHA'O'LLAH, proclaimed the Oneness of the world of humanity, and this teaching is specialized to the teachings of BAHA'O'LLAH, for He submerged all mankind in the Sea of Divine Generosity. At most some of the people are asleep, they need to be awakened; some of them are ill, they need to be healed; some are children, they need to be trained. In a word: this teaching is a special one of the teachings of BAHA'O'LLAH.

Independent Investigation of Truth

As to the second teaching which is a new one given by BAHA'O'LLAH, it is the injunction to investigate Truth,—that is, no man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth;—whereas the religion of forefathers and ancestors is based upon blind imitation, while man should investigate the Truth. This again is one of the teachings of BAHA'O'LLAH.

The Foundation of all Religions is One

The third teaching of BAHA'O'LLAH, which is new for this Day, is that the foundation of all the Religions of God is One, and that Oneness is the Truth, and the Truth is but One, and it cannot be made plural. This teaching is again special to BAHA'O'LLAH.

Religion must be the Cause of Unity

The fourth teaching of BAHA'O'LLAH, which is special for this Day, is that religion must be the cause of unity, harmony and accord amongst men. If religion be the cause of inharmony, or leads to separating men one from the other, and creates conflict amongst them, then irreligion is better than that religion. This again is likewise one of the teachings of BAHA'O'LLAH.

Religion must be in accord with Science and Reason

The fifth teaching of BAHA'O'LLAH, which is new for this Day, is that religion must be in accord with science and reason. If religion is not in conformity with science and reason, then it is superstition. This is one of the teachings of BAHA'O'LLAH. Down to the present day it has been customary for man to accept a thing because it was called religion,

* See Tablets and Books entitled: "Hidden Words," "Tablet of Glad-Tidings" "Words of Paradise" "Tablet of Tajalliat," "Kitab-el-Akdas," etc.

even though it were not in accord with judgment or human reason.

Equality between Men and Women

The sixth new teaching of BAHA'O'LLAH is the equality between men and women. This is peculiar to the teachings of BAHA'O'LLAH, for all other religions placed men above women.

Prejudice of all kinds must be forgotten

The seventh of the teachings of BAHA'O'LLAH, which is new for this Day, is that prejudice and fanaticism, whether religious, sectarian, sectional, denominational or patriotic,—are destructive of the foundation of the human solidarity, so that man should release himself from such bonds in order that the Oneness of the world of humanity might become manifest.

Universal Peace

The eighth of His teachings is Universal Peace; that all men and nations shall make peace amongst them; that there shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal Peace amongst the denizens of all regions. This is one of the special characteristics of the Revelation of BAHA'O'LLAH.

All Mankind should partake of Knowledge and Education

The ninth of these special teachings is that all mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. This again is one of the special characteristics of the teachings of BAHA'O'LLAH.

Solution of the Economic Problem

The tenth teaching is the solution of the economic question. For no religious books of the past Prophets speak of the economic question, while the economic problem has been thoroughly solved in the teachings of BAHA'O'LLAH.

Organization of The House of Justice

The eleventh teaching is the organization called The House of Justice, which is endowed with a political as well as a religious aspect. It embodies both aspects, and it is protected by the Preserving Power of BAHA'O'LLAH Himself. A Universal or World House of Justice shall be organized. That which it orders shall be the Truth in explaining the Commands of BAHA'O'LLAH, and that which the House of Justice ordains concerning the Commands of BAHA'O'LLAH shall be obeyed by all. But that will be the House of Justice organized from amongst the members of the Houses of Justice of the whole world, and all men shall be under the supervision of that House of Justice.

The Center of the Covenant

As to the most Great Characteristic,—and it is a specific teaching of the Revelation of BAHA'O'LLAH and not given by any of the Prophets of the past,—it is the teaching concerning The Center of The Covenant. By giving the teaching concerning The Centre of The Covenant He made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of thing, He entered into a Covenant with all the people of the world, indicating the Person or the Interpreter of His teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings. Thus the "Book of the Covenant" and the Testament of BAHA'O'LLAH is the means of preventing such a possibility.

In short, the teachings of BAHA'O'LLAH are many. Were I to speak to you concerning them until morning they would not be exhausted. I have outlined to you some of them. You can read the rest in the Books of BAHA'O'LLAH.

THE WORK IN INDIA

A LECTURE was delivered by Mrs. Getsinger at the Theosophical Society hall in Surat, on the 22nd of January, on "Purity and Divinity," and on the 19th, she met some important personage and had a lengthy interview with him, and he was very much attracted to the Cause. Dr. and Mrs. Getsinger left Surat on the 24th.

In Bombay they were kept busy meeting people of various creeds, in addition to the public lectures delivered. On the 24th, Mrs. Getsinger spoke for an hour in the Pratana Mandir hall on, "The Bahäi Movement—Its Rise and Progress." Mrs. Stannard followed and spoke for ten minutes.

On January 28th, Dr. Getsinger spoke to the students of the Theistic Society here, on "The Uplift of Humanity."

On February 1st, Mrs. Getsinger spoke in the Bahäi hall on "The Universal Aspect of

the Bahäi Movement;" on February 4th, she addressed the students of the Theistic Society on "Individual Spiritual Progress," and on the 6th, she spoke in the Theosophical hall, on the "Messengers of God."

On the 7th of February, Mrs. Stannard spoke in the same hall on "The Mission of Religions."

On the 8th, Mrs. Getsinger went to the Ideal Seminary boys' school, distributed prizes to the students and spoke on "Service as an Act of Worship."

Mrs. Stannard left Bombay on the 10th for Madras. There she spent about five days. Through the Editor of *The New Reformer,* D. Gopaul Chetty, she was invited by the Theistic Society of Madras and the next day she delivered a lecture before the Bramo-Somajis in their hall.

Later, Mrs. Stannard went to Calcutta to invite the people to the blessed Table of ABHA.

N. R. Vakil.

[The Theistic Conference of 1913, was held in Karachi, India, December 25th to the 28th, inclusive. Mrs. J. Stannard represented the Bahäi Movement. The following article is reprinted from *The Sind Gazette,* India, issue of December 30th. It was reproduced in the February issue of *The New Reformer,* Madras, India.—THE EDITORS.]

WHAT THE BAHAI SAYS TO THE THEIST

Mrs. Stannard at the Karachi Conference—An Interesting Exposition.

From a Correspondent.

AT the meeting in Karachi of the All-India Theistic Conference—the object of which was to assemble representatives of all creeds whose basis is belief in God, with the object of promoting inter-religious union and amity—an address was delivered by Mrs. Stannard, the Bahäi teacher now touring India, as follows:—

"Personally, I stand for one of the greatest Movements towards unity in spirit and deed that history presents in our day under the name of religion. I allude to the great Persian reformation called the Bahäi Movement. The founder or revealer of its teachings, born in the dawning years of the 19th century, ushered in the spiritual renascence of his most downfallen country and promulgated ethics that stand today a movement of love and wisdom for the universal good.

"His message is spreading rapidly over great areas of land in the Middle East, the Russian borderland, Europe and America.

"The great liberal speech delivered by your venerable President, Dr. Sunderland, was a special pleasure for the hearing of Bahäi souls, for we listened to the perfect expressions of these Bahäi ideals and beliefs grandly echoed by a far Western brother. Today wherever Bahäis are found able to meet adherents to the principles enunciated by your movement, rest assured of the joyful hand-clasp, the glad greeting which only attuned minds can give to one another. Today those who work for the unification of races and religions are the guardians of Truth and Peace. Our platform is your platform, your ideals ours. In standing for union and brotherhood we stand for the greatest force in the world, the irresistible one of love.

Living in a wonderful era in the world's history, we witness the early developments of a new and holy dispensation. Another and higher step in the great spiral of evolution has been entered upon and we are on the threshold of great and glorious human possibilities. Consciousness is being quickened by a truer sense of man's duty to man. The Sun of Truth is piercing through the veils of ignorance and bigotry, and those of us who stand free to express the light within, are almost dazzled by the splendor of what we know must come to advance humanity. Already we feel the heat of the great fire that brotherly love shall ultimately kindle in every clime—and I for one am sure the future is radiant with joy and hope.

"While touching now this happy string I am unable to forget the great ones of the past, the noble army of pioneers in every land and race, often martyrs to great causes! Those leaders towards the higher freedom who prepared the way we now tread in this great tolerant time! All hail! to those unconquerable souls! All hail to those brave ones who sacrificed all for truth and righteousness.

"To them was the burden and heat of the day; to us the softer pastures and time of fruitage! Let us now offer them the incense of remembrance.

"Perhaps Bahäis are especially qualified to

utter a word of gratitude for such souls since most of us know something of the desperate and tragic circumstances from which this great Persian message of Love and Unity emerged. Not since the days of early religious persecutions have we a parallel to the awful cruelties to which these Persian Theists were subjected. Appalled, we learn again of man's inhumanity to man. Appalled and awed we have to know that over 20,000 is the roll call of souls crushed and tortured out of existence in Persia. And why, we may ask? Because they preached and practiced exactly what you here in this hall are saying and thinking today unmolested. They died for daring to raise a voice in the interests of liberal religion, for daring to raise the standard of progress and unity. God's noble army of pioneers belonging to that ancient Indo-Iranian race, Babis, or Bahais, perished for the ideals of truth and religious reform. Surely will the eternal Word raise up to their glory and self sacrifice an indestructible monument of love, one which the future races shall acclaim with reverence wherever history shall mention the term Bahäi. 'They were the friends of God and their death hath not been in vain,' may be the inscription.

"One point more of high importance I should crave permission to touch upon before I conclude, viz., the question of woman's advance in our future schemes of progress and unity. Here again can Persian womanhood show that our eastern sisters were equal in every respect to their men when stupendous calls of duty and courage were made. Acts of unparalleled heroism were manifested on the part of wives, sisters, mothers in the Bahäi cause. Rightly, has this new dispensation been designated as the dawn of the woman's era and while in the West she is struggling for economic and constitutional rights, in the East her claims to advance are of the more spiritual order.

"The greatest woman of her day (and ours) was the martyred poetess and philosopher of Persia, Kuratul'Ain, follower of the BAB and co-worker to usher in His gospel.

"She has been frequently styled the 'Joan of Arc' of Persia. Before meeting with a barbarous death at the hands of the ill-wishers, she braved calumny and family ruin in her stand for equal privileges in religious instruction for her sex, and in the emancipation of their lives from the legalized slavery of their position. Her determination to speak upon deep religious themes to hearers of the opposite sex (doctors in theology) brought her, like her sister in earlier Greek times, the wonderful Hypatia, to a savage end. Let the glorious fame of such heroines enable us to realize that the woman too may rise to unexpected heights and she should be helped to utilize her own particular powers for the benefit of the social life. To keep the future mothers of the race in ignorance, ineptitude or bigotry is to stultify and rob man of half his forces for good.

"In these days girl children should receive as much educative attention as boys so that the mind of the mother may be able to help and not hamper the growing minds of her children. This problem of raising the standard of female education on practical lines in the East is one for you here to think out and act upon."

[Editorial in *The Sind Gazette,* December 24, 1913.]

A rather remarkable visitor to Karachi—far more remarkable than any of the Congress and Conference dignitaries—is Mrs. Stannard, the Bahäi missionary. This gifted lady, who has studied all the religions of the world, and all the philosophies, and has come to the conclusion, not that they are all wrong, but that they are all right, has a new gospel to preach—not her own, but that of her Master, Abdul-Bahä, the head of the Bahäi religious movement.

[From *The Bombay Chronicle,* February 7, 1914.]

TENETS OF BAHAISM

Lectures in Bombay.

TWO more lectures on the teachings and principles of the Bahäi Movement were delivered recently at the Persian Hall in Forbes Street, by Mrs. Stannard and Mrs. Getsinger. Elucidations upon the tenets of the faith as these touch the religious and humanitarian standpoint may be summarized as declaring the essential unity of all religions and the oneness of humanity. Religious, and social unrest generally went together, declared one of the speakers, and so the social teachings laid down by BAHA'O'LLAH, the founder, reveal the rare genius of combining social ethics with religious law.

[Continued on page 26]

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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PROGRAM OF ANNUAL CONVENTION: CHICAGO, APRIL 25th-28th

"In Eshkabad, the believers of God made the erection of the Temple conducive to affinity and unity, so that it really became the cause of oneness of the Word. Ye, also, make the erection of the Temple in America conducive to the unity and oneness of the believers—of the maid-servants and servants of the Merciful—so that with one thought and one aim they engage themselves in the building of the Temple."

Extract from Tablet revealed by Abdul-Baha.

SATURDAY, APRIL 25

Headquarters—Great Northern Hotel, Dearborn and Jackson Streets, from 9 a. m. to 6. p. m.

Luncheon for active and honorary members of the Executive Board of Bahäi Temple Unity, at the home of Mrs. Corinne True, 5338 Kenmore Avenue, at 12 o'clock; followed by a Reception from 4 to 6 p. m., to delegates, visiting friends and the Chicago Bahäi Assembly.

Feast of El-Rizwan, in the "Noontide Club," corner of Michigan and 12th Street, second floor, at 8 p. m.

SUNDAY, APRIL 26

Morning—An opportunity for the friends to visit the Mashrak-el-Azkar grounds, 11 a. m.

Afternoon—A public sacred service, held in St. John's Hall, Masonic Temple at 3 p. m.

MONDAY, APRIL 27

Sessions of the Convention of the Bahäi Temple Unity, held morning and afternoon, in Corinthian hall, Masonic Temple.

Public Meeting—Assembly hall, Northwestern University building, southeast corner Lake and Dearborn streets, second floor, at 8 p. m.

TUESDAY, APRIL 28

Sessions of the Convention held morning and afternoon, in Corinthian hall, Masonic Temple.

Public Meeting—Assembly hall, Northwestern University building 8 p. m.

"THE NEW REFORMER."

A letter from N. R. Vakil, of India, states that D. Gopaul Chetty, the editor of *The New Reformer,* published in Madras, has helped the Cause greatly through publishing articles on the Revelation. It has been suggested that a few friends in different parts, who can afford to do so, subscribe for the magazine. The subscription is about two dollars per year.

OUR PERSIAN SECTION this issue contains: Talk by Abdul-Baha for a London publication; (2) Tablet to Sheikh Mohei-el-Din; (3) Address by Sheikh Mohei-el-Din; (4) Poetic record of the death of Mirza Abul-Fazl; (5) Significance of Religion; (6) Science and Character: (7) War and Peace.

"THOU SHALT UNFURL THE STANDARD OF SPIRITUALITY IN THE HEAVENLY UNIVERSE!"

IT IS several months since the New York Assembly was offered an audience room in the Parish House of St. Mark's Episcopal church, this city, for Sunday afternoon meetings, with the entire freedom of the platform, limited only to constructive methods.

The Center of the Covenant, His Holiness, Abdul-Bahä, was cabled to for counsel, and his cabled reply was: "Accept invitation, Church Episcopal. Hold Sunday afternoon meetings." An immediate acceptance of this invitation followed.

Beautiful meetings are now held there every Sunday afternoon.

Following is a Tablet recently received by our brother Mr. Kinney, through whom this invitation was most unexpectedly tendered to the New York Assembly, and who wrote (as well as cabled) of it to the presence of the Center of the Covenant. This Tablet is his reply:

To Mr. Wafa Kinney, New York City.

Upon him be BAHA'O'LLAH EL-ABHA!

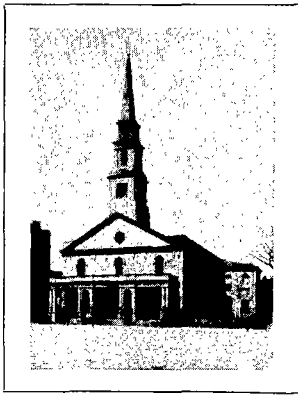
HE IS GOD!

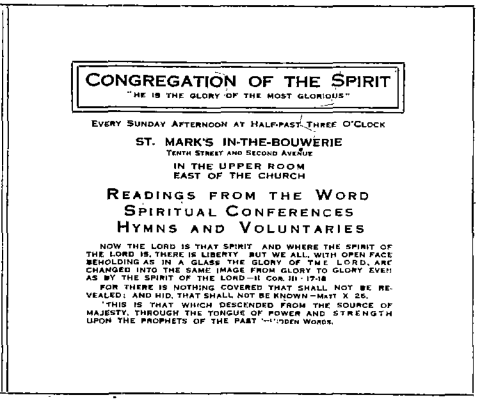
O thou who art firm in the Covenant!

Thy letter was received and its contents perused with the utmost of attention.

Convey infinite love and kindness on my behalf to . . . . . and say to him: Praise be to God that He hath chosen thee from amongst the ministers so that thou may'st hearken to the call of the Kingdom of God, listen to the heavenly Melody, behold the Light of Reality, act according to the advices of His Holiness the Christ, promulgate the principles of BAHA'O'LLAH, become the cause of the illumination of the world of humanity and be ordained as the high priest of the Church of the Kingdom. All the ministers will be submerged under one of those periodic waves of the earth, leaving behind no name and no trace, but thou shalt unfurl the standard of spirituality in the heavenly universe of Heaven, extolling and magnifying the Lord of mankind with the music of the Kingdom. Thank thou God that thou hast attained to this most great Bestowal.

In short, O thou my Mr. Kinney, O thou my spiritual child! Whatever . . . . . deems advisable concur with him and put in practice, and occupy your time with the diffusion of the Fragrances of God. Announce the utmost kindness to thy respected wife and all the friends.





CONGREGATION OF THE SPIRIT

"HE IS THE GLORY OF THE MOST GLORIOUS"

EVERY SUNDAY AFTERNOON AT HALF-PAST THREE O'CLOCK

ST. MARK'S IN-THE-BOUWERIE

TENTH STREET AND SECOND AVENUE

IN THE UPPER ROOM
EAST OF THE CHURCH

READINGS FROM THE WORD
SPIRITUAL CONFERENCES
HYMNS AND VOLUNTARIES

NOW THE LORD IS THAT SPIRIT AND WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY BUT WE ALL, WITH OPEN FACE BEHOLDING AS IN A GLASS THE GLORY OF THE LORD, ARE CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY EVEN AS BY THE SPIRIT OF THE LORD—II COR. III · 17-18

FOR THERE IS NOTHING COVERED THAT SHALL NOT BE REVEALED: AND HID, THAT SHALL NOT BE KNOWN—MATT X 26.

'THIS IS THAT WHICH DESCENDED FROM THE SOURCE OF MAJESTY, THROUGH THE TONGUE OF POWER AND STRENGTH UPON THE PROPHETS OF THE PAST'—HIDDEN WORDS.

Up to the present time, as a result of this long journey to America, my constitution was in the utmost state of weakness and feebleness, consequently I could not carry the weight of correspondence. As at the present writing the condition of my nerves is better and materially improved, therefore I am writing thee this epistle.

Upon thee be BAHA EL-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 23rd, 1914, Mount Carmel, Haifa, Syria.

We ask the prayers of all the friends that through this opened door we may become confirmed to bear the Light of this "Morn of Knowledge," and to turn many hearts to the Holy Fragrance of "the Branch which has branched from the Ancient Root."

Isabella D. Brittingham.

TENETS OF BAHAISM

[Continued from page 23]

The following points dealt with by the lecturers may perhaps be cited as the most noteworthy:—

There shall be no priesthood of the paid or professional order.

Monogamy is enjoined; asceticism or the hermit life in monasteries is forbidden.

Education is to be universal and the rich or childless shall educate the children of the poor.

The female child is to receive equal attention in this matter and equality of the sexes declared.

Work is looked upon as an act of worship, and is to be found for all, for mendicity is forbidden. The words written by the Founder are as follows: "This is the day of deeds. In this day deeds are preferable to words. Deeds reveal the station of the man and he whose words exceed his deeds verily, his non-being is better than his being."

Brotherhood among the Bahäis, we are told, is regarded as absolutely indispensable, irrespective of race, color, or religion, and there must be no pretentious mental attitude, but a real and living philosophy of life. All Moslems, Christians, Jews, or Zoroastrian Bahäis should fraternize as one family, for they practice the two great Bahäi ideals of unity and love.

We learn that all the edicts of BAHA'O'LLAH were laid down and revealed fifty years ago. It is therefore interesting to find that He declared a universal language was to be evolved or chosen as an intermediary agent towards the better understanding of peoples; also that a court of arbitration should be formed on international lines against war—turning the Bahäi attitude of religions amity upon these problems, since they declare that all founders of religions were chosen speakers for the good enlightenment of people.

An argument presented by Abdul-Bahä on this subject when in the West was cited as typical. We are told not to mistake the lamp for the Light. Lamps or light carriers are many and diverse whether in size, quality or form, but light is essentially the same. It varies only according to the degree allowed it by the vehicle of its manifestation, whether as a candle or an electric arc lamp. The world should consider great religious founders or thinkers as light-bearers and what they teach should be the object of worship. The wisdom with which they illumine their time and race should be remembered, not their personalities. Religions degenerate, because it is the invariable tendency in humanity to forget principles enunciated by Founders and worship the material or historic aspect, neglecting the light intended to be used. Light being one, it stands for the analogy of truth, and all religions are woven around identically similar principles.

The Bahäis believe that teachers of these higher orders come under Divine will in times of greatest human needs and have their predestined time and place. Since life may be symbolized as a tree, BAHA'O'LLAH declared humanity to be the leaves, flowers and fruit thereof, and in time humanity will consider it as rationally inconceivable to fight and kill one another as it would be for the leaves and branches of a tree to quarrel with its blossoms and fruit.

The Bahäis consider that the world has entered on a new cycle and that all the teachings of this Persian seer are ultimately destined to work out for the good of the social and spiritual whole. It may perhaps be mentioned that the word or title "BAHA'O'LLAH" means a quality or descriptive term signifying "Glory or Splendor" (of God) and Abdul-Bahä his son as "Servant of the Glory."

A WORD OF APPRECIATION FROM INDIA.

"The STAR OF THE WEST is, indeed, a true nightingale of the Rose-garden of ABHA and its beloved notes vibrate with the messages of the Beloved of all in the heavens and earths Its contents give one renewed vigor to advance steadfastly on the Path which leads to the glorious realm of ABHA, and the holy words of The Center of The Covenant that it promulgates, keep one always keyed up in the field of service in His Most Beloved Cause . . . . The STAR is awaited as a star of hope and when it arrives, its rays penetrate in the minds of those who await its arrival with expectant hearts."

The Bahäi Assembly of Rangoon.

March 16, 1914.

بعرصهٔ ظهور آرد تربیت دهقان حبه را خرمن کند وهمت باغبان دانه را درخت کهن نماید لطف ادیب اطفال دبستان را باوج رفیع رساند وعنایت مربی کودک حقیر را بر سریر اثیر نشاند پس واضح ومبرهن گردید که عقول را اصل فطرت سنما وترا است وتربیت را نیز حکمی عظیم وتأثیری شدید اگر مربی نباشد جمیع نفوس وحوش مانند واگر معلم نباشد اطفال کل مانند حشرات گردند این است که در کتاب الهی در این دور بدیع تعلیم وتربیت امر اجباریست نه اختیاری یعنی بر پدر ومادر فرض عین است که دختر وپسر را بنهایت همت تعلیم وتربیت نمایند واز پستان عرفان شیر دهند ودر آغوش علوم ومعارف پرورش بخشند واگر در این خصوص قصور کنند در نزد رب غیور مأخوذ ومذموم ومدحورند واین گناهی است غیر مغفور زیرا آن طفل بیچاره را آوارهٔ صحرای جهالت کنند وبدبخت وگرفتار ومعذب نمایند — (مادام الحیات) طفل مظلوم اسیر جهل وغرور ونادان وبی شعور ماند والبته اگر در سن کودکی از این جهان رحلت نماید بهتر وخوشتر است در اینمقام موت بهتر از حیات وهلاکت بهتر از نجات وعدم خوشتر از وجود وقبر بهتر از قصر وتنگنای گور مطمور بهتر از بیت معمور زیرا در نزد خلق خوار وذلیل ودر نزد حق سقیم وعلیل ودر محافل خجل وشرمسار ودر میدان امتحان مغلوب ومذموم صغار وکبار این چه بدبختی است واین چه ذلت ابدی است پس باید احبای الهی واماء رحمانی بجان ودل اطفال را تربیت نمایند ودر دبستان فضل وکمال تعلیم فرمایند در این خصوص ابداً فتور نکنند وقصور نخواهند البته طفل را اگر بکشند بهتر از این است که جاهل بگذارند زیرا طفل معصوم گرفتار نقائص گوناگون گردد ودر نزد حق مؤاخذ ومسئول ودر نزد خلق مذموم ومردود این چه گناهست واین چه اشتباه اول تکلیف یاران الهی واماء رحمانی آن است که (بأیِّ وجهٍ کان) در تربیت وتعلیم اطفال از ذکور واُناث کوشند ودختران مانند پسرانند ابداً فرقی بنسبت جهل هر دو مذموم ونادانی هر دو نوع مبغوض (وهل یستوی الذین یعلمون والذین لایعلمون ؟) در حق هر دو قسم امر محتوم اگر بدیده نظر گردد تربیت وتعلیم دختران لازمتر از پسران است زیرا این بنات وقتی آید که مادر گردند واولاد پرور شوند واول مربی طفل مادر است زیرا طفل مانند شاخهٔ سبز وتر هر طور تربیت شود نشو ونما نماید اگر تربیت راست گردد راست شود واگر کج کج شود وتا نهایت عمر بر آن منهج سلوک نماید پس ثابت ومبرهن شد که دختر بی تعلیم وتربیت چون مادر گردد سبب محرومی وجهل ونادانی وعدم تربیت اطفال کثیر شود ای یاران الهی واماء رحمان تعلیم وتعلم بنص قاطع جمال مبارک فرض است هر کس قصور نماید از موهبت کبری محروم ماند زنهار زنهار اگر فتور نمائید البته بجان بکوشید که اطفال خویش را علی الخصوص دختران را تعلیم وتربیت نمائید هیچ عذری در این مقام مقبول نه تا عزت ابدیه وعلویت سرمدیه در انجمن اهل بها مانند شمس ضحی جلوه وطلوع نماید وقلب عبدالبهاء مسرور وممنون شود وعلیکم بهاء الابهی

(ع ع)

صُلح وحَرب

فی الحقیقه دو نمایش عظیمی در آن واحد در امریکا وقوع یافته از یک جهت ملاحظه میشود که جیوش حرب واساطیل جنگی ایالات متحده بسمت مملکت مکسیک دویده شب وروز از افواه طوب وتفنگ آلات جهنمیه میبارد واز یک جهت نمایندگان بهائیان از جمیع ولایات وجزائر بحر قاصد شیکاغو هستند که علم صلح ویگانگی ووحدت عالم انسانی بلند نمایند

(دکتر ضیاء بغدادی)

که آفتاب نصایح و مواعظ حضرت بهاءالله عالم را روشن نموده و خوشبختانه این تاج فخر را بر سر این قرن نهاده .

تکلیف ما بهائیان چنانست که تا بتوانیم عالم را بقوهٔ اخلاق ادارهٔ نمائیم و خیمه احکام روحانیه حضرت بهاءالله را بر افرازیم تا سعادت ابدی از برای عالم مهیا گردد و نعمت سرمدی رخ بگشاید و بهترین وسایل از برای انتشار اوامر آن حضرت همانا تربیت اطفال است چه مسلم است اطفال بزرگ شوند و طفل پرور گردند و نظر باهمیت تربیت است که حضرت مولی الوری عبدالبهاء میفرماید " اگر طفل را زنده بگور کنید بهتر از آنست که او را جاهل و نادان گذارید " لهذا جمعی از بندگان حضرت بهاءالله در طهران در پنج سال قبل همت گماشته که اولا اطفال بهائیانرا در روزهای تعطیل که روز جمعه است به نصایح و مواعظ حضرت بهاالله تربیت نمایند و خوشبختانه حسن نیت آنها کار را ترقی داده تا اینکه امروز در طهران اغلب از اطفال بهائیان در روزهای جمعه در مجالس متعدده به تلاوت آیات و مناجات و صحبت در مطالب اخلاقی مشغولند و تا بحال دو دفعه در مجلس عمومی امتحان داده و نتیجهٔ زحمات خود را تقدیم حضور احباب نمودند و حال معلمین آنها در یک مجلس مخصوصی هفته یک دفعه ملاقات مینمایند و در ترتیب دروس اخلاقی که از آیات تشکیل یافته مذاکره مینمایند و در یک جلسه امتحان که از جمیع محافل نمایندگان حاضر بودند وامة الله دکتر مودی و دکتر کلاک و مسر کمپبل حضور داشتند ....

نصرالله یزدی

نجم باختر :ـ چون مسئلهٔ تربیت اطفال از اهم امور است لهذا یکی از الواح مقدسه که در این خصوص نازل شده بود درج می نماید

هوالله

ای احبای الهی و اماء رحمانی جمهور عقلاء برانند که تفاوت عقول و آراء از تفاوت تربیت و تعلیم و ادابست یعنی عقول در اصل متساوی است ولی تربیت و تعلیم و ادب سبب گردد که عقول متفاوت شود و ادراکات متباین و این تفاوت در فطرت نیست بلکه در تربیت و تعلیم است و امتیاز ذاتی ازبرای نفسی نیست لهذا نوع بشر عموما استعداد وصول باعلی المقامات دارند و برهان بر این اقامه نمایند که اهالی ممالکی نظیر افریقا جمیع مانند وحوش ضاریه و حیوانات بریه بی عقل و دانشند و کل متوحش یک نفس دانا و متمدن در مابین آنان موجود نه و بعکس آن ملاحظه مینمایند که ممالک متمدنه جمیع اهالی در نهایت آداب و حسن اطوار و تعاون و تعاضد و حدت ادراک و عقل سلیم هستند الا معدودی قلیل پس معلوم و محقق شد که علو و دنو عقول و ادراکات از تربیت و تعلیم و عدم آنست شاخ کج بتربیت راست شود و میوهٔ بری جنگلی بتربیت بستانی شود و شخص نادان بتعلیم دانا گردد و عالم توحش بفیض مربی دانا جهان تمدن گردد علیل بطبابت شفا یابد و فقیر بتعلم فن تجارت غنی شود و تابع بسبب کسب کمالات متبوع عظیم گردد و شخص ذلیل بتربیت مربی از حضیض خمول باوج رفیع رسد این است برهان آنان اما انبیا نیز تصدیق این رأی را میفرمایند که تربیت نهایت تأثیر در بشر دارد ولی میفرمایند عقول و ادراکات در اصل فطرت نیز متفاوت است و این امر بدیهی است قابل انکار نه چنانکه ملاحظه مینمائیم اطفالی هم سن و هم وطن و هم جنس بلکه از یک خاندان در تحت تربیت یک شخص پرورش یابند با وجود این عقول و ادراکاتشان متفاوت یکی ترقی سریع نماید و یکی پرتو تعلیم بطیئ گیرد و یکی در نهایت درجهٔ تدنی ماند خزف هرچه تربیت شود لؤلؤ لالا نگردد و سنگ سیاه گوهر جهان تاب نشود و حنظل و زقوم بتعلیم و تربیت شجرهٔ مبارکه نگردد یعنی تربیت گوهر انسانی را تبدیل نکند ولکن تأثیر کلی نماید و بقوهٔ نافذه آنچه در حقیقت انسان از کمالات و استعداد مندمج و مندرج

مانع سیئات دیانت است که شامل مکافات است و مشتمل مجازات بیم مجازاتش انسان را از خصائل ناپسندیده دور نماید و امید مکافاتش باطوار حمیده مجبور فرماید دیانت است که کافل سعادت بشریه است و مورث خصائل قدسیه دیانت است که مؤلف بین قلوب است و منتج نتایج مطلوب کدام قوه است که ملل مختلفه و اقوام متنوعه را در رباط واحد مجتمع و مؤتلف نماید جز قوه دیانت
لو انفقت ما فی الارض جمیعا ما الفت بین قلوبهم و لکن الله الف بینهم
خلاصه اینکه دیانت بهترین داروی امراض و علل است و خوشترین وسیله اتحاد قبائل و ملل فنعم ما قال النعیم":—

جان جاوید روح ایمانست — دین بجسم جهانیان جانست
حصن حفظ و حصار ایمنها — قلعه استوار ایمانست
نصرت ملک ظاهر و باطن — حافظ آشکار و پنهانست
مابه الجمع افراد بشر — مابه الفصل وحش و حیوانست
مطمئن من آمن بالله — مشمئز من اتکی بسواه

در این مقام بهترین بیان است آیات کتاب دساتیر در نامه شت وخشور زردشت آیه ۶۶ - پرستندت دوست نیکی که فرزانگان یونان میگویند در این جهان پیغمبر چرا باید نکو وخشور از آن باید که مردمان در کار زندگانی و زیست بهم نیازمندند پس ایشان را گزیر نیست از بربستگان و برنهادن که همه برادن همداستان باشند تا ستم و داد و دسته و اباز نشود و دهناد جهان پاید و این بربستگان از پیش یزدان باید تا همه کسان آنرا پذیرند بدین فرزبود وخشور انگیخته شود (انتهی)

وبالجمله ازاین اشارات معلوم شد که جمعیت بشریه را ناگزیر است از قانونی عادلانه که کل ما یقوم به البشر از سیاسیات و مدنیات و تهذیب اخلاق و تعدیل اطوار و ترک عادات [ناشایسته] و رفع مضرات و حفظ حقوق متبادله و حصول صفات کامله را بر طبق آن قانون ادا شود و دوره زندگانی تا بانجام در تحت آن قانون در کمال انتظام باشد و حدود انسانی در جمیع شئون معین و مشخص گردد (بقیه دارد)

هیئت تهذیب

عِلم و اخلاق

قوله جل کبریائه: "لعمر الله سیف الاخلاق و الآداب احد من سیف الحدید"

این مسلم نزد جمیع حکما است که وقتی عالم به منتهی درجه سعادت و نیک بختی میرسد که شاهد بی مثال اتحاد در مجمع بشریه جلوه نماید و دیو سیاه چهره اختلاف در پس کوه عدم مختفی گردد و آخرین وسیله از برای تاسیس اساس محکم اتحاد و تخریب بنیان عالم ویرانکن اختلاف همانا دو قوه است یکی عِلم و دیگری اخلاق چه علماء در میان این دو تلازم و تلازم یک دیگر هستند ویا آنکه دو قوه هستند با بیانات شتی و طرق مختلفه در استدلال دارند و پس از تحقیقات زیاد بعلاوه عملیات و تجربیات کثیره ایشان را محقق و مبرهن گشته که هر یک از این دو قوه عظیمه بنفسه مستقل و در تسهیل مرام قائم بالذات وگفته اند علم عبارت است از دانستن و حسن اخلاق سبب صحیح بکار بردن آن که بدین دو شاهد مقصود در عالم بشر جلوه گر شود بالاخره اتفاق جمیع حکما وعلما است که مایه ترقی و نجات هر امت همانا این دو قوه سابق الذکر است بواسطه علم انسان کشف مکنونات طبیعت کند و حاکم بر طبیعت گردد و خود را از اسارت طبیعت ظالمه نجات دهد و بواسطه حسن اخلاق بدون اجبار و قهر خارج از پلیس و مستحفظ و نقط از تأثیر ملکات انسانیه و برکت شرافت وجدانیه انتظام نوع و تمشیت امور جمهور دهد پس مسلم گشت که خیمه نظم عالم بدین دو ستون ثابت و برپا است یکی عِلم و دیگری اخلاق حسنه و در این قرن عظیم و کور قویم

معلم این سبیل جلیل و هادی این طریق مستقیم بوده اند و حدیث مشهور حضرت رسول و هادی سبیل علیه الصلوة والسلام "**بعثت لاتمم مکارم الاخلاق**" برهانیست قاطع و تحصیل این علم بسته بنورانیت ضمیر و قلب منیر و تحری حقیقت و تدبر در مسائل معضله الهیه است نه در قواعد صرفیه و نحویه و قیاس منطقیه و امثالها سبق باری مقصد این است بر هر نفسی از ما که درک فضائل مرحوم حضرت ابی الفضائل نموده و بانوار علوم و معارف او منور و مستفید شده و فی الحقیقه از تلامذهٔ آن مرحوم محسوبیم لازم و واجبست که قدم بقدم پیروی صفات حمیده و اخلاق مرضیه و خدمات جلیله عظیمهٔ آن مرحوم نموده و آناً بعد آن در اشتغال و اشتغال و انجذاب بوده و غریق بحر خدمات مانیم بنوعی در این راه نورانی سالك بوده باشیم که هر فرد از افراد فانیان مظاهر فضائل و مرکز آثار انوار او باشیم ولاشك تأییدات غیبیه و توفیقات سماویه پیاپی میرسد و نسائم جان بخش رحمان از روضهٔ رضوان میوزد و جنود ملأ اعلی مساعد کل و نظر کیمیا اثر مولی الوری کافی و وافی و فی الختام ارجو الله تبارك و تعالی ان یؤیدنا و یوفقنا لما یحبه و یرضاه ـــــ فی ۱۸ ربیع الأول سنة ۱۳۳۲

تاریخ صعود ابو الفضائل

از نظم فاضل آقا میرزا محمد تقی ناظم خراسانی در بندر جز .

بدیدار بها و اله ابو الفضل ز یاران هرکه بیش به ابو الفضل

ز علمش حکمت و تاریخ و ادیان بگفتند اهل عالم زه ابو الفضل

ز استدلال برهان دلایل نمودی خصم را ساده ابو الفضل

ز شوق طلعت محبوبش ابهی شد از دنیای دون نکره ابو الفضل

بتاریخ صعودش گفت ناظم رهید از دام دنیا مه ابو الفضل

۲۱۹ ۸ ۴۵ ۶۵ ۴۵ ۹ ۹۴۱

۱۳۳۲

دیانت

دیانت یعنی چه و لزومیت آن برای چیست

دین در لغت بمعنی جزاست و در عرف متدینین عبارتست از احکام و آداب و قوانین و رسومی که بتوسط یکی از انبیاء و مظاهر الهیه

در میان هیئت بشریه تقنین و تشریع و تأسیس و توضیح شده باشد از برای حفظ حدود و حقوق و شئون بشریت و اگرچه همین تعریف ما را مستغنی میدارد و از بیان لزوم آن چه که نفس تعریف مستلزم لزوم است زیرا وظائف انسانیت بدون یك همچو اساسی ادا نشود و امور دورهٔ حیات من دون قانونی چنین اداره نگردد ولی چون این تعریف لزوم اجمالی را حائز است لهذا بطور تفصیل میگوئیم که بر هر ذی درایتی مبرهن است که نوع انسان همیشه محتاج است بامری که رادع رذائل باشد و داعی فضائل تا حقیقت انسانیه از آلایش ذمائم مبرا گردد و هیئت بشریه به آرایش محاسن محلی شود مدار امور مرتب گردد و اخلاق جمهور مهذب شود نقائص امکانیه تخفیف یابد و خصائص انسانیه تکمیل گردد سحاب تیرهٔ ظلم و عدوان متلاشی شود و آفتاب منیر عدل و احسان ساطع گردد و نوع انسان با کمال محبت و احسان با یکدیگر راه معاشرت پویند و از مجانبت و منافرت سخن نگویند در مشارکت حیات ابناء نوع را بازیچه نگیرند و از تعدی و دست درازی درگذرند و هرگاه تصور کنیم که این فضائل بخودی خود از برای انسان حاصل شود و یا آن رذائل بنفسها از اکوان زائل گردد این تصوری است باطل :

> إن كنت تطمع في حصية خالد
> هيهات تضرب في حديد بارد

بلکه اقبال بشر به شر بیشتر است تا توجه او بخیر و انهماك او در شهوات نفسانیه از مسلمات اولیه است الا در صورتیکه مانع و رادع از برای او موجود شود و این بس واضح است که مانع و رادعی بهتر و موثرتر از عقائد دینیه و قواعد الهیه یافت نمیشود زیرا هر رادعی فقط مؤثر در ظواهر امور است نه در بواطن جمهور ولی قوهٔ قویهٔ دیانت مؤثر در قلب و وجدان است و نافذ در حقیقت و باطن انسان بقسمی که در زوایای خلوات انسان را از فحشاء و سیئات ممانعت نماید و بفضائل و حسنات دلالت فرماید دیانت است که دارای وعد و وعید است و شامل بیم و امید وعدش قائد حسنات است و وعیدش

در هر انجمنی تلاوت آیات و مناجات و اشعار نموده و نطقی در نهایت بلاغت بفرمائید تا جمیع حاضرین بوجد و بشارت آیند و قلوب جمیع منجذب گردد و یقین بدانید که تأییدات الهیه پیاپی میرسد اعتماد من بوجود تلامذهٔ آن استاذ بی نهایت است و علیک البهآء

عبدالبهآء عباس

خطابهٔ غرّاء

جناب شیخ محی الدین در محفل روحانی مصر تلاوت فرمود

اقلّ عباد و کمترین بندگان آستان من له المجد و العظمة و الکبریآء فانی محی الدین صبری سنندجی با کمال خضوع و خشوع حضور احبّای الهی و حاضرین محفل روحانی روحی لمحبتهم الفدآء مراتب آیته را بمناسبت ورود لوح و بیان مبارک که در آن ذکری از کبر مصیبت متصاعد الی الله استاذی مرحوم حضرت ابو الفضائل است معروض میدارد —— اینکه هر چند خطاب لوح مبارک متوجه بمحو فانی است ولکن فی الحقیقه مفاد و مرجع آن متوجه بشطر عموم تلامذهٔ حضرت متصاعد الی الله مرحوم ابی الفضائل علیه بهآء الله و روحی لروحه و مقامه الفدآء میباشد و از آنکه جمیع ما ها هر یک بقدر وسعت و فراخور حال و استعداد خود از فضائل و مسائل علمیه و اطلاعات تاریخیه و مقتبس از انوار روحیهٔ آن مرحوم مستفید شده شکّی و شبهه ئی نیست لهذا بر همه ما ها واجب است حتی الامکان قدم تقدم بیرون نهاده خدمات جلیلهٔ آن مرحوم نموده و بنهایت انقطاع و انجذاب قائم بر خدمت امر و فی الواقع جان نثار در طریق محبة الله باشیم و هر یک از فانیان باید بتأییدات غیبیهٔ جمال ابهی جلّ ذکره و حسن عنایات و توجّهات من اراده الله مانند شمع جمع پر شعله و انوار باشیم و بدل بکوشیم و بجان بکوشیم و بنار محبة الله هر افسرده و پژمرده ئی را بسوز و شور و خروش آورده و بیخبران را باخبر و غافلان را بنهایت حکمت و موعظهٔ حسنه و حسن بیان بمودّت براه عبودیت رحمان آشنا نمود و با اعمال نیکو و کردار پاکیزه و صدق قول و وفا و خلوص تام با هر فردی از افراد عالم معاشر و مصاحب و دوست و صدیق و حمیم باشیم و با نامل رأفت و شفقت و مهربانی غبار کدورت را از صفحات خواطر محزونه مسح و زائل نموده و قلوب را بحرارت محبت مرفه بشطر محبوب امکان منصرف و متوجّه داشته و اعظم و اهمّ آمال کلّ باید انشآء الله در ازالهٔ اساس بغض و عداوت و تعصّب و بیگانگی و سوء تفاهم و هدم بنیان ضغینه و بغضا در بین عموم انام باشد و روابط الفت و موّدت را بهر نحو بوده ثابت و محکم بداریم و در جلب فوائد مادیّه و معنویّه نسبت بجمیع خلق ساعی و ساعد باشیم الحمد لله حیّ قدیر بقدرت کاملهٔ خود همه این راه ها را در نهایت وضوح مبین و موضح فرموده و بمفاد «اَلْیَوْمَ اَکْمَلْتُ لَکُمْ دِینَکُمْ» نقصی نگذاشته و بقوّهٔ عظمت و اقتدار موانع سوء تفاهم را از بین برداشته و همه را مهمان خوان بیدریغ انعام و احسان بی پایان خود فرموده و بعلم شناختن خود ما را آگاه و مطلع بر هر علم فرموده لهذا جائز و شایسته نیست پس از تعلّم و درک اینگونه انوار و عنایات رحمانیه خود را بی علم و بی اطلاع تصور نمائیم و فقدان بعضی از علوم که منبعث از اوهام کهنه است آن را موجب جمود و خمود و عدم جد و جهد نمائیم و حال آنکه جمیع این علوم و فنون ظاهره در بیدآء معرفت الله همه اوهام صرفند و ظنون بحت کسی که در دبستان علم و معرفت الهی متعلّم شده باشد ابدا شایسته و لائق نیست خود را بصفت جهل و نادانی نسبت دهد نهایت فرق این است هر کس تقوی و پیروی اوامر الهیه را بیشتر داشته باشد علمش و فهمش و ادراکاتش و فتوحاتش بیشتر است و آیهٔ کریمه «اِتَّقُوا اللهَ وَ یُعَلِّمُکُمُ اللهُ [3] وَ اِنَّ اَکْرَمَکُمْ عِنْدَ اللهِ اَتْقَاکُمْ» باز براین مطلب برهانی ساطع و معالم وصول الی الله انقطاع صرف است عمّا سوی الله و زاد این راه تقوی الله و خشیة الله بوده و هست شخصی هر چند دارای علوم و فنون گوناگون بوده باشد ولکن از علم بمعلوم بی بهره و از خشیة الله فارغ و غافل باشد البته آن علوم و فنون مثمر نخواهد شد مثل او مثل شجری بزرگ تنومند ولکن از ثمر بی بهره و محروم معلوم است واردین ظلّ آن شجر چندان منتفع و متمتع نخواهند شد و علت غائیهٔ فنون معرفة الله و تعلّم دین و آئین صحیح و تهذیب اخلاق و تعدیل صفات و متّصف بودن باخلاق رحمانیه است و جمیع انبیای الهی علیهم السلام

صفحهٔ اوّل
جلد پنجم
شمارهٔ دوّم
قیمت اشتراک
۹ آپریل

نجم باختر

۱۳۲۹

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سالی یک دالر و نیم
ماه جلال سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

قارئین جریدهٔ وائهام لندن

هو الله

این آفتاب فلک اثیر را اشراق بر آفاق است و جمیع کائنات ارضیه بفیض تربیتش در نشو و نما است اگر حرارت و اشراق آفتاب نبود طبقات کرهٔ ارض تشکیل نمیشد و معادن کریمه تکون نمیافت و این خاک سیاه قوهٔ انبات نمیجست و عالم نبات پرورش نمیافت و عالم حیوان نشو و نما نمیکرد و عالم انسان در کرهٔ ارض تحقق نمیافت جمیع این بخشایش از فیض آفتاب است که آیتی از آیات قدرت حضرت پروردگار است و چون از نقطهٔ اعتدال اشراق نماید جهان جهان دیگر گردد و اقلیم حلیهٔ خضراء پوشد و جمیع اشجار برگ و شکوفه نماید و ثمر تر و تازه بخشد و در عروق و اعضاء هر ذی روحی خون بحرکت آید حیات جدیدی یابد قوتی تازه تحصیل کند و همچنین شمس حقیقت که کوکب لامع عالم عقول و ارواح و نفوس است و نیر اعظم جهان افکار و قلوب مربی حقیقت نوع انسان است و سبب نشو و نمای ارواح و عقول و نفوس آن کوکب الهی را نیز طلوع و غروبی و نقطهٔ اعتدالی و خط استوائی و بروج متعدده ئی حال مدتی است که آن نیر اعظم افول نموده بود جهان عقول و نفوس تاریک شده بود قوهٔ نشو و نما وجدانی بکلی مفقود گشته بود اکتشافات عقلی منتهی شده بود

الحمد لله صبح حقیقت دمید و انوار آفتاب تابید جمیع کائنات در حرکت است هر دم حیاتی تازه حاصل و هر روز آثاری عجیب باهر باید که خفته گان بیدار شوند و غافلان هوشیار گردند وقت آن است که کوران بینا شوند و کران شنوا گردند و گنگان گویا شوند و مرده ها زنده گردند تا آثار مواهب این قرن عظیم در جهان آشکار شود و سرور یوم عظیم جمیع قلوب را احاطه کند انوار محبت دل و جان بتابد که ظلمات افکار و قلوب بکلی زائل گردد جانتان خوش باد عبدالبهاء عباس

لوح مبارک ۵

بافتخار جناب فضائل مآب آقا شیخ محی الدین علیه بهاءالله

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مصر جناب شیخ محی الدین سنندجی علیه بهاءالله

هو الله

ای شمع محبت الله مصیبت حضرت ابی الفضائل حتی اهل بارگاه قدس را محزون و دلخون نمود نه چنان تأثیری در دل و جان حاصل که بقلم و لسان بیان توان نمود ولکن الحمد لله مثل شماها تلامیذی یادگار گذاشت شبهه ئی نیست که شما نیز قدم بقدم پیروی او خواهید نمود و سراج او را روشن خواهید کرد لهذا باید آنجناب در مجمع احبا و انجمن اصفیا لسانی ناطق و برهانی لامع و انجذابی واضح و بیانی فصیح و نطقی بلیغ ظاهر و آشکار نمائید البته

PRAISE be to Thee, O GOD of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day, wherein the River of Life streamed forth from the finger of Thy Generosity, and the Fountain of Revelation and Unity became manifest by Thy Manifestation, to all who are in Thy earth and Heaven.

O GOD! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. . . . Thou hast called it "The Day of God!" Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy Name, saying:—

"Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!"

—*BAHA'O'LLAH.*

"Then the Orb of The Covenant dawned . . . the glorious 'Branch extended from th
to promote the Word of the KING of the Day of Judgment'

Jewish, Zoroastrian and Mohammedan pilgrims in the Presence of ABDUL-BAHA in front of his house at Haifa, Syria. This is the second group

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and His Glory shall be seen upon thee"— Isaiah 60:2.

THE "GLOOMY NIGHT" AND THE "DAY OF GOD"

A BRIEF PRESENTATION OF THE BAHAI MESSAGE.

From *The Bahai Proofs,* by Mirza Abul-Fazl.

O PEOPLE! when ye carefully consider the world, ye will perceive that all the nations of the ancient world have been totally incrusted by false worship of paganism and Sabeanism; the darkness of imaginations and fictitious ideas has prevailed in every region, and entangling beliefs and evil customs accumulated in every clime. Inasmuch as the above-mentioned nations were ignorant of the meanings and original purposes of the texts revealed in the Heavenly Books, such as "ascent" and "descent," "return" and "restitution," "heaven" and "earth," "sun," "moon" and "stars," "resurrection," "death" and "life," and many similar words which were upon the lips of the prophets since the ancient days, and were uttered by the Tongues of God from the foundation of the world; and as they understood such words according to their literal sense; therefore these nations fell into the gulf of the fictitious beliefs of paganism. Among these pagan notions were transmigration of souls, transformation of embodiments, worship of stars, animals and trees, services of genii, controlling spirits and other ruinous practices and pernicious beliefs,—which facts are evident to every informed historian, and to every student and archæologist.

As the gloom of fictitious and superstitious beliefs prevailed in all parts of the world; as the clouds of ruinous practices, the dusk of pernicious actions, densely enwrapped all regions, and veils of suspicion hung upon every side; and as the earth was entirely covered by darkness upon darkness therefore the prophets—Peace be upon them!—have interpreted that long duration as the "gloomy night," and the time of its disappearance as the "bright morning," "the day when it shineth."

MOSES

The Great Lord Moses the "Interlocutor," was the first one who arose in that dark and gloomy period and announced to the Israelitish people the coming termination of that long night. He proclaimed the advent of the glorious "Day of God." He taught them the Unity of God; made known to them the way of worshipping God; implanted in their hearts the expectation of the arrival of the "Day of God," and explained to them the signs, symbols, tokens and wonders thereof. So also in the past days, Abraham, who was entitled, Zoroaster, appeared in Persian regions and taught the Parsee nation the worship of the merciful God, abolishing idolatry from among them, announcing the coming of the "Hour," reminding them of the future Resurrection, explaining the signs and tokens thereof, and unveiling the appointed time. Moreover, he clearly stated to them that, verily, the Sun of the promised Beauty should dawn from the horizon of the East, and that the blessed Sadrat would spring forth from a well-rooted tree of Persia. But, as at that time the hours of gloomy night were still far from the dawning-place of Manifestation, the false imaginary beliefs and pernicious worship of paganism prevailed even among the Hebraic and Persian nations; thus the worship of God was mingled with fire-worship, and the kings of Judea and Ephraim associated with nations rooted in paganism, such as the Egyptians, Phoenicians, Assyrians, Chaldeans and Greeks, because the latter had assumed dominion over the lands of Palestine and the inhabitants thereof. On this account the Hebrews were compelled to live under the laws of these governments, to obey their kings, adore their demons and worship their idols. Yet, among them, the Israelitish prophets, such as David, Isaiah, Jeremiah, Daniel, Zechariah and others—Peace be upon them!—were, during fifteen hundred years, reminding the

people of the coming of the "Day of God," and reviving hopes in their hearts of the "Manifestation of God." So these prophets were, in their cycles, as beaming stars which shone forth from the uttermost horizon of heaven; as lamps enkindled and aflame in the gloomy and obscure night.

CHRIST

In that way many generations passed, until the glorious Saviour arose and the brilliant star dawned from the horizon of Galilee. Then the planet of the Son shone from among the posterity of Abraham, the melodies of the Gospels pealed forth and the descent of calamities upon the children of Israel drew nigh. Our Lord Christ—Upon him is Glory and Grandeur! —arose and cried with loudest voice:—

"Repent ye, for the Kingdom of God is at hand!"

"Awaken and be mindful! The Hour of the Coming of the Kingdom of God approacheth!"

"Blessed are the pure in heart, for they shall see God!"

"Blessed are the peacemakers, for they shall be called the children of God!"

Likewise, during His lifetime, He was continually reminding them of the approach of the "promised Day," renewing and establishing the Signs of the Appearance of the Beauty of the Adored One, which had been prophesied by the prophets of Israel.

Christ declared that in "that Day" He will sit upon the right hand of His (the Father's) Throne; will be authorized to make His commands effective; will be established upon the Seat of His Glory, and become the Shepherd of His sheep, through His Permission. He—Exalted is He!—heralded the approach of the Great "Hour," the Mighty Day of Resurrection, until He ascended to the Supreme Friend. Then Apostles arose to spread His Cause and promote His Word, until all the European regions were illuminated by the lights of His Command, and became purified from the filth of paganism.

MOHAMMED

Six centuries elapsed after the departure of Christ, until the Beams of Dawn appeared from Arabian horizons and the shining of the Morning Light was transmitted from the direction of Hedjas. The greatest signs of the "Hour" appeared and the mightiest tokens of the "Day of Judgment" became manifest. Mohammed arose, crying out with the loudest call:—*"The Sentence of God will surely come (to be executed); wherefore do not hasten it!"* This voice was heard from heaven:—*"The time of their accounts hath drawn nigh unto the people, while they are turning away therefrom!"* He clearly stated that the "gloomy night" had expired and the dawning of the Sun of Truth from the Supreme Horizon was at hand. Through the light of His word and the power of His prophethood He illumined great nations and multitudes, from the remotest parts of Africa to the distant East; peoples who knew nothing concerning Unity and had tasted no drop from the fountain of Oneness; those who had denied the Prophets and falsely accused the Chosen Ones. The Word of Mohammed and His prophetic testimony drove them out of the darkness of paganism toward the Light of the Worship of God. Thus they were turned from denial of Prophets to belief in the line of holy messengers from Adam to Jesus, the Spirit of God.

Mohammed announced to them *the coming of the "Day of God,"* and made with them a covenant to expect the descent of the Spirit (Christ) from the Heaven of the command of God. But He also clearly stated that the Precursor, who shall arise before His descent, to prepare the way before that "coming," will come forth from His (Mohammed's) posterity; that through the Spirit (Christ) God will fill the earth with equity after it had been filled with injustice, and illuminate all regions with justice after they had been darkened by tyranny. Then He established books of traditions and prophecies, and filled pages with signs and tokens.

THE BAB

The earth of enlightenment rolled around its axis for 1260 years, until the "Hour" drew nigh and the appointed time arrived. Then the Star of Guidance dawned, the Planet of Purity shone forth, the Fountains of Knowledge gushed out in one of the best lands of the Orient, and the Tree of Grace was ignited in the city of Shiraz, the chief town of the province of Fars. The Most Great BAB (Gate) arose, preaching to the multitudes and peoples, heralding again the expiration of the "gloomy night," foreshadowing and clearly declaring the coming of the great and dreadful "Day of God." He raised this call betwixt

the Heaven and earth:—*"Rejoice! Rejoice! The Morn of Guidance hath indeed appeared, the 'gloomy night' hath cleared away, and the Dawning of the Beauty of God,* EL-ABHA, *is at hand! The spring-time of the Return of the Realities of Regeneration hath come!"* All regions trembled with this most sweet call and the Resurrection appeared through the supreme Message.

BAHA'O'LLAH

Then dawned the Sun of the Beauty of the Promised One; then rose and beamed the Orb of the Face of the Adored One. The "Hour" arrived, the Resurrection came, the trumpet sounded and the dawn of the Manifestation shone forth. BAHA'O'LLAH-EL-ABHA (The Glory of God the Most Glorious) arose; the Beauty of the Supreme God appeared and called out with a Voice that filled all regions, causing the "seven strata of the earth" to tremble:—

"Now the Promised God hath indeed come, the Beauty of the Adored One hath appeared, the appointed 'Day of God' hath dawned and His irrefutable and glorious Command hath arisen! The LORD hath descended in the shadow of clouds; the earth is shining with the Light of the Face of its LORD, the Bestower; the Bridge is extended, the Book is appointed, the curtain is lifted and the veil is removed! Showers of Verses have fallen, branches of Knowledge have put forth leaves and become flourishing in all directions! The 'dead have arisen and the lifeless are resurrected!'"

The rivers of Knowledge and Enlightenment have flowed from His Supreme Pen and He hath broken the seal of the "Sealed Wine" with His Generous Fingers. He hath explained in His Holy Tablets the realities of the Words of the Prophets, and hath disclosed in His precious Writings the meanings of the symbols of the Elect, until *all* the seals of the Prophets have been opened and the aims of the Messengers became unveiled to the possessors of pure hearts. He instituted new laws which are destined to unite all nations and multitudes; issued a glorious Command which will bring together all religions and creeds, enjoined His Saints to love all nations and exhorted them to serve all the people of the world. During His last days He wrote the *Kitab-el-Ah'd* (The Book of the Covenant, Testament or Will) with His blessed Fingers, in which He clearly stated and appointed the "Center of the Covenant," directing peoples to the Orb of the Universe.

The torrent of His Verses and the shower of His Graces abundantly poured down, until the time of Disappearance drew nigh, and the Sun of Truth was concealed in the veil of Absence. The LORD ascended to the Supreme Court of His Might, and His blessed Identity was hidden in His invisible furthermost Essence. This calamitous event and lamentable disaster happened on the 2nd of the month Zulka'da, 1309 A. H., which corresponds to the 28th of May, 1892 A. D.

ABDUL-BAHA

When the Sun of Guidance was set and the rustle of the Sadrat-el-Muntaha* hushed, then the Orb of the Covenant dawned and the "Moon" of the Testament appeared with the utmost brilliancy and effulgence. The glorious "Branch extended from the Ancient Root," His Holiness Abdul-Baha, arose to promote the Word of the KING of the Day of Judgment, and now He is crying and heralding throughout all regions:

"The Judgment of God hath come; respond ye, respond ye unto the call of God!

"Hearken ye, hearken ye to the Melodies of God! Inhale ye the Fragrances of God!"

"Be illumined, be illumined with the lights of the Face of BAHA'O'LLAH*!*

The promises of the Prophets have already been fulfilled, the prophecies of the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the LORD of the creatures!"

* * *

For this Day is no other than "the end of the ages;" no other than the illumination of the horizons of earth, both East and West, with the Lights of the Forgiving LORD; no other than the changing of darkness into light, and of sorrow into joy and gladness; whereby hearts are cheered, souls are tranquilized, eyes are consoled and breasts are dilated.

This is the Day of GOD!

*A tree planted by the Arabs at the end of the road to guide the traveler. Here it refers to the Manifestation of God.

[From *Jam-e-Jamsied*, Calcutta, March 28, 1914]

A MESSAGE TO THE SONS OF MAZDA

NEW LIGHT IN THE WORLD

By Prof. E. C. Getsinger, Ph. D. (Professor of Original Research and Physics), U. S. A.

AMERICA is considered to be the melting pot where all discoveries, theories, philosophies, religions and claims of any special sort, are put into the crucible of investigation and finally given their true value by the individual; for the American nation is composed of a people of independent thought,—the result of their splendid educational system.

Consequently, when an American student comes to these shores, it is a rather strange sensation for him to find that the educated classes—Parsees, Hindus and Mohammedans—are settled in a state of satisfaction, non-seeking, non-searching, except in some prescribed channels, and aim at maintaining sacred traditions. Any new light must pass a prescribed test founded upon old views. With an American a new light stands upon its own merits regardless of preconceived ideas, and therein lies their success in getting at things.

It is rather strange, then, from an American viewpoint, that the Parsees, excepting a few, are entirely ignorant of a Persian movement, which is of such vast moment to the Parsee community, and that in America they *have* accepted the Bahäi faith by hundreds, and that it is the Americans who are spreading this Faith in all parts of the world.

And even those few Parsees who have heard or looked into the matter were oblivious to the possibilities of a spiritual force that lies underneath the outward momentum.

When the Americans heard of this Bahäi Movement in 1898, they sent several delegations, one from New York, one from Chicago, and one from San Francisco, composed of from six to fourteen persons each, to visit the prison city of Acca (Syria) and investigate the truth of the matter from the lips of the prisoner himself, Abdul-Bahä. All reported favorably and the Bahäi Faith has since spread in America by leaps and bounds, the numbers being beyond computation.

In Persia, the Bahäis are numbered by the thousands and represent Mohammedans, both Sunnites and Shiites—Parsees, Jews and Christians. Religious hatred is dissolved by pure love, and each respects the religion of the other; so that whole cities in Persia are of the Bahäi Faith, and all this has happened by easy stages, without the sword of religious coercion, but by toleration and brotherly love.

That the Bahäi Faith is of the greatest moment to the Parsee community can well be seen, for as soon as just one more step in Persia is made by this Movement, then the Parsee can remove his Sacred Fire back to its native home again, and worship in peace and safety, for religious toleration is one of the greatest Bahäi Laws, and I am saying this as an American Bahäi, who has intimately observed and known this faith for the past sixteen years. Liberty and fairplay is dear to every American. even if the drama of injustice is played in foreign lands; but at the same time we also expect that those mostly interested (Parsees) in the establishment of righteousness in Persia, should bestir themselves a little.

About a year ago, a delegation. or party, of Parsees went to Persia to observe the trend of safety for investment, etc., and not to study Bahäi influences. But upon returning they reported unfavourably on all points, except, that the only hope for Persia lies in the Bahäi Faith and its spread among the Persians. One of the party repeated this to me about two months ago. And yet, if this is the Parsee's only hope, then why not lend more than a mere silent sympathy to that hope? The Persian Mohammedans have laid down thousands of lives—this is common historical knowledge—in order that their country be redeemed, and by these sacrifices the Parsees also are benefited.

Why have not the Parsees also sent a delegation to Palestine to investigate the matter at its fountain head? When the Americans did so it was only for truth's sake, and not because they have any other interests in the Parsee motherland. The American Bahäis have established schools in Persia, have sent American teachers to those schools and to them are admitted the children of every religion.

Some of the greatest scholars, writers, statesmen, travelers and humanitarians of our day have written most favourably of the Bahäi Movement and Faith, and volumes sufficient

to fill a library are already extant from the pens of those men and women, most of them, while not pronounced Bahäis, are able to see the great influence of Bahäism upon the entire social and economic problems of this age.

When Prof. Edward G. Browne, of Cambridge, visited BAHA'O'LLAH (the founder) in the prison city, Acca, in 1892, this scholar in his own subsequent book on Bahäism, admits that the spiritual force that emanated from BAHA'O'LLAH (Splendor of God), caused him to fall to his knees in His Presence, when BAHA'O'LLAH spoke the words that have since rung around the earth:

"We desire but the good of the world and the happiness of the nations, that all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened. That diversity of religion shall cease and diffrence of races be annulled. So it shall be. These fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come; and for this are we a prisoner and an exile."

Thus did the "Prisoner of Acca" speak on the fortieth year of his exile and imprisonment; and is there any hopeless tone in that speech after forty years of oppression and tyranny?

Among the vast number of authors and writers on Bahäism, I will mention just a few, whose books lie before me:

Horace Holley, London, author of "The Modern Social Religion." In that book, page 8, he says:

"Originating in Persia only a generation ago, the Movement has already penetrated far to the East and West, its followers numbering millions of men and women, who represent every religion, philosophy, race, class and color. It is the Bahäi teaching which extends religion so as to include modern science, economic conditions and morality . . . . in terms of our social evolution."

This book and others are on sale in Bombay book shops.

The venerable Professor Vambery, one of the greatest scholars of modern times, honored by Kings and Emperors, just a few weeks before his death wrote to Abdul-Baha (the present leader), a long letter of sympathy and love, from which I give brief excerpts:

"I forward this humble petition to the sanctified and holy presence of Abdul-Baha, who is famous throughout the world and beloved by all mankind. Although I have traveled through many countries and cities of Islam, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another . . . . I am hoping that the ideals and accomplishments of your Excellency may be crowned with success. Considering these results, every person is forced by necessity to enlist himself on the side of your Excellency and accept with joy the prospect of a fundamental basis for a Universal Religion of God . . . . and if God the Most High, confers long life, I will be able to serve you under all conditions.

"(Signed) VAMBERY."

Professor Cheyne, of Oxford, England, wrote to Abdul-Baha in these endearing terms:

October 23, 1913.

My Beloved Friend and Guide:—I cannot forget your tender embrace when you were with me in my study. It has been a constant source of strength in memory and I fully believe it was the will of God. You help me constantly. With reverential love in El-ABHA, in which my dear wife joins, I am, beloved friend and guide,

(Signed) F. K. CHEYNE.

(Published in the STAR OF THE WEST, Chicago, U. S. A.)

Bernard Temple, (now Editor of *The Sind Gazette*, Karachi) read a paper before the Royal Society of Arts, London, "Persia and the Regeneration," which was published in that Society's Journal, saying:

"Sometimes the world has had cause to regret its inattention. Europe, at the present time (1910), is not showing itself regardful of the rise of the new religious movement, called 'Bahäism' of Persia. . . . . Shiah and Sunhi Mohammedans in large numbers have been converted. In European Turkey, and more notably in Asiatic Turkey, they are increasing yearly. I conversed with some in Bagdad. In Egypt they are becoming numerous; also Morroco, Algeria, Tunis and Tripoli and the Northern Provinces of India. I have met Bahäis in Bombay, Karachi, Quetta, Peshawar, Rawalpindi, Lahore, Delhi and Lucknow. Converts from among the Sikhs of Amritsar, and the Brahmans of Benares; among the Buddists of Ceylon, Burmah and Siam; amongst the Taoists of China and Shintoists of Japan.

"Many Persian Jews in Teheran have become Bahäis and I have attended some of their meetings. In Hamadan, one of the oldest Jewish settlements in the world, at least a third of the Jewish community has openly gone over to the Movement. No Christian missionary to the Jews in any part of the world can boast a triumph equal to this. . . . . A more intellectual form of Bahäism has expanded into Europe, in Russia, Germany, France and England. In Baku I found a large number; in London, Manchester, Liverpool, Edinburgh and Glasgow an appreciable number. The United States of America promises to become a great western stronghold of Bahäism; also Quebec, Montreal and Toronto, in Canada.

"Before going further perhaps I ought to state that I am not a Bahäi.

"All this world-wide spreading while the founders were behind prison walls!

"The followers of BAHA'O'LLAH already include members of the ruling family of Persia—Viziers, Deputies, Governors of Provinces and several Mullahs!"

[Continued on page 41]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future, thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V — Jamal 1, 70 (April 28, 1914) — No. 3

THE BREAKING DOWN OF CASTE

[From *The Christian Commonwealth*]

AMONG the Bahäi pilgrims now at Haifa are a group of Indians—among whom is a young Hindu of high caste—who by crossing the sea and living in the pilgrim house with Zoroastrians, Jews, and Mohammedans have crossed the rubicon and broken down the wall of caste which presents such an impenetrable barrier to the Christian missionary.

It is extraordinarily interesting to talk to these Indians and get an insight into their minds. One, a lawyer by profession, explained to me that they avoid as much as possible all reference to religion, lest discussion should open a door to the investigation of Christianity, so that the faith of his forefathers was to him a mere form. Yet he said there is in the Hindu scriptures a prophecy that whenever irreligion prevails on earth, a new prophet will arise to re-establish religion. Another of the pilgrims here is a master of the upper form in a Government school in India, in which 75 per cent of the pupils are Mohammedans. It is inevitable that the liberal spirit of this man, filled with high ideals of brotherhood and internationalism, should permeate the minds of his pupils, even though he does not teach them religion, and thus these future citizens of our Indian Empire may be saved from the dangers of so-called "nationalism" and freed from the hide-bound prejudice of creed. Thus the Bahäi spirit is today everywhere leavening the minds of men and ushering in the new era of peace and goodwill.

Abdul-Baha is now visiting Acca and living in the house of BAHA'O'LLAH, close to the prison where he was brought as a child with his saintly father, and the seventy Persian exiles who were banished with their leader to the Turkish penal settlement forty-six years ago.

It is wonderful to see the venerable figure of the revered Bahäi leader passing through the narrow streets of this ancient town, where he lived for forty years as a political prisoner, and to note the deep respect with which he is saluted by the Turkish officials and the officers of the garrison from the Governor downward, who visit him constantly and listen with the deepest attention to his words. "The Master" does not teach in Syria as he did in the West, but he goes about doing good, and Mohammedans and Christians alike share his benefactions. From sunrise often till midnight he works, in spite of broken health, never sparing himself if there is a wrong to be righted or a suffering to be relieved. To Christians who regard Abdul-Baha with impartial and sympathetic eyes, this wonderful selfless life cannot fail to recall that life whose tragic termination on Calvary the whole Christian world recalls today.

M. HOLBACH.

Acca, Good Friday.

LEST WE FORGET

TODAY the nations of the world are self-engaged — occupied with mortal and transitory accomplishments — consumed by the fires of passion and self. Self is dominant; enmity and animosity prevail. Nations and peoples are thinking only of their worldly interests and outcomes. The clash of war and din of strife is heard among them.

But the Friends of the Blessed Perfection (BAHA'O'LLAH) have no thoughts save the thoughts of heaven and the Love of God. Therefore, you must without delay employ your powers in spreading the effulgent glow of the Love of God and so order your lives that you may be known and seen as examples of its radiance. *You must deal with all in loving kindness in order that this precious seed* (of the Teachings of the Blessed Perfection) *entrusted to your planting may continue to grow and bring forth its perfect fruit.*

The Love and Mercy of God will accomplish this through you if you have love in your own heart.

Extract from Address delivered by
—ABDUL-BAHA

A MESSAGE TO THE SONS OF MAZDA

[Continued from page 39]

The observations of Bernard Temple are first hand. He is a renowned orientalist and traveler. No comments are necessary on his words.

S. A. Kapadia, Editor of *The Wisdom of the East Series,* in "The Splendor of God," says on page 2:

"Wherever Bahäis meet they meet on common ground, throwing aside all antagonisms of the Past, they rejoice in the glad communion of the present . . . . Brotherhood among them is not merely a 'maybe,' it is a visible fact. Buddists and Mohammedans, Hindus and Zoroastrians, Jews and Christians, sit at one board in amity, eat of one dish, and offer united thanksgiving to one Giver—the result of the light of 'The Glory of the God' (BAHA'O'LLAH).

"Illumined by this light, men are no longer blinded by fear of one another, fear is utterly cast out by this light towards which Bahäism bids all men to turn.

"Visitors to Abdul-Baha at his home in Acca, are of many tongues and many nations. . . . . Many opposing people and professions eat at the table together and he himself waits upon his guests in sacred service to his fellowmen. . . . . A light that cannot fail to rend asunder the veil of separation and enable man to see and love man regardless of nation, origin, color, caste or creed. This light of love shows man to man as he is."

This is a word for Bahäism by the Editors of a religious series, that prove them to be experts in discernment of the inner life of the individual religions, ancient and modern.

In a recent article in *The Christian Commonwealth,* London, and reprinted in the February number of *The New Reformer,* Madras, Mr. George. G. Andre, F. G. S., writes:

"No religious Movement has touched the spiritual life of the modern world so closely as that which is

associated with the Bab, BAHA'O'LLAH, and his son Abdul-Baha. Persian, and its origin in the nineteenth century, in seventy years has spread all over the world. It stands out among other Movements as the form of the renovating force in the spiritual life of the world. We have in the Bahäi teaching a regenerative force which may change the form of human society in a way and in a degree of which we can have in the present confused state of things, no adequate conception."

"The Bahäi Revelation may be rightly described as the greatest religious Movement of recent times. A Movement which reckons its martyrs by tens of thousand and the numbers of its adherents by millions. The first impression made on one is that its name 'Bahäi,' is a suggestion of a purified form of Mohammedanism. But though associated in its origin with the faith of Islam, as Christianity was with Judaism, yet it is a distinct and independent Movement—the answer to religious and social necessity. That part which the Bahäi Movement is destined to play in the spiritual life of the world, is to be a saviour of the Great Religions. . . . . A crisis has been reached in the religions of the world and men's hearts are failing them in fear.

"BAHA'O'LLAH did not profess to found a new religion in the ordinary acceptance of the word, that is, an organized religious system adapted to the needs of a particulâr race of people, but to broaden the basis of each man's faith and to strengthen it.

"'The essence of all religions is the love of God, and to discover the way to the Kingdom one must travel upon it. The people of Baha must teach by their lives and manifest the light of God in their deeds,' says Abdul-Baha."

The Christian Commonwealth is circulated in all parts of the world and has over a half-million readers. Thus showing the wide circle of sympathy that is manifested from many sources for the Bahäi Movement and its aims. The foregoing from the pens of eminent men, and recognized as peers in their fields of labor, testifies that the Bahäi Movement is practically a "world renovating" fact; that it is actually a "Millennium period" already on the ascendant; that it is a "Resurrection" of spirituality already on the wing; that it is a "day of Righteousness and Judgment" already at hand.

Nothing with even a semblance to these principles has arisen nor gone forth out of Persia during 2500 years, which in the least bears traces of Zoroastrian prophetic fulfillment as does the Bahäi Revelation—already an established fact throughout the world, and acknowledged as such by the most distinguished men of affairs in all countries, regardless of their religious convictions.

In the face of these facts, is it not presumptuous on my part to call the attention of the Parsee community to an event, already history, which possibly might be "the long desired Millennium" of Shah Bahram and Soshans?

It is true, that the Parsee community is small and for its own self-preservation and protection, the Parsees must set about their community a certain conservatism, and look askance at new cults and philosophies. But it must also remember that when we shut others out, we likewise shut ourselves in; and besides Bahäism is no cult, philosophy, nor new religion. It is the religion of the prophets of Iran—as promised since ancient times and has come in our day to all who can believe these glad-tidings.

Neither American nor English Bahäis have any interest in the advancement of Persia toward a habitable country, aside from humanity. But the Parsees have an interest that has slumbered for centuries in their hearts, and a hope that has never waned. And now since the Persian Bahäis (statement of the delegation) have cleared away the lurking danger, and given the Parsees a light on the path, a new hope almost realized, is it then too much to ask you, my fellowmen in Mazda, to also form a delegation to investigate Bahäism and see what relationship it has to your own expectations of the "Resurrection of Righteousness?"

I have met some of your learned men—in fact, too learned—who have heard, have read, have formed opinions about it, but only from exterior sources, have judged a world Movement by the air bubbles churned by the struggle.

Consequently, should my humble suggestion of an investigating delegation be followed, then please do not make the same "topheavy"; but look to the spirit in men's souls. That is, those who can discern things wrought of God and His Spirit.

E. C. GETSINGER.

THE TALKS OF ABDUL-BAHA given in Paris have been published in German under the title, "Evangelium der Liebe und des Friedens für unsere Zeit" — von Abdul-Baha Abbas. Price 1 mark, 20 pfennings (29c); cloth bound, 2 marks (48c). Postage 6c additional. Order from Wilhelm Herrigel, Hoellderlin str. 35, Stuttgart, Germany.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha before the Atheists' Club in San Francisco, Cal.; (2) Poem by Mirza Mahmood.

عالمی از نفس پاک تو احیا گردید
از قیامت همه آیات قیام اعلا شد
از خطابات تو اعلام هدی برپا شد
عالم قدس ز الهام تو پرآوا شد
نغمهٔ بندگیت از دل و جان احیا شد

شاد باش ای رخ نورانی وای سر قویم
شاد باش ای فم رحمانی وای فرع کریم
آفرین بر کلمات فم دانشور تو
لوحش الله ز نفوذ و اثر محضر تو
بارک الله ز کمالات روان پرور تو
بود در هر نفسی جان بهایا در تو

جاری از خامهٔ مشکین تو شد آب حیات
بدل کردی تو حیات ابدی زین ظلمات
گشت دلها ز بیانات تو پر جذبه و شور
اوفتاد از لب تو در اقطار جهان حشر و نشور
منفصل شد ز قیام قد تو ظلمت و نور
رستخیزی تو بپا ساختی از صور ظهور

ز ظهورم بجهان شور و فغان افکندی
غلغله اندر همه کون و مکان افکندی
از عبودیت خود قلب بها کردی شاد
سوی حق جهان را تو نمودی ارشاد
بندگی را ز وفا سخت نهادی بنیاد
ساختی بیت عبودیت حق را آباد

در هدایت تو اساس ابدی بنهادی
ارتباط ملل مشرق و مغرب دادی
روشن از نور بها عالم امکان کردی
سر آثار مرا ظاهر و اعلان کردی
مشکلات ملل دهر تو آسان کردی
فیلسوفان جهان خاضع برهان کردی

یاور تو نصرت و عون افق ابهی شد
حامیت   حامیت جیش جنود ملأ اعلی شد

در عبودیت من واله و شیدا گشتی
چون نسیم سحری بادیه پیما گشتی
روز و شب سالک هر وادی و صحرا گشتی
بهر ایقاظ امم در همه دنیا گشتی
راحت خویش فدای ره من بنمودی
تا جبین بر در ابهی حرم من سودی

ای خوش آنکو بجهان ثابت پیمان تو شد
راسخ عهد تو و تابع فرمان تو شد
نشر آثار تو بنمود و ثنا خوان تو شد
جان نثار ره تو آمد و قربان تو شد
زانکه دانست که فرمان تو فرمان بهاست
ساجد درگه تو ساجد درگاه خداست

ای احبای بها جمله بصد شوکت و فر
عید مولود بها را همه گیرید از سر
که در این عید شه عهد بیامد ز سفر
ز سفر آمده با کوکبهٔ فتح و ظفر
با جنود ظفر و با علم فرّ و فتوح
وارد ارض مقدس ز سفر شد شه روح

روی یاران از افق کرمل حق رخشان است
ارض اقدس چه رخ یار قدم خندان است
نیر فضل و کرم بر دو جهان تابان است
روز فیض قدم و بخشش بی پایان است
عالمی روشن از انوار مه عهد بهاست
زنده جانها ز عنایات شه عهد بهاست

باید اکنون پی شکرانهٔ این فوز و فلاح
بر همه خلق نمائیم ره صلح و صلاح
که تعالیم بها عین فلاح است و نجاح
این بود گنج نهان دو جهان را مفتاح

[بقیه دارد]

دکتر ضیاء بغدادی

همچنین قوهٔ عظیمه هست که کاشف حقائق اشیاء است
حقائق معقوله را کشف میکند مثل آنکه علم را کشف میکند
با وجود آنکه حقیقت محسوسه نیست این واضح است
که حقیقت معقولات است نفس عقل حقیقت معقولات است
با وجود این بعضی از پروفسرها و فلاسفه میگویند که
که ما بنهایت درجه دانائی و فضل رسیده ایم ما تحصیل
علوم و فنون کرده ایم ما منتهای درجه کمالات عالم انسانی
رسیده ایم ما بحقیقت الحقائق پی برده ایم ما باسرار وجود
پی برده ایم ما ماهیت جمیع اشیاء کونیه را فهمیده ایم
چیز دیگر غیر از محسوس هیچ چیزی نیست همین محسوس
حقیقت است و آنچه غیر محسوس است مجاز است و اوهام
است و لاهوتی فکر و ذکر هم عجیب است که انسان بسیار
زحمت میکشد در مدارس تحصیل میکند تا باین مقام
میرسد که منکر غیر محسوسات میگردد ولی حیوان بدون
زحمت گاو بدون تحصیل منکر جمیع معقولات است پس گاو
فیلسوف طبیعی است زیرا هیچ چیز غیر از محسوسات
نمیداند و اعظم فیلسوف است لهذا خوب است چنین
فلاسفهٔ طبیعی بروند نزد حضرت گاو و فلسفه
محسوسات از گاو یاد گیرند و از مدرسهٔ او فارغ
التحصیل شوند

قصیدهٔ غراء

از نظم جناب فاضل آقا میرزا محمود زرقانی در تهنیت ورود
مبارک حضرت عبدالبهاء به ساحت اقدس

مژده کز مصر وفا خسرو خوبان آمد
یوسف ماه لقا باز بکنعان آمد
سوی کنعان بها طلعت تبیان آمد
یاریان ز عطا شاد و خرامان آمد
رغم احزاب جفا کوری اخوان حسود
مهر و ماهش ز سما نغمهٔ تبریک سرود
شد بپا در حرم قدس بها جشن و سرود
باد وحدت مژده سرافیل دمید اندر صور
قدسیان پر وله وهلهله در عالم نور
نوریان در شعف از جلوهٔ آن روی چو حور
همه با غلغله تبریک ورودش گویند
همه با شور و نوا تهنیت ورودش گویند
شد میثاق جمال قدم آمد ز سفر
ارض اقدس بگرفت عشرت و شادی از سر
کرد گیتی ز عطا خلعت عزت در بر
نخل امید احبا همه آمد به ثمر
عشرت و عید احبای بها میمون
فیض این عشرت و الطاف ز حد افزون است
مژده کز فضل و عطا شمس لقا باز دمید
طلعت عهد بها باز ز رخ پرده کشید
گشت روز طرب اهل بها روز جدید
روح قدسی نفسی تازه در عالم بدمید
جست در مرکز حق هیکل میثاق قرار
ز رخش باز شد افلاک بقا پر انوار
آنکه بر صفحهٔ امکان رقم فضل نگاشت
در اقالیم جهان رایت یزدان افراشت
خیمهٔ صلح عمومی همه جا برپا داشت
جبهه بر خاک در مالک افلاک گذاشت
کرد با مهر وفا عروج سوی تربت پاک
باز در درگه ذات قدم افتاد بخاک
در حریم شه جان سر بها فرع قویم
کرد زاری و مناجات چه با قلب سلیم
پاسخش داد جمال قدم از عرش عظیم
کی مهیمن غصن بقا ای مه میثاق قدیم
الحق اسرار الهی ز تو افشا گردید

غرب نعتهٔ بدم بوزینه منتهی شد وحیران وسرگردان
عقب حلقهٔ مفقود میگردد ولی در شرق میگویند که اگر این
هیکل انسان در اصل باین ترکیب نبوده بلکه انتقال از صورتی بصورتی
کرده، تا این صورت را پیدا کرده فرض میکنیم یکوقتی سابح بوده
ووقتی دبّاب بوده باز انسان بوده ونوعیتش محفوظ برهان
اینکه نطفهٔ انسان اول بشکل کرم است بعد دست وپا
پیدا میکند بعد نصف تحتانیش از هم جدا میشود واز
هیئتی بهیئتی انتقال مینماید واز صورتی بصورتی انتقال میکند
تا باین شکل وسیما تولد میشود ولی در همان وقتیکه در رحم
در صورت کرمی است نوع انسان است مثل نطفهٔ سایر حیوانات
نیست صورت کرم بود ولی از آن صورت باین صورت بر
جمال آمده انتقال کرده از صورتی بصورتی پس ظاهر شد که
نوعیت محفوظ است در صورتیکه تصدیق بکنیم یکوقتی از حیوانات
سابحه بوده یکوقتی چهار دست وپا بوده بر فرض این تصدیق
نمیتوانیم بگوئیم که حیوان بوده است برهان اینکه انسان در حالت
نطفه کرم است بعد از صورتی بصورتی انتقال میکند تا باین
صورت میاید ولی در حالیکه کرم بود باز انسان بوده نوعیت
محفوظ مانده است همین حلقه که میگویند مفقود است
برهان بر آن است که انسان هیچ وقت حیوان نبوده چه طور
میشود که همه این حلقات موجود ویک حلقه مفقود باشد
واین عمر گرانمایه را صرف پیدا کردن این حلقه مینمایند مسلم
است که هیچ وقت پیدا نخواهد کرد ۱۱

مقصود اینجاست که فلاسفهٔ شرق عالم انسانی را ممتاز
از حیوان دانسته اند برهان اینکه حیوانات اسیر طبیعتند
جمیع کائنات اسیر طبیعت است آفتاب باین عظمت اسیر طبیعت
است این نجوم نامتناهی اسیر طبیعت است عالم نبات
اسیر طبیعت است عالم جماد وعالم حیوان اسیر طبیعت است
جمیع اینها از قانون طبیعت بقدر سر موئی تجاوز نمیکنند در
دریچهٔ طبیعت اسیرند این آفتاب باین بزرگی نمیتواند ذرهٔ
از قانون طبیعت تجاوز کند اما انسان قوانین طبیعت را
میشکند مثلاً انسان ذیروح خاکی است ولکن قانون طبیعت
را میشکند در هوا پرواز میکند قانون طبیعت را میشکند
بر روی دریا میتازد قوهٔ الکتریک که قوهٔ عاصیه است وکوه
دو قسمت میکند انسان آنرا در تحت قدرت خود در
آورده ودر شیشه حبس میکند این خرق قانون طبیعت
است بحسب قانون طبیعت انسان باید پیش میتواند هزار قدم
مخابره کند ولی این قانون طبیعت را خرق نموده در یک دقیقه
با شرق وغرب مخابره میکند این صوت بقانون طبیعت از دست
ولی در یک آلت حبس مینماید بقانون طبیعت صوت انسان
صد قدم میرود اما انسان یک آلتی ایجاد میکند تا صد فرسنگ
مخابره مینماید خلاصه جمیع این صنایع موجوده جمیع این
اکتشافات موجوده جمیع این اختراعات موجوده اینها جمیع
اسرار طبیعت است وبقانون طبیعت باید مکتوم ومستور باشد
واین قوهٔ عاقلهٔ انسان قانون طبیعت را میشکند اکتشافات
همه این صنایع را میکند این اسرار طبیعت را از حیز پنهانی
بعرصهٔ شهود می آورد واین مخالف قانون طبیعت است
انسان از دست طبیعت شمشیر گرفته وبر فرق طبیعت میزند
این قوه در انسان مافوق طبیعت است واگر این قوه مافوق
طبیعت نبود نمیتوانست قوانین طبیعت را بشکند ملاحظه
میکنیم که طبیعت شعور ندارد انسان شعور دارد طبیعت
قوهٔ مدرکه ندارد انسان قوهٔ مدرکه دارد طبیعت اراده
ندارد انسان اراده دارد. پس واضح شد کمالاتی در
انسان هست که در طبیعت نیست واگر بگوئیم که حقیقت
عقلیهٔ انسان از عالم طبیعت است مثل آن است که بگوئیم جزء
کمالاتی را دارا است که کل محروم از آن است یا ممکن است که
قطره کمالاتی داشته باشد که دریا نداشته باشد ممکن است
که برگ کمالاتی داشته باشد که درخت نداشته باشد
پس واضح ومشهود شد که عقل انسانی قوهٔ دیگر است
شعلهٔ دیگر است عالم دیگر است نظیر قوای حیوانی نیست
ولکن استغراب در این است که با وجود آنکه در انسان

فلاسفهٔ غرب میگویند انسان حیوان است ولیکن فلاسفهٔ شرق
نظیر ارسطو و افلاطون و فلاسفهٔ ایران میگویند کلیهٔ عالم
وجود به دو عالم منحل میشود یعنی دو عالم عظیم عوالم
دیگر مثل جماد و نبات اهمیت ندارد و این دو عالم یکی عالم
حیوان که عالم طبیعت است و دیگری عالم انسان است
که عالم عقل است انسان ممتاز از حیوان است بعقل و همچنین
ادراکات انسان به دو قسم است محسوس و معقول
اما احساسات حیوان یکی است محسوس زیرا معقولات که
حیوان جز امر محسوس را ادراک نمیکند اما انسان دو ادراک
دارد یکی ادراک محسوس مثل اینکه قندیل را قندیل میبیند
یکی ادراک معقول مثل مسائل ریاضیه مثل کرویت ارض
این امر معقول است مثل مرکزیت شمس این امر معقول است
مثل خود عقل او حقیقت معقوله است نه محسوسه جمیع صفات
معنویه حقائق معقوله است محسوس نیست مثلاً این انسان
عالم است نفس علم حقیقت معقولات و چون علم حقیقت
معقوله است هرقدر در جسد و دماغ آن شخص عاقل را
بگردید علم را نمیابید پس ادراکات انسان دو نوع است
حقائق معقوله و حقائق محسوسه اما حیوان جز
محسوس چیز دیگر ادراک نمیکند مثلاً عالم حیوان ممکن
نیست که کرویت ارض را ادراک کند ممکن نیست در اروپا
کشف امریکا نماید ممکن نیست حقائق خفیه را از عالم غیب بعالم
شهود آورد مثل این قوهٔ الکتریک این واضح است که عالم
حیوان نمیتواند این اختراعات را کشف کند عالم حیوان نمیتواند
این علوم و فنون را بعرصهٔ شهود بیاورد عالم حیوان نمیتواند
باسیم ~~کاکلک~~ی برد عالم حیوان نمیتواند مادهٔ اثیریه را پیدا
کند عالم حیوان نمیتواند قوهٔ مغناطیسیه را کشف کند
زیرا قوای عقلیه در حیوان نیست حیوان تمامه اسیر محسوسات
است و ماعدای محسوسات را منکر است یعنی قادر بر این نیست
که تصور معقولات را بکند لهذا اسیر محسوسات است اما
کمال برای انسان است که هم ادراک محسوسات را دارد و هم ادراک

معقولات مثلاً ملاحظه کنید که این اکتشافات سماویه را بقوهٔ
حساسه نکرده این را بقوهٔ معقوله کرده این صنایع را بقوهٔ
حساسه اختراع نکرده بل بواسطهٔ قوهٔ عقلیه این علوم موجوده را
انسان بقوهٔ حساسه کشف ننموده جمیع این علوم را بواسطهٔ قوهٔ
عقلیه ظاهر و باهر نموده خلاصه آثار عقل از انسان ظاهر
و باهر و انسان انسان است بواسطهٔ این قوهٔ عقلیه پس عالم حیوانی
غیر از عالم انسان است ولکن فلاسفهٔ غرب استدلال کرده اند
که انسان از عالم حیوان آمده است و اول حیوانات سابحه
بوده است در دریا بوده اند بعد از عالم آب بعالم خارج
آمده است حیوان شده است بعد دست و پا پیدا
کرده است اول چهارپا شده است بعد آمده حیوان
دوپا شده است و آن حیوان دوپا انسان است و تا باین
شکل و سیمای انسان آمده است از صورتی بصورتی انتقال
یافته است و میگویند این سلسله خلقت مانند حلقات
زنجیری است که بیکدیگر مربوط است اما بین انسان و بین بوزینه
یک حلقه مفقود شد و آنچه پروفسرهای عظیم و فلاسفهٔ کبیر
تحری کرده اند و بعضها جمیع عمر خود را صرف تحقیق این مسئله نموده اند
الی الآن آن حلقهٔ مفقود شده را نتوانسته اند پیدا کنند
و حال آنکه برهان عظیم شان این است که اعضای اثری موجود
است اعضای اثری در بعضی حیوانات است که بواسطه
قرون و دهور رفته حالا آن اعضا مفقود شده است مثلاً
مار یک عضو اثری دارد که معلوم است و دلیل بر آن است که
دست و پا داشته اما چون در سوراخ مأوی گرفته و در
زیر زمین محتاج بدست و پا نیست نهایت کم کم آن عضو
تحلیل رفته ولی عضو اثری موجود است و این دلالت
بر آن میکند که یکوقتی دست و پا داشته و همچنین در انسان
عضو اثری است که اول شکل دیگر داشته حالا شکل آن
تغییر کرده حتی در جسم انسان در زاویهٔ تحتانی یک عضوی
هست که اشاره بر آن است که یکوقتی دم داشته و بعد
برپا ایستاده کم کم آن دم محو شده باین قسم فلسفه

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اول
جلد پنجم
شمارهٔ سوم
قیمت اشتراک
۲۸ ماه آوریل

نجم باختر

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سالی یک دالر و نیم
ماه جمال سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ وتوزیع میگردد ودر نهایت آزادی در مسائل یگانگی بشر ووحدت ادیان وترویج صلح عمومی وتربیت اطفال وپیشرفت امر حضرت بهاءالله در اطراف جهان وتوضیح حقائق این دین عمومی خواهد نوشت ومقالات مفیدکه موافق سبک اداره است قبول ونشر خواهد گردید

نطق مبارک

نطق مبارک حضرت عبدالبهاء، در مجلس کلوب لامذهبان شهر سانفرانسیسکو کالیفورنیا امریکا دهم اکتوبر سنه ۱۹۱۲

امشب مریض بودم احوالم خوب نبود لکن محض محبتی که بشما دارم باوجود علیلی مزاج آمدم هم علیل بودم وهم خسته ولی شنیده ام که شما مجمعی دارید وتحری حقیقت میکنید واز تقالید آزادید ومیخواهید بحقیقت مسائل پی برید همتتان بلند است بتقالید قدیمه تشبث ندارید لهذا مناسب دانستم که بیان فلسفهٔ شرق وغرب بنمایم وتفاوت میان این دو فلسفه را عرض دارم.

میزان ادراک در نزد فلاسفهٔ غرب **حس** است رأیشان این است که هر شئ محسوس حقیقت است یعنی در محسوس شک وشبهه نیست مثلا این قندیل را قندیل بینیم این مکان را مکان میبینیم این آفتاب را آفتاب بینیم این صحرا را صحرا میبینیم اینست ادراک حقیقت هر چیزی را که بقوای حساسه ادراک میکنیم در آن ابداً شبهه نیست بلکه حقیقت ثابتهٔ راسخه است اما در نزد فلاسفهٔ شرق علی الخصوص فلاسفهٔ یونان وایران **میزان ادراک عقل** بوده است وبرهانشان اینست که حس خطا میکند وچون خطا میکند نمیتوان گفت میزان تام است اعظم قوای حساسه قوهٔ باصره است این قوهٔ باصره سراب را آب میبیند وابداً در آن شبهه ندارد وحال آنکه وجود ندارد قوهٔ باصره صور مرئیه در آئینه را موجود میبیند ولکن عقل میگوید وجود ندارد قوهٔ باصره آفتاب را متحرک میبیند وجمیع این نجوم نامتناهی را طائف حول ارض میبیند وحال آنکه آفتاب مرکز است وکرهٔ ارض حول خویش میگردد قوهٔ باصره ارض را مسطح میبیند ولی قوهٔ عقلیه کشف میکند که کره است قوهٔ باصره این اجسام عظیمه در فضای نامتناهی را جسم صغیر میبیند ولکن عقل حکم میکند که اینها اجسام کبیره اند قوهٔ باصره نقطهٔ جوّاله را دائره میبیند وحال آنکه دائره وجود ندارد قوهٔ باصره ساحل را متحرک میبیند وحال آنکه کشتی در حرکت است خلاصه دلائل کثیره آورده اند که نمیتوان گفت شئ محسوس محقق است پس خطای قوهٔ باصره ثابت شد باوجود این خطا چگونه میتوانیم بگوئیم که حس صحیح است پس معلوم شد که میزان حس ناقص ومیزان عقل کامل است باید حقیقت هر شئ را بمیزان عقل موازنه کنیم زیرا میزان عقل میزان تام است وهر شئ معقول حقیقت دارد لهذا الآن جمیع مسائل را بمیزان عقل موازنه میکنند ومیگویند که حس معاونت عقل را میکند حس آلتی است از برای عقل که بواسطهٔ آن تحری حقائق اشیا را میکند ولی میزان عقل است

HE IS GOD!

O thou herald of the Kingdom of God!

Thy detailed letter was received. Its contents indicated that thou didst travel in the cities of America and visited the friends of God until thou didst reach the general Convention held in Chicago for the building of the Mashrak-el-Azkar. In thy letter thou hast written in praise and commendation of the illumination of that Convention. Truly, I say, the Convention of the Bahai delegates in Chicago was a heavenly gathering and confirmed by Divine Assistance. The Splendor of the Kingdom of ABHA shone forth and the soul-refreshing Breeze wafted from the direction of Providence. It was an Effulgence from the Rays of the Sun of Truth that the friends of God gathered in that illumined Assembly with the utmost love, unity and concord. The intentions of everyone were reinforced by Divine Confirmation, the aim of everyone was service in the Cause of God, servitude in the Threshold of the Almighty and the erection of the Mashrak-el-Azkar.

The results of that Convention in the future will be far-reaching and most important, and evident signs shall become manifest. As it was the first general Bahai Convention in America, it displayed wonderful influence. The gathering of that illumined Assembly in such a short space of time would have been impossible without the Power of the Divine Covenant and Testament. But The Covenant has such a great sway that it astonishes the minds. In every region the sign of the Power of the Covenant is apparent and manifest.

For instance: In Persia the fire of revolution blazed in such wise that all communities, government and nation became afflicted with the most severe trials; but the Power of the Covenant protected the Bahai friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the Religion of God and the diffusion of the Word of God. Now all the parties in Persia are wondering how the people of Baha were guarded and protected.

Praise be to God! that in Teheran, and all the provinces of Persia, the Call of God has been raised, the Ensign of the Covenant has been unfurled, the cry of "*Ya-Baha-el-*ABHA!" has been heard and the melody of the Kingdom of ABHA has been promulgated among the people of intelligence.

—ABDUL-BAHA ABBAS.

Extract from a Tablet to Mr. Howard MacNutt, translated by Mirza Ahmad Sohrab, August 14, 1909.

THE FIRST GENERAL BAHAI CONVENTION IN AMERICA: CORINTHIAN HALL, MASONIC TE

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V Azamat 1, 70 (May 17, 1914) No. 4

[FIRST ARTICLE]

SIXTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

CHICAGO, APRIL 25-28, 1914

By ALFRED E. LUNT

"Verily, the founding of the Mashrak-el-Azkar will mark the inception of the Kingdom of God on earth. It is the evident standard waving in the center of that great continent of America. Its gates will be flung wide to mankind; prejudice towards none, love for all."

—ABDUL-BAHA ABBAS.

EAST and west, Atlantic and Pacific, north and south met in loving union when the Bahai delegates, hastening from all parts of the Occident, assembled in Chicago, Saturday, April 25th, 1914, for the Sixth Annual Convention of Bahai Temple Unity. Seattle and Spokane shook hands with Boston and New York, likewise Montreal with Washington and Cincinnati, while the representatives of the more central cities sat down together in family counsel. Far away London sent its greetings in the much enjoyed presence of Miss Jack, and the beloved Egyptian village of Ramleh, dear to the heart of every Bahai, was brought near by the presence of Mrs. Isabel Frazer, a pilgrim recently returned from that favored spot.

But these Conventions, unique and peerless in the assemblies of mankind, possess a quality more significant than the mere gathering of a few score of people from all parts of America. For the invisible but potent threads of love—the susceptibilities of the hearts of thousands—are carried by each delegate, each, as it were, a winged messenger harnessed to a hundred shimmering threads streaming out from the Assembly at home, until as the delegates meet in the Convention city the spiritual eye sees a vast network stretching far and wide in every direction; threads which are woven into the "robe of love," concerning which His Holiness BAHA'O'LLAH has counselled the believers to "sew." And these threads are vibrant with life without which the Convention would be as nothing, for the life of the Convention is the life of the hearts of all, those hearts which in turn are pulsating with the Divine Life pouring forth from the Dayspring of Mercy, the Sun of Truth and Reality. Therefore these Conventions have neither latitude nor longitude, nor are they limited geographically, but in them the Oneness of God, and the oneness of humanity must be realized—for in reality this network of love, which is here spoken of, has no termination in the Occidental Assemblies, but rather girdles the earth, entering all the continents and countries and finding its center in that Holy Threshold which is also its source.

* * *

The Chicago Committee, with characteristic hospitality, engaged headquarters at the Great Northern Hotel throughout Saturday for the convenience of arriving delegates and friends. At 12 o'clock noon, Mrs. Corinne True welcomed active and honorary members of the Unity at her home, 5338 Kenmore Avenue, where a delightful luncheon was served, followed by a business session of the Executive Board, until at 4 o'clock Mrs. True opened her doors wide for the stream of delegates, visiting friends and the many members of the Chicago Assembly who attended the reception announced for that hour. Here passed more than two hours of renewing interrupted friendships, the exchange of the news of the Cause in various regions, and a right happy time. Refreshments and music added to the good cheer, and happy, shining faces furnished proof that the Glad-tidings, which were the real cause of this meeting, were in each heart.

At the corner of Michigan Avenue and Twelfth Street, far down town, on the second floor of a large building is the "Noontide Club." At this spot, at 8 o'clock p. m., a large company of the friends sat down at long tables to celebrate the 50th anniversary of the Feast of El-Rizwan. This gathering was in charge of the Chicago Assembly, and was presided over by Mr. Albert R. Windust, whom all know and love as one of the editors of the

STAR OF THE WEST. The room was large and brightly lighted, and the repast bounteous and palatable. Chairman Windust opened with the Words of the Center of the Covenant—"O People, the doors of the Kingdom are opened"—then appropriately and warmly welcomed the visiting delegates, and the following responded, in the order named, to the invitation of the Chairman: Mrs. Geary of Seattle, Wash., Miss Edna McKinney of Malden, Mass., Mrs. Nellie Phillips of Los Angeles, Mr. William H. Hoar of Jersey City, N. J., Mrs. Lincoln of Brooklyn, Mr. Alfred E. Lunt of Boston, Mr. Louis G. Gregory of Washington, D. C., Mrs. Christ Olsen of Racine, Wis., Mrs. Nels Peterson of Fruitport, Mich., Mrs. Kate Ives of Salem, Mass., Mr. Edward B. Kinney of New York, Mrs. Annie L. Pamerton of Cincinnati, Miss Marion E. Jack of London, England, Miss Elsie Pomeroy of Montreal, Mrs. West of Spokane, Wash., Mrs. George L. Drum of Baltimore, Mrs. Frank Spink of Muskegon, Mich., Miss Cora E. Gray of Urbana, Ill., and Mr. Albert H. Hall of Minneapolis. In all, nineteen contributed a few words direct from their hearts, in most cases bringing the loving greetings from each Assembly to Chicago, giving a brief account of the conditions in the Cause in each place and adding some special thought of joy, exhortation and love to this feast of good things, thus preparing the hearts for the meetings to follow.

Sunday morning at 11 o'clock was the scheduled time for the gathering of the people on the Mashrak-el-Azkar grounds in Wilmette. As the groups assembled from their different locations, thoughts and memories turned backward two years to that occasion (whose meaning will ever wax greater) when His Holiness Abdul-Baha lifted up his blessed voice at the dedication of these grounds, saying: *"The Power which has gathered you here is truly a colossal Power. It is the extraordinary Power; it is a Divine Power which gathers you hither. It is the Divine Favor of* BAHA'O'LLAH *which gathered you together."* Never did the air seem balmier, or the sunlight more brilliant—while just over the rise incomparable Lake Michigan shone and gleamed, sending forth its unrivalled coloring. and all in motion with the light breezes. Is it too much to say that as the years pass, and generations march on, even this beautiful picture will gradually fade in the memory and will no more be known—while ever increasing in power and significance, furnishing the real motive and reason for all these anniversaries that are to come, will stand the figure of Him whose love has brought us together, who came "out of the East"—"out of prison"—to this far country, setting up here His Banner of Divine Love which is the true sovereignty, and on this spot uttered words of dedication concerning that great symbol of the oneness of humanity—the Mashrak-el-Azkar?

There was no formal service on this occasion. The worship was of an inner rather than an outer nature. Presently, Mr. Albert H. Hall, Chairman of the Temple Unity, called the friends together near the spot designated as the center of the Edifice, and after a few words of explanation, read most impressively a portion from the *Surat-ul-Hykl.* Perhaps never did the meaning of that most profound discourse penetrate the understanding more than on this occasion. Itself a discourse of the Temple, the depth and profundity of the thought seemed to clear, and as the expressions of the *Surat* addressed to: "O Temple of Holiness" (pp. 41, 42); "O Heart of this Temple" (p. 43); "O thou Foot of this Temple: We have created Thee from the iron—be straightforward in the way of thy Lord that through Thee will be straightened the feet of the devotees in the Path of Thy Lord the Precious, the Wise" (p. 39) were read, the mind seemed to grasp more definitely than before something of the meaning of the words of His Holiness Abdul-Baha when he said that "The Mashrak-el-Azkar represents the Body of the Manifestation."

At 3 p. m. the first public meeting was held in Sts. John Hall, Masonic Temple. This took the form of a sacred service, with Mr. Charles H. Greenleaf presiding. The hall was full and contained many seekers. and also many of the Chicago Assembly who had not previously appeared at the earlier gatherings. All were happy. The opening was a piano number entitled "Peace, Sweet Peace," by Miss Lillian James, following which the congregation sang "Great Day of God." Chairman Greenleaf then read from the *Hidden Words* the beautiful paragraphs beginning—"O Son of Spirit, I have created thee rich: why dost thou make thyself poor? Noble have I made thee: why dost thou degrade thyself?" etc. "O Son of Man Thou art My Possession, and My Possession shall never be destroyed: why art thou in fear of thy destruction? Thou art My Light and My Light shall never become extinct: why dost thou dread extinction? Thou art My Glory (BAHA) and My Glory shall not be veiled: Thou art My Garment and My Garment shall never be outworn. Therefore abide in thy

love to Me, that thou mayest find Me in the Highest Horizon."

Also from the *Words of Wisdom,* and the stirring prayer "The Day of God," closing with the words—"Praise be unto Thee, O Desire of the nations. Praise be to Thee, O Beloved of the hearts of the yearning." After this followed silent prayer and the playing of the "Benediction" softly.

Mme. Ragna Linné then sweetly sang "Behold, I stand at the door and knock." Mr. Greenleaf then launched into his opening address, beginning with these impressive words—"Just a word to those who may not be familiar with the Revelation of BAHA'O'LLAH, the LORD of mankind, who has come again in this age in fulfillment of promise and prophecy." He then alluded to the fact that in the Bahai gatherings the word "stranger" has no place, for in this day all are friends (referring to the new faces present). "This meeting today is certainly significant, for gathered here today are delegates and representatives from many Assemblies all over this broad land, from Honolulu, from Canada, from England. They are assembled here in Convention to accomplish a certain definite purpose and that purpose is to promote and further the building of a great Temple, a great Mashrak-el-Azkar which in its symbolism. in its nine sides, points to Unity, the unity of the entire human race. The invitation is extended to all without regard to race, color or creed, to enter its portals and there worship God in the silence after the dictates of the conscience and heart. This is the universal aim of this wonderful Revelation. In the hospice, the hospitals, the schools and various other institutions included in this Edifice are exemplified and set forth the great fact that he who would climb the heights to God, who would ascend to that for which he was created, must apply *in deeds and actions* the strength and inspiration he receives as he journeys in the Land of the Spirit. Why therefore is this not worthy of your investigation, of your prayerful attention? Now we want to hear from these friends from the different parts and I only regret that I cannot call upon them all, because, dear friends, this is the day when heart speaks to heart, and I know all of these delegates have a message for you from the depths of their experiences and their hearts."

The congregation then joined in singing "Tell the Wondrous Story," after which the Chairman called upon Mr. Alfred E. Lunt of Boston.

Mr. Lunt began by saying—"It is surely a wonderful privilege to be here and bring to you the message of love, of fellowship and of co-operation from Boston." He referred to the faithful labors of the Chicago Assembly in the advancement of the Cause for so many years, as the Assembly which first heard the Call in this country, and to the days when he had the privilege of attending the meeting in Chicago [in 1909] when "our dearly loved and lamented brother Chase was here and sat before you as your presiding officer—the great love that he brought. I am sure he is very happy today. . . . From Boston I would bring you the greetings of the hearts. . . . The work there began back in 1906, but I think only within the last few years, has the Assembly been really founded in steadfastness. When Abdul-Baha came to Boston in the spring of 1912 he brought with him that wonderful cup of love and severance, that pure blessing which has quickened every Assembly in this country and from that moment Boston began to flourish as a rose in the desert. He said to us: 'I pray God that you may become as a rose-garden'—and we have prayed that this might be made possible, and we have realized in the months that have gone by since he said farewell that he has recreated the Boston Assembly, for from that moment the hearts of the believers began to pulsate as one heart, the lives began to be lived as one life, to walk with the same feet, living in 'one land.' Thus is coming the realization of the sweet Word—'This handful of dust the world is one home.' This is the nucleus of one great family, and as that love and unity became concentrated in the hearts of the people great results appeared, for the attraction of the hearts began to draw those souls who were ready to hear the Message, and from all parts they came. . . .With this priceless gift of Unity, let us look to its source. Abdul-Baha is the great Heart of the world today, the center of God's Covenant. From him is streaming the spiritual Life-force which is comparable to the circulation of the blood in man. Therefore, until we unite and permit the Life-blood of the Center of the Covenant to reach into our lives, to complete the circulation, we are retarding the wonderful fulfillment he has promised, we are withholding the bounties of God from the people, we are hindering the fulfillment and completion of this great Edifice, the Mashrak-el-Azkar. Therefore he has placed a great and solemn duty upon every one of us to show forth such unity and love, to do away with

diverse opinions, to the degree that health-bestowing Life-force shall pulsate in every one of our hearts, and accomplish its divine purpose."

Mrs. Annie L. Parmerton, of Cincinnati, next called upon, gave loving greetings, then asked to be excused, having spoken the previous evening.

Mr. William H. Hoar, representing Jersey City, then spoke, and beautifully referred to his early experiences in Bahai work in Chicago, saying: "Chicago is to me the house of my father. My thought today is, in the words of the Holy One, 'O son, give Me thy heart.' For man has only his heart to give. All else God has for Himself, for He is the ruler over all the earth 'and all that therein is.' Nevertheless through the freedom of the will which He has bestowed upon man, man possesses power to withhold his heart from God. This is a tremendous fact, yet how sad a thing it can become. So, as we came penniless and naked into the world, our hearts our only possession, controlling only this rarest of treasures, the free-will, let us now render up the only thing we can—give our hearts, to God; and if this be done rest assured that this country will be swept from East to West by the power of the Holy Spirit." . . .

Mrs. Mariam Haney of Washington, D. C., followed with a rare collection of passages from the Holy Writings of BAHA'O'LLAH and Abdul-Baha. Speaking of the outer separation of the friends in the different cities she said: "Bahais have a conscious realization of spiritual union, and we are happy that God mercifully permits us to feel and acknowledge the spiritual relationship. . . . What then gives a Bahai the courage to crystallize words into deeds? A Bahai takes the Word of God revealed today by BAHA'O'LLAH and Abdul-Baha and feeds his soul upon it. That Word has in it a creative power which resurrects, recreates, transforms. Through the power of the Life-giving utterances, they are possessed of courage and long to put into practice the Commands and Exhortations of the Living LORD. Listen to this Word of BAHA'O'LLAH: 'Hear the Voice of God and do not compare this Day with any other Day, neither the wonderful sweet Words of God with any other words; look to the apparent matters with thine own eye, and do not follow anyone in knowing the Greatest and Brilliant Orb.' And again, this wonderful Word of Abdul-Baha: 'We must regard the blood of man as sacred. We must not shed the holy blood of man for the paltry earth. We must all agree upon one fundamental principle. That principle is the oneness of the kingdom of humanity. In this age BAHA'O'LLAH has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh, Divine Out-breathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise because the *confirmations of the Holy Spirit are descending like unto torrents. A new era of Divine Consciousness is upon us.* The world of humanity is going through a process of transformation. *A new race is being developed.* The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of Universal Consciousness is being profoundly felt by all men.'" . . .

Mrs. Haney closed with a striking account of Abdul-Baha's closing words before leaving America, when after speaking of the events in the Balkans and the absence in the hearts of the people there of the spirit of brotherly love, he turned to the Bahais present and said—"But what excuse will you have to offer before God, for you are informed of the Mysteries?"

Our colored brother, Mr. Louis G. Gregory of Washington, D. C., gladdened all present by a few words spoken in his always impressive manner. He said in part: "I can only testify to the renewed inspiration, and the high privilege I feel in being in this presence. The illumined faces here, souls who have made sacrifices in the Path of God, in whose lives are reflected the virtues of the Supreme One in this Day, give me greater courage than ever. I shall take from here and carry to my humble duties fresh inspiration. The only successful soul in this Day of Wonder is he who treads in the Path of God. We are commanded by BAHA'O'LLAH and Abdul-Baha to that which, viewed from the human standpoint, is impossible. But the light of genius comes to him who accepts the Divine strength and power. Then nothing the world gives can deter or discourage us. Those who follow God shall partake of God-like attributes." . . .

As delegate from New York City, Mr. Edward B. Kinney responded by saying: "It seems as if my better self had already spoken through the lips of those who have preceded. Here soul speaks to soul and all are as one family and speak with the same tongue. So, they have spoken my thought. In all the Assemblies we find this power of unity growing. We find the translation of this glory into the

life itself. Each of us feels uplifted by what is being accomplished by you and by every Assembly." Mr. Kinney then told most feelingly of the little, sweet-natured old man in one of the cities who first turned his back on the churches and became a "mere nebulous believer" in the God of imagination, who dwelt beyond the stars — then was attracted to the Cause, but losing heart after this until Abdul-Baha revived him and told him to go back to the church, and how through this there came a voluntary reaching out from this church to the Bahais, and a community of common purpose established. And the speaker pointed the lesson this taught by showing that in all this time the head of the church had been watching the Bahais to note their lives, and their purity, and that he had become satisfied that here was something far beyond mere pretension. So, concluded Mr. Kinney, "we are being watched. Let us be worthy of this attention."

Now followed Mrs. Kate Ives of Salem, Mass., who spoke of the contribution to the Cause which that old colonial city and its neighbor, Beverly, had already furnished, giving the names of those reared there who had arisen in service, and asking the prayers of all that by another Convention, Salem, "the old witch city," might be able to send to the 1915 Convention a report of great work accomplished.

Mme. Linné sweetly and powerfully sang "The New Jerusalem," and the Chairman called upon Mrs. Claudia S. Coles of Washington, D. C. Mrs. Coles read a prayer of Abdul-Baha, then presented a paper emphasizing the message and realization that comes to us from a study of the Bible, we who come from the Christian root: "then find the message in the Jewish root from which Christianity budded." This she exemplified by quotations from the apostles, in the Gospel, and from the Hebrew prophets, showing references among others to the "Branch of God." Mrs. Coles then spoke of the "prepared soul" as the keen and shining chisel, differing from other perhaps equally good instruments by the fact that this prepared one was quickened to its fullest usefulness by having fitted itself, through the Great Bestowal, to the notch (of service) and, in addition, put itself into entire subjection to the "compressed air" (the Divine Power) which guided it.

Mrs. Geary of Seattle, Wash., although her words were few, brought the fragrances of the great garden of the west, which has welcomed the Bahai spirit with such happiness. She told us that the friends of the west send their love, and ask the prayers of all for their advancement.

The closing speaker was Mr. Albert H. Hall of Minneapolis. He began by saying: "We are all spirit this afternoon. How quickly we respond to spirit. . . . Do we realize that all are our brothers without preference or choice? It's going to be hard to lift up that standard in this country. For in Congress it is regarded as Holy Writ that the white man is supreme. No greater blasphemy was ever current. Conceive the insult we give to God whom it is claimed is a God of preference." Mr. Hall then in his inimitable, convincing way gave a really remarkable interpretation of the Biblical story of Jonah, pointing out with logic and accuracy the lesson taught by this ancient account. Particularly he laid stress upon how the Divine Love reaches out to the lowly and the uncultured among His people, by quoting from the Book of Jonah how God spoke to the Prophet concerning His Favor upon those inhabitants of Nineveh, "men and women who know not right hand from left, and many cattle." and that He had spared that city because of these lowly ones. "If He prefers any, He prefers those who are at the bottom, those who have not the temporal but have sacrificed this to the eternal. Not pride but humility is the lesson of the perfect social state." . . .

The meeting closed with the congregation joining in "The Benediction" with Prelude, by Mme. Linné.

* * *

Of the details of the Convention itself, held in Corinthian Hall, Masonic Temple, mornings and afternoons of Monday and Tuesday, the readers of the STAR OF THE WEST will be informed in a forthcoming issue. In all the gatherings, whether business sessions or social and public meetings, the spirit of oneness held sway, and at times the power which these Conventions know so well—that rare thrill of the life of the Kingdom, so indescribable, so pure and holy—poured down upon all. To many, the most powerful moments were those when the delegates arose to tell the simple yet wonderful tale of the spread of the Cause in a distant city, or how the Fire of Divine Love was uniting the hearts of the friends, and especially when the dearly beloved ones from Racine, Fruitport, Kenosha and nearby points, their

[Continued on page 58]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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THE MASHRAK-EL-AZKAR IN AMERICA: A CALL

CAN we of today comprehend or realize the miracles that are taking place in the Bahai world? One of the greatest of miracles was witnessed at the Mashrak-el-Azkar Convention when delegates from so many parts of the world gathered to celebrate the Fiftieth or Golden Anniversary of the Declaration of BAHA'O'LLAH to the world.

Minds are unable to grasp the tremendous transpositions that have occurred in the Bahai Cause during that half-century. Fifty years ago, BAHA'O'LLAH, in exile and banishment, called to the kings and rulers of the earth to obey God. His Epistles of warning were not heeded and many of them lost their crowns because they did not listen to God's Mouthpiece, as He had foretold.

Today, if we go to Europe, we will find the Cause of this Exiled Prisoner growing and spreading. Likewise, in Asia, in Africa, and in America—the "new world" to the peoples of the other continents—in every state of the United States, from coast to coast, has His Teaching been heard and in the great metropolis of Chicago His followers gathered during this Feast of El-Rizwan on a beautiful tract of land purchased by the loving offerings of men and women from all parts of the globe, upon which is to be erected a Supreme House of Worship.

Truly, the Power of God alone could cause this great miracle. But more is to be accomplished through this same Creative Power, and that is: the erection of the Building. The followers of BAHA'O'LLAH should not pause a moment in the great endeavor to complete the Mashrak-el-Azkar. Abdul-Baha says, *"the most important thing in this day is the SPEEDY ERECTION of the Edifice. Its mystery is great and cannot be unveiled as yet. In the future it will be made plain."*

A promise has come direct from Abdul-Baha that he will return to America. He told Zeenat Khanum, when leaving his presence, not to feel sad, that he would see her in America. Shall we sit idly by and allow the golden moments to be wasted on non-essential matters? Will we be found unprepared, when the Orb of the Covenant returns to America?

A stated amount as a building fund has been named. Is not this in itself a call to the Bahais, singly and collectively, to make every effort possible to raise the fund? It is a call to activity. Work, work, work!—so that the "Greatest Branch" of God may dedicate the foundation and lay the corner-stone of this Edifice and pronounce a blessing upon it that will give it a superlative degree of importance throughout countless ages.

May the Fiftieth year of the Declaration of BAHA'O'LLAH be fitly commemorated by deeds according to His wish and Command.

In order to make our present financial system more business-like and safe, all remittances should be made payable to Bahai Temple Unity.

Respectfully submitted,

CORINNE TRUE, Financial Secretary of Bahai Temple Unity, 5338 Kenmore Avenue, Chicago.

"O ye believers of God! We are sending to America, the maid-servant of God, Zeenat Khanum, with Mrs. Wise. She is on her way to Chicago. Unquestionably, all the friends of God will exercise the utmost consideration to Zeenat Khanum." ABDUL-BAHA ABBAS.

Dr. Zia M. Bagdadi and his bride, Zeenat Khanum

Photo by Sykes
Chicago

ZEENAT KHANUM

ZEENAT KHANUM arrived in Montreal, Canada, April 29, 1914, where Dr. Bagdadi was awaiting her. It was the wish of Abdul-Baha that they should be married in the home of Mr. and Mrs. Maxwell of that city. The minister who officiated at the ceremony astonished all by reading from the Bahai Writings, and the couple repeated the holy verse from *Kitab-el-Akdas*, pertaining to the Law of the Bahai marriage: *"Verily, in God we all are pleased."* Then Dr. Bagdadi, his bride and Mrs. Wise took the train for Chicago, the latter stopping in Detroit.

When the couple arrived in Chicago they were received by a number of the Bahais and some of the delegates to the Convention, and welcomed with the Bahai greeting, *"Allaho' Abha!"* The spirit of joy was manifest in the faces of all the friends.

On the following Sunday evening a reception in their honor was held at the home of Mr. and Mrs. George Lesch. All the friends were present; communes were read and a Persian dinner was served. The chanting of the bride was a delightful feature of the occasion, which was in accord with Abdul-Baha's wish that she should chant in all the gatherings of the Bahais.

Zeenat Khanum is the daughter of Hossein Aga, who was the personal attendant of Abdul-Baha. His father's name was Haji Ali Asghar, and he was one of the prominent merchants of Tabriz and an old, earnest Bahai. He and his family migrated to Adrianople and were most happy to live near the Blessed Perfec-

tion [BAHA'O'LLAH]. When the question of BAHA'O'LLAH's exile to another distant point was rumored abroad, Haji Ali Asghar went to BAHA'O'LLAH and supplicated that he and his family be included in the company. When the exiled party reached the pestilential town of Acca, the authorities lodged them in the military barracks. Hossein Aga at this time was a young man, and was detailed by the Blessed Perfection to the personal service of Abdul-Baha. When Abdul-Baha received guests—as he was wont to do at all times—Hossein Aga was there to serve refreshments.

At that time there lived in Acca a Bahai by the name of Mohammed Ibrahim Ameer—a Bahai veteran who took an active part in the famous events of Nayreez and whose history alone makes a book. Years before he had left Persia and migrated to Bagdad to look in the face of BAHA'O'LLAH, and from that time on he never left Him. In the household of BAHA'O'LLAH there lived a lovely girl, and after leaving the military barracks she was selected as the future wife of Mohammed Ibrahim Ameer. Quietly they were married, and years rolled on, each year adding its quota of happiness. From this marriage a girl was born, she was given the fascinating name of Badi-eh Khanum, and under the protecting wing of the Blessed Perfection she grew up.

Thus during all these years Hossein Aga and this girl, Badi-eh Khanum, had been developing and advancing toward one common destiny. They became engaged, and in due time were married. They lived together most happily, the husband continuing his services at the court of Abdul-Baha. In the course of time God blessed them with six fine children, three boys and three girls. They are all living. The names of the boys are Mohammed, Ahmad and Ata, and the girls' names are Fatemah Khanum, Zeenat Khanum and Habour Khanum. The eldest daughter, Fatemah Khanum, on the feast of Naurooz, March 21st, was married to Mirza Ali Akbar, who was with Abdul-Baha in America and whom all know and love very much. The next daughter, Zeenat Khanum, is the subject of this article, and the youngest of all, Habour Khanum, is attending the College in Beirut.

Zeenat Khanum is a beautiful and charming young woman. There is no doubt that her arrival in America and her stay among the Bahais will be an added impetus toward the unity of the East and the West. Brought up in the calm, infinitely delicate atmosphere of the Holy Family, imbued with the spiritual beauty of the divine life of Abdul-Baha, filled with the dreams and silence of the magic East, she will make many hearts happy. The inner life of a spiritual-hearted Eastern woman is a garden of imperishable flowers. It is deep, calm and balanced. Her gentle ideals and thoughts are "of a delicacy of perception so fine and subtle that language itself is too coarse to express their miraculous shadings and discriminations." It is a rose the "fragrant loveliness" of which perfumes all the nostrils. "It is a revelation of indefinable things—of a beauty and strength in repose, of an irridescent mistiness which subdues and softens the form and color of all things seen, of a silence that is not cold and empty, but faintly musical and tinted, of a sound beyond all hearing and a vision beyond all sight."

Abdul-Baha says: "I have trained Zeenat Khanum, and having confidence in her, therefore, I sent her to America; also because the daughters of Hossein Aga are my daughters. Moreover, after this I have hopes in her that, God willing, she will become the 'Zeenat' (adornment) of America."

* * *

On behalf of all the Bahais in America and throughout the Bahai world, the STAR OF THE WEST extends congratulations to its fellow-worker, Dr. Zia M. Bagdadi and greetings and love to his bride, Zeenat Khanum.

—*The Editors.*

SIXTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

[Continued from page 55]

faces shining, added their treasure, crystal clear, to the testimony in His Love. Though the words of their mouths were not eloquent as eloquence is judged in the halls of learning, the love and severance in those hearts was so great that the Fragrances of the Kingdom were enabled to reach that place and all were made happy.

[NOTE—To be continued in No. 5 issue]

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha pertaining to the Oneness of Divinity; (2) Mirza Mahmood Zargam; (3) the School of Tarbiat; (4) progress of the Cause in America; (5) translation of Article concerning the Cause which appeared in a Buda-Pest, Hungary, newspaper; (6) article from another Hungarian newspaper; (7) news from the Holy Land.

ایضاً

ترجمهٔ روزنامهٔ نیوز پستر جرنال بداپست ۱۲ اپریل ۱۹۱۳

عبدالبهاء عباس

حضرت عبدالبهاء عباس رئیس امر بهائیان دیشب در تالار پارلمان هنگام خطابه ئی ادا فرمودند در آن محفل جلیل که مخصوص ایشان مهیا شده بود ورود حضرت عبدالبهاء حکایات الف لیلی و لیله را در انظار مجسم مینمود ایشان تشریف فرمای این شهر شده اند تا تعالیم اتحاد و محبت این نوع انسان ترویج نمایند رؤسای شهر و زنان و مردان محترم همه بالباسهای فاخر برای استماع خطابه ایشان حاضر شده بودند عجب تر این بود که اشخاصی از صاحب منصبان حربیه مفتون مسائل صلح بودند وجمعی از عقلای کاردان این مملکت نیز حضور داشتند در صحنهٔ خطابه حضرت عبدالبهاء با محاسن و عمامهٔ سفید و لباسهای بلند شرقی ایستاده نطق می فرمودند هیمنهٔ شرقی ایشان بر همه نمایان بود وجمعی از پروفسرها و اعیان در صحنه اطراف ایشان نشسته بودند وصوتشان و بیاناتشان بسیار سلیس و ملیح وچنین معلوم می شد که از خاندانی هستند که قرون ماضیه دارای متانت و کیاست بوده اند و عائلهٔ نجیبهٔ جلیلهٔ ایران و از جملهٔ تعالیمی که بیان فرمودند صلح عمومی وتساوی حقوق رجال و نساء بود واینکه اختلاف مایهٔ ممات و محبت و اتحاد علت حیات و در انسان قوهٔ روحانیه باید غالب بر قوهٔ حیوانیه باشد زیرا درندگی شأن حیوان است گرگ تا آنکه برای قوت می درد و می خورد اگر ما او را بپائیم میکشیم اما اگر شخصی هزار انسان را در ساعتی غرق خون نماید او را شجاع گوئیم این جای اسف است ما آنکه باید در صلح و صلاح کوشیم و سبب راحت و سعادت عالم انسانی شویم .

مردم انقدر از خطابه ایشان شادمان شدند که بسیار دست زدند و اظهار سرور نمودند مستر الکساندر وایسمن که شخصی از کشیشهای محترم کاتولیکهاست بعبارات شیرین این مهمان محترم را معرفی نمود و آخر مجلس باز از جانب خود و حضار اظهار تشکر و ممنونیت صمیمی از تعالیم عالیه صادره از فم این معلم جلیل شرقی نمود .

از ارض مقدسه

بقلم جناب آقا میرزا علی اکبر نخجوانی علیه سلام الله

" الحمدلله هیکل انور اطهر حضرت مولی الوری روحی لفردانیته الفداء کمال سلامتی را دارند وتقریباً یک هفته است تشریف بردند به طبریه . مسافرین هر روز دسته دسته وارد می شوند یک قیامتی است آنانکه تازه وارد می شوند با وجد و سروری بی پایان آنانکه مرخصند با چشم گریان می روند وهمچنین تلامذه مدرسهٔ کلیهٔ بیروت آمدند وبکمال روح و ریحان مشرف شدند ناقضین که مرده بودند از این عبور مسافرین دیگر نفس از ایشان قطع شده است "

نجم باختر : از احبای الهی که مشرف هستند التماس دعا داریم چشم همه روشن . و آنانکه مرخصند انشاءالله سبب بیداری غافلین میشوند واما اهل النقض " الذی نقض العهد یلعنه الملک والملکوت "

دکتر ضیاء بغدادی

هو الله

ای شهناز خوش آواز نامه و جریده رسید حال جرائد عالم از هر ملّتی خطابهای احبّاء الله را غنیمت میدانند و در جرائد خویش نشر میکنند ملاحظه کن قوّهٔ امرالله را که بیگانگان مثل دوستان ترویج امرالله مینمایند و افتخار میکنند و حال آنکه بهائی نیستند و در عصر هیچ یک از مظاهر مقدّسه امرالله بقوّت روز بهاءالله نبوده و این اختصاص بحضرت بهاءالله دارد که یار و اغیار بستایش امراو پرداخته اند و مؤمن و غیر مؤمن معترف بعظمت این امر هستند و هذا من فضل ربّی و علیک البهاء الابهی

عبدالبهاء عبّاس

صدای روزنامه

ترجمهٔ روزنامهٔ پستر لاید بداپست هنکاری "مجرستان" بزبان المانی طبع شده نمرهٔ ۷۵ سال ۶۷

رئیس امر بهائی که در شرق برای تعدیل افکار و اخلاق ظاهر شده شب جمعه خطابه ئی در تالار قدیم پارلمان ادا خواهند فرمود بلسان فارسی که بواسطهٔ پروفسر جرمانوس ترجمه خواهد شد این دین جدید تقلید یا ملاپرستی نیست هرچند رسومات دینیه ندارد و تعالیمش ساده است ولی عمل باو سهل ممتنع است پیروان آن بسیار و هنوز عدّه شان را معیّن نمیتوان کرد یکی از تعالیم این امر وحدت عالم انسانی است و دیگر اتحاد ادیان و مؤسس این امر و الد ایشان حضرت بهاءالله از بزرگان ایران بوده اند و پیش از ایشان باب در سنهٔ ۱۸۴۴ در ۲۳ ماه مئی ظاهر شد هزاران پیروان این شهید و مقتول شد ولی بالعکس این شهادت سبب تقویت این امر شد و بواسطهٔ حضرت بهاءالله این امر در سایر بلاد نیز منتشر شد امّا برای نشر این تعالیم حضرت بهاءالله بلیات و صدمات شدیده دیدند و بحبس عکّا افتادند و در سنهٔ ۱۸۹۲ صعود فرمودند و حضرت

عبدالبهاء مبیّن و جانشین ایشان گشتند و در انقلاب و مشروطهٔ ترکی عبدالبهاء آزاد شدند و این امر انتشار عظیم یافت ملل مختلفه از ممالک متعدده امریک و انگلند ترکستان عربستان مسلمان یهود مجوس و نصاری در ظل این شخص جلیل مجتمع شدند ایشان اظهار معجزه یا شفای امراض نمیکنند ولی بواسطهٔ بیانات روحانی عقول و نفوس را صحت و ترقّی میدهند علی الخصوص از قوّهٔ جذابیتی که در ایشان است هر شخصی منقلب میشود امراض ضعیفه و بعضی ملل را شفا میدهد و امّا عظمت این امر در اتحاد عمومی است که نفوس از طرق مختلفه در این شاهراه روحانی وارد میشوند و ترک خود پرستی و غرور میکنند حضرت عبدالبهاء سرور روحانی تعلیم میدهند و اینکه باید جمیع خدمت نوع بشر نمایند در خیرخواهی نوع انسان بکوشند همچنین باید ترک تقالید و اوهام دینیه نمایند و قلب را از آلایش عداوت بیگانگی پاک کنند تا شرق و غرب مانند دو دلبران در آغوش شوند خیمهٔ صلح عمومی علم افرازند . در این امر رهبانیّت نیست .. باید بواسطهٔ اعمال خیریّه انسان ممتاز باشد بدرجهٔ یکه اگر یکی از شماها وارد شهری شود باید در خیرخواهی و صلح و سلام از کلّ ممتاز باشد تا جمیع شهادت دهند که این شخص فی الحقیقه بهائی است باعمال ثابت نماید که بهائی حقیقی است !

بجهت نشر این تعالیم حضرت عبدالبهاء ببداپست تشریف آوردند و انجمن بهائی در جمیع بلاد منعقد است و این تعالیم را بالسن مختلفه ترجمه و طبع و نشر مینمایند ما باید قدر دانیم که این شخص جلیل با این کبر سنّ پس از مسافرت امریکا کالیفورنیا و بلاد دیگر وارد بداپست شدند با چهار نفر خدام که یکی از آنها میرزا احمد سهراب مترجم و بعد از ورود دکتور گیسن واین و مستر اگناس کونس رئیس دارالفنون و پروفسر جرمانس و میرزا محمود خوش آمد در ورود مبارک که تشریف حاصل نمودند .

مدرسهٔ مبارکهٔ تربیت

ضرورت امر تعلیم و تربیت و اهمیت اکمال قوای علمی امری نیست که امروز بر احدی مجهول باشد تا در این رشته و موضوع ببسط بیان و جلب اذهان حاجت افتد و بنابراین در لزوم و وجوب این امر مهم هرچه گفته شود از قبیل اظهار بدیهیات خواهد بود والبته بر ضمائر اولی البصائر پوشیده نیست که مدرسهٔ مبارکهٔ تربیت از بدو افتتاح تاکنون باثر تفضلات و تأییدات الهیه طوری بر مدارج کمال افزوده که آوازهٔ شهرتش گوشزد عموم و ورد زبانها شده و این مسئله نیز چندان بوضوح پیوسته که توضیح آن تطویل بیحاصل است و اندکی دقت و توجه بیش از ده هزار صفحه کتاب حقیقت این معنی را ظاهر میسازد اینک همینقدر بنحو اختصار خاطر مبارک معارف پروران دانش دوست را متذکر میشویم که پارسال هیئت مدیرهٔ این مدرسه علاوه بر شش کلاس ابتدائی شروع بتشکیل کلاسهای متوسطه علمی کرده و با وجود حصول همه قسم موانع دو سال آن را بطور ناقص تأسیس نمود و امسال حسب اللزوم در صدد آن بر آمده که نواقص آن دو کلاس را تکمیل کرده و بعلاوه باجازه و تصویب وزارت جلیله معارف دو کلاس دیگر نیز بر آن بیفزاید و معلوم است که در صورت عدم قدرت مجبور خواهد بود که بکلی از کلاسهای متوسطه صرف نظر کرده بهمان طبقات ابتدائی اکتفا نماید و با جزئی دقت واضح میشود که هر قدر تشکیل این چند کلاس برای مدرسه تربیت موجب استحکام اساس است اخلال آن بهمان اندازه مایه فتور خواهد بود بنابر تخمین عادلانه عجالتاً علاوه بر کسر بودجه کلاسهای ابتدائی که محتاج باصلاح است اقلاً ماهی یکصد تومان برای انجام این مقصود بر مخارج سابق مدرسه اضافه میشود و بدیهی است که موفقیت چنین امر جلیل بدون تعاون و معاضدت ارباب نوایای عالیه صورت نپذیرد علیهذا هیئت مدیرهٔ مدرسهٔ مبارکهٔ تربیت برای اینکه اهمال در اجرای وظیفهٔ مفروضه خود نکرده باشد قبوض اعانه ترتیب داده و با نهایت احترام از هواخواهان تربیت ملت تأییدشان تقاضا می نماید که ولو با اعانت مبلغ قلیل خود را سهیم این خیر کثیر فرموده و مزید توفیقات الهیه را در تقویت این نیت جالب شوند این مسئله را نیز برای تذکر عرض می نمائیم که مدرسه مبارکه تربیت صورت از دخل و خرج مدرسه برای مزید اطلاع اطمینان در آخر هر سال طبع نموده منتشر خواهد ساخت در خاتمه قول از حضرت احدیت جلت عظمته شمول توفیقات غیبیه را در ازدیاد اتحاد و استحکام روابط قلوب بزبان و جان و دل مسئلت می نمائیم

نجم باختر : امیدواریم که مدرسه مبارکه تربیت فوق العاده ترقی کند ولی "از برای امور ظاهره اسباب ظاهره لازم است" لهذا مساعدت بهیئت مدیرهٔ این مدرسه بر همه واجب است والله لا یضیع اجر المحسنین .

ترقی امرالله در امریکا

علاوه براینکه احبای الهی شب و روز بتبلیغ امرالله مشغولند اغیار هم بی اختیار از تعالیم حضرت بهاءالله و بیانات حضرت عبدالبهاء منجذب شدند و در مجلات علمیه و ادبیه و جرائد یومیه خودشان هرچه بدستشان میرسد از مقالاتی است که برجوع باین امر عظیم دارد به کمال ممنونیت چاپ و منتشر می نمایند وهذا من معجزات هذا الظهور الجدید و لوحی مبارکی در این خصوص این ایام باقتخار امة الله مسس ویت (شرهنز) نازل شده است قوله الاحلی :—

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شیکاغو امة الله شرهنز مسس ویت علیها بهاءالله الابهی

جمال خویش فرما و در پناه خود محفوظ و مصون بدار و مبارک فرما ع ع

میرزا محمود زرقانی

خبری رسیده است که جناب آقا میرزا محمود زرقانی حسب امر مبارک از ساحت اقدس مرخّص شدند که به هندوستان مراجعت نمایند و کالسّابق بنشر نفحات الله قیام فرمایند. نجم باختر حضرت مشار الیه را تهنیت مینماید که الحمد لله در این یوم الایّام به خدمت آستان مبارک چه در شرق و چه در غرب موفّق شدند و مصدر عنایات لاتحصی گشتند و در این مقام بقیهٔ قصیدهٔ شان که در شمارهٔ سوّم چاپ شده است درج میگردد: —

...

صلح بین ملل و وحدت نوع انسان
زتعالیم و نوامیس بها گردد عیان
کو باید چه شه عهد بها سیر و سلوک
تا که اندر ره آسایش مملوک و ملوک
قطع سازیم بن محمصه و شوک شکوک
فیض بخشیم بهر کشور و اقلیم و بلوک
همچو آهوی فتن در همه اقطار و دیار
نفحهٔ نافهٔ اسرار نمائیم ایثار
تا که عالم همه را جنت اسرار کنیم
وحدت اهل بها را سر و سردار کنیم
علم و عرفان عمل عسکر جرار کنیم
لشکر جهل در انظار جهان خوار کنیم
نصرت و عون و عطا از شه پیمان یابیم
با تضرع ز در ش قدرت یزدان یابیم
ای مبارک ثمر سدرهٔ سینای بها
نظری باز نما سوی احبّای بها

ساز سوز دلشان ساز و نی نای بها
تا کنند عالمیان را همه شیدای بها
ز آتش عشق تو هر ستر و حجابی سوزند
دل ز غیر از تو ستانند و بیادت دوزند
دست و دل از همه جز حبّ لقایت شویند
در پی طاعت و در راه وفایت پویند
نعمت موهبت و خلد رضایت جویند
ز شعف هر نفسی نعت و ثنایت گویند
شاکر فضل تو گردند ز جان با تقدیس
که شد الطاف در ت شامل هر نفس نفیس
فیض یزدانی از انوار رخت حاصل شد
ظلمت جهل و جفا از کرمت زائل شد
نعمت سرمدی از جود در ت کامل شد
روح تأیید ز لوح و قلمت نازل شد
گشت از خامهٔ تو قلزم اسرار پدید
شد زعین نفست انفس و آفاق جدید
در صف عشق لقای تو می عهد الست
کرد عشاق رخت را همگی سرخوش و مست
ساخت دلها ز شعف شیفته و باده پرست
همه از بهر بشارت سر و جان بر کف دست
جمله شیدائی عشق لب و رخ تو شدند
همه سودائی آن طرّهٔ موی تو شدند
شکر کآخر دل دیوانه پریشان تو شد
سر محمود از ره چوگان کوی میدان تو شد
تن محمود ایاز در احسان تو شد
از ره لطف و کرم چاکر و دربان تو شد
با وصال رخ تو همدم و دمساز آمد
در ثنای در تو شاد و سرافراز آمد

نجم باختر باز از قبل احبّای امریکا از خدا خواهد که امثال این خادم حقیقی رب الجنود زیاد فرماید "والله یوفق من یشآء علی ما یشآء"

از آن استفاضه مینمایند و کلّ از او حاکی لکن شمس از علوّ تقدیس خود نزول نماید حلول نکند و شمس حقیقت بر مرایای متعدّده اشراق نماید هرچند مرایا متعدّدند ولی شمس یکی است فیوضات الهیّه یکی است حقیقت یکی است نور واحد است که بر مرایا اشراق نموده حال بعضی عاشق آفتابند علی الخصوص اورا درهر آئینه ببینند تقیّدی بمرایا ندارند تقیّد بآفتاب دارند درهر آئینه که باشد آفتابرا میپرستند امّا آنهائیکه آئینه را میبینند از مشاهدهٔ آفتاب در آئینهٔ دیگر محرومند مثلاً آنهائیکه مرآت موسوی را دیدند ومؤمن بودند چون آفتاب در مرآت مسیحی اشراق نمود مقیّد بمرآت موسوی شدند عاشق آفتاب نبودند انوار حقیقت را در مرآت عیسوی ندیدند لهذا محروم ماندند وحال آنکه شمس حقیقت در مرآت عیسوی در اشدّ اشراق بود وانوارش ظاهرتر باوجود این هنوز یهود متمسّک بمرآت موسویند ومحروم از مشاهدهٔ آفتاب حقیقت خلاصه شمس شمس واحدست ونور نور واحد وبجمیع ممکنات یکسان اشراق مینماید وهر کائنی را از او نصیبی پس ما باید انوار را بپرستیم از هر آئینه ئی که باشد تعصّبی نداشته باشیم زیرا تعصّب مانع حقیقت است چون اشراق واحدست لهذا باید حقائق انسانیّه مستفیض از نور واحد گردند واز اشراق واحد قوّهٔ جامعه ایست که جمیع را جمع نماید این قرن چون انوارات شمس حقیقت جمیع بشر را روشن نموده چشمها را بینا کرده گوشها را شنوا نموده نفوس را زنده فرموده ما هم باید در نهایت الفت باشیم چه که کلّ مستفیض از یک شمس هستیم وانوار یک شمس بر کلّ تابیده . بلکه این نزاع شش هزار ساله زائل شود این خونریزیها تمام گردد این تعصّبات برطرف شود این عداوتها از میان برداشته شود نور محبّت الله بتابد کلّ باهم مرتبط گردیم تا جمیع در ظلّ خیمهٔ وحدت عالم انسانی راحت باشیم ودر سایهٔ علم صلح اکبر مأوی جوئیم وبجمیع بشر مهربان شویم

مناجات

خداوند مهربانا کریما رحیما ما بندگان آستان توئیم وجمیع در ظلّ وحدانیّت تو آفتاب رحمتت بر کلّ مشرق وابر عنایتت بر کلّ میبارد الطافت شامل کلّ است وفضلت رازق کلّ جمیع را محافظه فرمائی وکلّ را بنظر مکرمت منظور داری ای پروردگار الطاف بی پایان شامل کن نور هدایت برافروز چشمها را روشن کن دلها را سرور ابدی بخش نفوس را روح تازه ده وحیات ابدیّه احسان فرما ابواب عرفان بگشا نور ایمان تابان نما در ظلّ عنایتت کلّ را متّحد کن وجمیع را متّفق فرما تا جمیع انوار یک شمس شوند امواج یک دریا گردند اثمار یک شجر شوند از یک چشمه نوشند از یک نسیم باهتزاز آیند از یک انوار اقتباس نمایند توئی دهنده وبخشنده وتوانا .

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نجم باختر : این خطاب مبارک در قلوب موحّدین بسیار مؤثّر واقع شد علی الخصوص رئیس محترمشان دست مبارک گرفته وبانهایت التماس معروض داشته که درخانه شان تشریف ببرند ویک ساعتی استراحت فرمائید اینست که باهم تشریف بردند ودر آنجا رئیس کتابی تقدیم حضور نمود که دعائی بدست اطهر حضرت عبد البهاء مرقوم شود فوراً این مناجات از قلم مقدّس نازل شد

هو

پروردگارا پاک یزدانا شکر ترا که کوه وصحرا پیموده گشت ومحیط اعظم دریا قطع شد تا آنکه باین اقلیم رسیدیم ودر این کشور نام ونشان تو بر زبان راندیم حتّی در این کلیسا مانند ایلیا ندا بملکوت تو نمودیم خداوندا اهل این کلیسا را منجذب

سنه ۱۹۱۴ میلادی | سال پنجم | سنه ۱۳۳۲ هجری

صفحه اول
جلد پنجم
شماره چهارم
قیمت اشتراک
سالی یک دالر و نیم
ماه عظمت سنه ۷۰
۱۷ می

PAGE I
VOL V
N: 4

نجم باختر

۱۳۲۹

این جریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

وحدانیت الهیه

نطق مبارک حضرت عبد البهاء در کلیسای موحدین در مونتکلیر امریکا ۱۲ ماه می سنه ۱۹۱۲

در این جمع محترم میخواهم ذکری از وحدانیت الهیه کنم این واضح است که حقیقت حادثه نمیتواند ادراک حقیقت قدیمه نماید . چون ملاحظه در کائنات میکنیم می‌بینیم تفاوت مراتب مانع از ادراک مقامات است مثلاً عالم جماد هر چند ترقی کند خبری از عالم نبات ندارد عالم نبات هر قدر نشو و نما نماید از عالم حیوان خبر نگیرد حیوان هر چه ترقی کند تصور ادراک سمع و بصر نتواند زیرا از حوصله او خارج است هر چند وجود دارد ولی از عالم انسان بیخبر چه که عالم انسان مافوق اوست لهذا هر چه ترقی کند ادراک حقیقت انسانیه نتواند تفاوت مراتب مانع از ادراک است پس هر رتبه مادون رتبه مافوق را ادراک نکند حال آنکه جمیع در حیز خلقند چه جماد و چه نبات و چه حیوان و چه انسان لکن تفاوت مراتب مانع از ادراک مثلاً وجود این نبات موجود و ما از او مطلع چراکه مافوق او هستیم لکن این نبات از ما خبر ندارد و هر قدر ترقی کند ممکن نیست از سمع و بصر اطلاعی حاصل نماید مادام در عالم خلق که عالم حدوث است تفاوت مراتب مانع از ادراک است پس چگونه حقیقت انسانیه که مخلوق و حادث است میتواند ادراک حقیقت الهیه کند این ممکن نیست چراکه حقیقت الهیه مقدس از ادراک است از این گذشته آنچه بتصور آید محاط است [وحقیقت الهیه محیط] آیا ممکن است محاط ادراک محیط نماید این ممکن نیست که حقیقت انسانیه محیط و حقیقت الهیه محاط باشد حال آنکه انسان محاط و حقیقت الهیه محیط است پس آنچه بتصور انسان آید آن الوهیت نیست زیرا حقیقت الوهیت بتصور نمی‌آید لهذا رحمت کلیه الهیه مظاهر مقدسه را مبعوث میفرماید و تجلیات نامتناهیه بر آن مظاهر الهیه اشراق مینماید و آنها را واسطه فیض مینماید

این مظاهر مقدسه که انبیا هستند مانند مرآتند و حقیقت الوهیت مانند آفتاب که در اشد اشراق بر آنها میتابد و مرایا استفاضه از آن شمس حقیقت مینماید لکن آفتاب از علو خود نزول ننموده و در مرایا دخول نکرده نهایت مرایا در نهایت صفا و قابلیت و استعداد است

مرایا از عالم ارض است و حقیقت الوهیت از نزول تقدیس است هر چند حرارت آفتاب میتابد و مرایا از آن

"THIS MASHRAK-EL-AZKAR IS THE FIRST DIVINE INSTITUTE IN AMERICA"

Through Dr. Fareed, to the Secretaries of the Convention of Delegates for the Mashrak-el-Azkar, Charles Ioas and Gertrude Buikema, Chicago.

HE IS GOD!

O ye two candles of the Meeting of the Friends!

The secretary in the meeting of the spiritual ones must be shining as a candle, for he is the medium for communicating thoughts and the explanation of Mysteries.

Praise be to God that the Convention of the delegates for the Mashrak-el-Azkar was held in perfect order and that the members assembled in that spiritual meeting with radiant faces, heavenly hearts, merciful spirits and the glad-tidings of the Kingdom, and consulted and deliberated respecting the founding of the Mashrak-el-Azkar.

Although hereafter thousands of Mashrak-el-Azkars will be founded, yet as this Mashrak-el-Azkar is the first Divine Institute in America, therefore it is very important and its *results* and *fruits* are endless. Soon will some of its results become known and evident.

In brief: The delegates who congregated in that lordly Assemblage and engaged in the service of the Divine Kingdom must give thanks night and day, for they were thus aided and confirmed and left a "footprint" (trace) of which eternality is an inherent quality.

Although the importance of this Divine Institute is not very evident now, yet in the future it will be clear and plain as the sun.

Upon ye be BAHA-EL-ABHA!

—*ABDUL-BAHA ABBAS.*

Translated by Dr. Ameen U. Fareed,
Haifa, Syria, July 20, 1909.

ششم انجمن عمومی بهائیان امریک در زمین مشرق الاذکار در شیکاغو

Delegates anc
tion of Baha
the first Mas

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V Nur 1, 70 (June 5, 1914) No. 5

[From *The North Shore Review,* May 16, 1914.]

THE BAHAI TEMPLE AT WILMETTE* TO BE BUILT WITH MONEY FROM EVERY RACE, CLIME AND RELIGION UNDER THE SUN.

By ISABEL FRASER

"The Bahai Movement is not an organization. You can never organize the Bahai Cause. THE BAHAI MOVEMENT IS THE SPIRIT OF THIS AGE. It is the essence of all the highest ideals of this century. The Bahai Cause is an INCLUSIVE MOVEMENT: The teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et. al., find their highest aims in this Cause. Even the Socialists and philosophers find their theories fully developed in this Movement."

—*ABDUL-BAHA.*

"OPEN ye the gates of the Temple to all mankind," is the command of the Bahai leader, Abdul-Baha Abbas, whose teachings are today drawing together all nations, races and creeds. The Temple soon to be erected at Wilmette typifies the first visible fruits of this teaching in America. It is called the Mashrak-el-Azkar, which means "The Dawning-place of praises," and these praises are to be sounded through the medium of worship plus activity, for the inner temple, or house of worship, is to be surrounded by such practical accessories as a hospital, hospice for travelers, school for the study of higher sciences, orphanage, etc.

It is to be a new departure architecturally, for it is to be built on the plan of nine. Abdul-Baha on his recent journey to America gave a graphic word picture of the structure as follows: "The Mashrak-el-Azkar will be like a beautiful bouquet. The central lofty edifice will have nine sides surrounded by nine avenues interlacing nine gardens where nine fountains will play. There will be nine gateways and columns and the nine will also be carried out in the galleries and dome. The mystery of this edifice is great, and cannot be unveiled yet, but its erection is the most important undertaking of this day.

"The Chicago Temple is the mother Mashrak-el-Azkar of America, and in coming centuries many Mashrak-el-Azkars in other cities will be the offspring. Think not that this Temple will be like the hundred thousand gigantic temples you see about you. The more the world aspires to a perfect civilization the more the matter of co-operation and mutual assistance becomes manifest. More and more is it evident that the continuance of humanity depends upon this inter-relationship. The Mashrak-el-Azkar, which is the greatest of the divine foundations on this earth, will be the means for mutual help under all conditions whether in the degrees of truth and significance or in the stations of the material world, for the doors of these places are to be open for all sects—no differentiation. Because, with one thought and one aim ye are engaging yourselves in the building of this temple, O ye servants and maidservants of the Merciful, know verily that this great project will be conducive to the union and affinity of all the children of man. Know ye that when this Temple of God shall be built in Chicago, it will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power."

WORLD-UNITING EFFORT.

The following supplication, couched in the beautiful oriental imagery that distinguishes the Bahai Revelation, shows in no uncertain way the deep spiritual love that Abdul-Baha, though in far-away Acca in the Holy Land, is

* Wilmette is a suburb to the north of Chicago, which in the course of a few years will, undoubtedly, become a part of the metropolis. The building to be erected is known as the Chicago Temple.—*The Editors.*

directing toward this gigantic world-uniting effort which is to bud into fruition in the center of America on the shores of our inland lakes:

"O Lord, make these holy souls who have arisen to build this Temple the dawning points of light and the manifestors of Thy signs. Make each a leading cornerstone in this great edifice, a pillar of its pillars, for Thou art the Helper, the Supporter, the Rewarder! These souls have arisen to serve Thee well, and have begun their servitude. Confirm, aid and encourage each by the promise of Thy divine favors and make them of the elect. Verily, Thou art the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer and the Seer!

"O God! O God! I implore Thee with throbbing heart and streaming tears, to aid each one who endeavors for the erection of the House of the LORD, the building wherein Thy Name is mentioned every morn and eve. Send down Thy benediction on whomsoever endeavors for the uprising of this Edifice among the sects and religions, and confirm him in every good deed of mankind; open the doors of riches and wealth unto him and make him an inheritor of the treasures of the kingdom which perishes not; make him the sign of giving among the peoples and reinforce him by the sea of Thy generosity and bounty, which is surging with the waves of grace and favor. Verily, Thou art the Generous, the Merciful and the Bountiful!"

It is interesting to note in passing, Mr. Carnegie's recent munificent gift of several millions for promoting religious unity throughout the world and especially for the purpose of bringing about a more complete understanding between the religions of the East and West, a subject in which Mr. Carnegie is vitally interested.

A recent communication from Mr. M. M. Holbach, an extensive traveler throughout the East, who is now visiting Abdul-Baha in Palestine, bears on the temple subject. He writes of the Bahai temple at Eskabad, which is the first of its kind in the world's history. He says:

SIGN OF THE TIMES.

"The Mashrak-el-Azkar, or Bahai temple, at Eskabad, is indeed a sign of the times. That Russia should have permitted its erection is little short of a miracle. That the first church in the world erected not for the worship of sect or community, but for the members of all churches and all sects to meet in union, should be in a country we have always associated with religious intolerance, gives food for thought.

"Thirty-three years ago the first Bahai teacher went to Eskabad. The now populous city had not then come into existence. Eskabad was merely a camp of 60,000 soldiers in the wilderness.

"Aza Mohammed Riza, the present guardian of the temple, was the teacher who carried the Bahai gospel of peace and brotherhood to military Eskabad. He was a mason by trade, and in company with a fellow workman, also from Persia, who shared the new faith, he worked with his hands at building the new town, but at the same time he built even better than he knew, for from this small beginning has sprung the thriving Bahai community, which is roughly estimated at 1,000 persons, who, stimulated by a donation of 2,000 rubles from Abdul-Baha himself, have given so liberally of their worldly goods that Eskabad can claim forever the proud distinction of having erected the first Temple of Peace in the world.

"At first the Russian government refused permission for the erection of the temple, and a special petition was sent by the Bahais direct to the Czar, who had the matter inquired into, and, finding that so far from there being anything political in the background, the followers of BAHA'O'LLAH are enjoined never to take up arms or join in any revolutionary movement against the state, gave the required permission. The Russian government sealed its approval when the Governor of Eskabad—Koropatkan, who afterward distinguished himself as general in the Russian-Japanese war—came in state to lay the foundation stone and deposited a silver box containing papers descriptive of the circumstances relating to the building. At this same ceremony the highest representatives of the different religious bodies in Eskabad—Christians, Mohammedans, Jews and Armenians—were present by invitation.

"Speaking of this the other day, Abdul-Baha said: 'Praise be to God! that BAHA'O'LLAH has broken the barriers of religious prejudice. He has commanded all the Bahais to consort with those of other religions and nationality with the utmost love and kindness and fellowship. They are all the fruits of one tree and the leaves of one branch. * * * We must make religion the cause of love and affiliation, and not the means of controversy and strife. Praise be to God! that we are all the children of the Kingdom.'"

[SECOND ARTICLE]

SIXTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

CHICAGO, APRIL 25-28, 1914

By ALFRED E. LUNT

FROM the opening of the Convention at 10 o'clock Monday to its close, Tuesday afternoon, there was life and result. Chairman Hall, in his opening address, was especially happy in his presentation of the special problems of the year. His address was replete with epigrams, among them this: "The necessity of consultation is ever present. This is the glorification of the democracy of the common mind when that mind is unified by God;" and "vibrations don't amount to a fig unless you transform them into muscular action."

All felt the seriousness and new responsibilities of this Convention, now that the land is free and clear, and the way open for the building itself. Last year, the endeavor of the New York Convention was largely towards formulating and adopting a practical program which should suggest, and also provide the much needed machinery for more systematized and regular giving for those freely desiring to give to this Edifice. This year, the splendid report of Financial Secretary, Corinne True, showed that this plan has been fruitful, and held great promise for the future. But the Convention this year realized that the plan and method, although essential, was wholly dependent upon the degree of severance attained by the whole body of believers. The call today is for severance and purification to a degree not yet known. That the Mashrak-el-Azkar is not to be built by concentrating on money, but on that detachment which is commanded: "Walk in the Path of thy Lord; then eat of every fruit." The supreme thought of the Convention, perhaps more felt than expressed, was that the real attraction, the real victory in the building of the Temple was to be ushered in with that moment when the souls emerge from the prison of the self, put on the Robe of Life, and through that victory become worthy to receive from the real Treasury every necessary means. As the Mashrak-el-Azkar is the type of the real man, of utmost purity and clearness, those only who have attained to that station of severance are really worthy to arise to its service—and if through Mercy we are permitted, though falling far short of this attainment, to serve this Edifice, there can be but one way to render adequate thanksgiving and that is by an ever increasing purification,—thus may we become fitted to enter the Holy of Holies of that Temple. In the language of the *Hidden Words:* "O My Friend! Thou art the sun of the heaven of My Holiness; defile not thyself with the eclipse of the world. Tear asunder the veil of negligence, that thou mayst emerge from behind the veil, become uncovered from the cloud and array all beings with the robe of Life."

This Convention had the distinction of meeting in the 50th year of the Declaration of BAHA'O'LLAH in the Garden of Rizwan, and the 70th year since the Bab's clear Call was raised. Although you are to have the details in another issue, it may not be amiss to speak of several noteworthy moments in the proceedings of the two days business sessions. As always, the call of the Assemblies, and the response of delegates opened a happy current, and once again the various members of this great big family gave evidences of their real fraternity. Then, following the happy precedent of other years, though needing no precedent, was the cablegram to His Holiness Abdul-Baha, as follows: *"Bahai Unity Convention Chicago sends heavenly greetings, supplicating and longing for guidance towards perfect servitude to Holy Threshold of Center of Covenant."* This was one of the really rare moments. It exemplified the spirit of the Convention, and marked the entrance of the work into that hoped-for Path.

All were impressed with the reading of a letter from a priest of the Old Catholic Church, residing in Europe. It seemed indeed like an answer to that powerful Tablet of BAHA'O'LLAH's to the Christian clergy, the *Lawh-el-Akdas.*

Yet another stirring moment was when the telegram to the President of the United States was sent. This word, wholly severed from any trace of political thought, or hint, aroused the Convention by its significant quotations from the Creative Word of BAHA'O'LLAH, saying: *"Be the cause of comfort and the promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Let not man glory in this that he loves his country: let him rather glory in this that he loves his kind."* And again, *"In our hearts is the cer-*

tainty that only through this realization of the essential oneness of humanity is that Universal Peace toward which you strive, attainable."

Nor did the Convention forget its much missed and dearly beloved Dr. Zia M. Bagdadi and his new bride, sending a wire to them: "ABHA greetings from Convention to Zeenat and Zia." Messrs. Remey and Latimer, from Paris, and San Francisco and Denver Assemblies likewise sent telegrams of greeting, among others to the Convention. Miss Marion E. Jack gave a progressive account of the work in London and England.

* * *

At 8 p. m. on Monday evening, the 27th, the second public meeting was held in Assembly Hall in the Northwestern University Building in Lake Street. The large and attractive hall was well filled when Chairman Hall opened the proceedings with a most powerful and convincing discourse on the Oneness of the World of Humanity.

Mrs. Mariam Haney was then called upon and gave a beautiful paper, replete with penetrating quotations from the Words of Abdul-Baha. "Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint these ideal pictures upon the Tablet of Existence with the brush of deeds. The Holy, Divine Manifestations are all Heavenly Artists. Upon the canvas of creation, with the brush of their deeds and *lives* and *actions* they paint immortal pictures which cannot be found in any art museum of Europe and America; but you find the masterpieces of these Spiritual Artists in the *hearts*." With reference to this Mrs. Haney said: "The Bahais have a single purpose. That purpose is to spread the Light of Truth in this dark world by word and by deed for they are striving to walk in the path paved by the One through whom is coming to the world today all there is of real Life, real Light, and Love —the Center of the Covenant of God—and this Divine Educator gives forth the law first and then He lives it Himself first, thus travelling the path and paving the way for humanity."

The next speaker was Mr. Edward B. Kinney of New York. His address was full of sweetness and force. He spoke of the Divine, universal picture, prepared of God throughout the centuries, which, until the Day of Unfoldment came, seemed almost as a jumble of harmonies to the unseeing eye—when suddenly with a single touch of the Divine Artist in this Day a perfect and exquisite picture appears from out all these elements, all of which were necessary to the final unfoldment. Then of the First Point the Bab, of BAHA'-O'LLAH, and of the Center of the Covenant who is on earth today, and must be reckoned with; of how their power and sweetness changes the lives of all who turn to them; of the three types of humanity and the way each approaches this Call; finally closing with a stirring invitation to the many present to investigate and consider carefully the proofs of the Cause. During the meeting, Mr. Kinney favored the audience with a chant, accompanying himself on the piano, and reciting from the *Hidden Words*. This was one of several occasions during the sessions when the congregations were delighted by his beautiful chanting.

Mr. Louis G. Gregory then spoke of the object of the Bahai Movement as divine unity of man with God, and the manifestation of this unity in brotherhood, confirming all that is good and true in every religion. That the differences between men, in the final analysis, is a difference of vision, while the difference between the savage and civilized man, in regard to what we call civilization, is entirely a difference of degree. He referred to the great contribution of the state of Illinois to the life of the race, in Abraham Lincoln; how Illinois was to the front of spiritual and practical ideals in granting the franchise to women, one of the Bahai foundations; then read from the *Hidden Words*, "O Children of Men! Do ye know why we have created ye from one clay? That none should glorify himself over the other," etc.

* * *

The final session of the Convention was the public meeting, the third of the series, held at the Assembly Hall, Northwestern University Building, on Tuesday evening. This gathering was more largely attended than any that had preceded it, and was a most impressive and fitting close for the Convention. Chairman Hall presiding, first called upon Mrs. Haney for a reading from the Tablets, and the Principles of the Bahai Revelation. Then Mr. Hall recounted the experiences in his own life with reference to the stages of development, then touchingly referred to the life of his father and of his strong faith in the things of the spirit, and of his passing away at the age of 81 on the 21st of March, in serene faith.

Then Mrs. W. Bryant Guy, alternate

delegate from Boston, spoke. Mrs. Guy, in an impressive talk, vibrant with life, testified to the results being accomplished in the world about us by the great humanitarian movements of the day, referring to Christian Science, Socialism, Woman's Suffrage, and others. "All these great and good movements will be merged into one glorious, refulgent light. They are in fact rays of the glorious Sun of Truth which is shining upon the world today through the Revelation of BAHA'O'LLAH, and we all feel tonight here with us the wonderful Life and Spirit of Him to whom all in the world are turning, Abdul-Baha the Center of the Covenant of God, whose Spirit is blessing us."

After a chant by Mr. Kinney, from the *Hidden Words,* again reiterating the thought of purification and renunciation: "Make firm Thy Love in our hearts, and then we can bear all the swords of the earth. . . . Were it not for trials in Thy Path we should not have appreciated Thy Love. O our Lord strengthen us to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art Loving, Thou art Bountiful."

The final speaker of the meeting, and the sessions, was Rev. Albert R. Vail, of Urbana, Ill., and in many respects his discourse was unique in penetrating power and beauty of utterance among all the eloquent addresses of the Convention. Certainly none better fitted to sum up the power and significance of the Bahai Movement could have been selected. At an early stage of the address, Chairman Hall possessed himself of the speaker's watch which he had used to keep his talk within limits, and by refusing to give it up accurately signified the strong desire of the audience to listen to Mr. Vail's beautiful exposition without imposing any limit of time. Unfortunately this talk was not taken down in detail. It was constructive and unusual in its constant drawing the thought of the audience to the unmistakable reappearance in the world today of the Signs of the Divine Authority that was in Christ. With telling phrase, and great beauty of imagery, the speaker traced the proofs of Manifestation, showing the unity of these proofs in every age. In the unexampled martyrdoms of the nineteenth century in Persia, he pointed the lesson that only through a Divine Power, declared to them by Him whom they loved and followed could such events be possible. He emphasized the need of man for that Divine Authority and that in no other way could the great human problems reach solution. Throughout the address was the theme of the wonderful lives of the Bab, BAHA'O'LLAH and Abdul-Baha, their complete sacrifice, the life in prison, the chains, the victory, the Divine Love, and the Creative Power of their Words and Deeds in human hearts.

Full of the beautiful spirit of this discourse, the audience dispersed after singing "The Benediction"; and thus came to a close this Sixth Convention in America for the building of the Mashrak-el-Azkar. One could not better render in a few words the supreme lesson of this Convention, a lesson not confined to the ranks of the delegates but felt in every Bahai community in the West, than in the following stirring Prayer given by Abdul-Baha in a Tablet read at the first Convention held in America, in which He referred to those arising to serve the Cause of God:

"O my Lord, Make them Thy refulgent dawns which shine and gleam upon the Temple of Unity, so that they may be resuscitated from the tombs of negligence, unfurl the standard of virtue and chant the verses of self-abnegation and renunciation while hastening toward the altar of sacrifice. Verily Thou are especializing to Thy Mercy whomsoever Thou willest and verily Thou are powerful in all things."

EXTRACT FROM MIRZA AHMAD SOHRAB'S DIARY, JANUARY 13, 1914.

Mr. and Mrs. Holbach had several questions to ask about the Mashrak-el-Azkar and its accessories. In answer Abdul-Baha said:

"When these institutions, college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the hand-maid of religion, both showering their material and spiritual gifts on *all* humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V Nur 1, 70 (June 5, 1914) No. 5

TO REITERATE:

A few weeks before the recent Convention, the Executive Board of Bahai Temple Unity, sent forth a Call to the Assemblies throughout America. It is reiterated herewith in substance, "lest we forget":

A large and beautiful site on the shores of Lake Michigan has been completely paid for, on which is to stand the first Mashrak-el-Azkar (in the western world) and a sum is already in hand toward the construction fund.

Marvelous and unique response of humanity to the Father's call!

Let there be no feeling of exultation, however. The speedy completion of this great work now makes its appeal to all lovers of God and man. If anyone who calls himself a Bahai, or one to whom this Word has come, calling all people and religions to Unity, who *has not contributed* to this Cause *systematically,* the privilege is *now extended* to participate in the construction of this foundation of spiritual Unity—a work which in the cycle of Adam has not been equalled.

Abdul-Baha has said, "If it be built in the days of the Covenant, it will be more joyful and more heart rejoicing, but this is difficult. Now be engaged in collecting contributions."

Let the privilege to give to this object be extended and the offerings enlarged, that no soul, old or young, may be denied the opportunity until the fund necessary for beginning building operations—not less than $200,000.00 to $300,000.00—may be *in hand within a single year.*

A soul's giving to the Mashrak-el-Azkar, which Abdul-Baha has said *"is the most important work in America today,"* is no favor to God; it is the *highest privilege of our day.* They of other ages had not this high opportunity. The days are speeding fast; the work is great. You are presented with the opportunity of bestowing your substance upon an *Eternal and Divine Object.*

Who has watched the newspapers of the day, wherein is mirrored the condition of the world in these perilous times, and not caught a glimpse of the *necessity* for the erection of such an Edifice as the Mashrak-el-Azkar—with its doors ever open to all, no matter of what race, color, sect or religion? In this crucial hour are not the hearts crying out for such a Door of Hope and Place of Refuge? To the discerning mind, such a Building stands for more than a sentiment; more than an ensign of a new era; it stands for the oneness of the world of humanity and the salvation of humankind. Therefore, it behooves every discerning one to assist to the limit of his ability.

—*The Editors.*

BAHAI STUDENTS OF BEIRUT VISIT ABDUL-BAHA

Syrian Protestant College, Beirut, Syria, May 2, 1914.

Editors of STAR OF THE WEST:—Our Spiritual assembly of Beirut decided to begin to contribute to your honorable STAR OF THE WEST. This idea has been suggested by some prominent Bahais who thought and were persuaded that by contributing to your paper we can benefit the readers and subscribers and widen the sphere of their information regarding this part of the world.

Our visit to the Holy Mountain offers an interesting subject as our first contribution; therefore, one of the students, Mr. Bushrui, consented to write an article about our latest visit to Haifa. Therein he gives a glimpse of the first day of our visit. . . . . Hoping that it will be in accordance with your desire,

The Bahai Assembly of Beirut.

BEFORE the beginning of the Easter Vacation the Bahai students of the Syrian Protestant College at Beirut, felt that the best way to refresh the body and mind from the daily routine of life was to see the charming face of Abdul-Baha, the Center of the Covenant. With this end in view, his permission for a visit to Haifa was solicited. The number of the Bahai students in the College is twenty-seven and the duration of the Easter vacation was sixteen days.

On account of the large number of pilgrims in Haifa coming from different parts of the world, wisdom demanded that we should form four parties, each of which could stay at Haifa for four days at least. This arrangement was convenient and during the sixteen days of vacation all the students had the great blessing of seeing the Beloved Abdul-Baha. The four parties were in the process of going and coming beginning from April 6th to April 22nd, which marks the resuming of the academic work for the remainder of the year.

O GOD! O God! I implore Thee with throbbing heart and streaming tears, to aid each one who endeavors for the erection of the House of the *LORD* (Mashrak-el-Azkar), the Building wherein Thy Name is mentioned every morn and eve. Send down Thy benediction on whomsoever endeavors for the uprising of this Edifice among the sects and religions, and confirm him in every good deed of mankind; open the doors of riches and wealth unto him and make him an inheritor of the treasures of the Kingdom which perish not; make him the sign of giving among the peoples and reinforce him by the sea of Thy generosity and bounty, which is surging with the waves of grace and favor.

Verily, Thou art the Generous, the Merciful and the Bountiful!

—ABDUL-BAHA ABBAS.

We have a Persian saying the purport of which is that you can never compare that which you have seen with what you have heard. This saying is especially true when one is blessed by seeing Abdul-Baha. It is almost impossible to utter what one sees. You are in a spiritual environment, surrounded by it, feel it, and yet unable to express it. This is naturally expected, for how can the inward feelings and emotions be expressed in words? The environment in which Abdul-Baha is found is spiritual

and those who desire to appreciate it must appreciate it spiritually. Therefore, it is very hard to describe what one observes in the presence of Abdul-Baha and even if one tries to express it he will find that there are many things left unsaid. But we must bear in mind that that which cannot be comprehended wholly must not be neglected wholly; we must persistently and earnestly do our best to see into it and understand as much as we can.

Let me describe what impressed me during my stay at Haifa: Imagine yourself on board a steamer. It is an April afternoon, the sun is just beginning to set; the beautiful rays of light shooting like arrows towards the East and being reflected from far off villages in the mountains enhanced by the beauty of the green meadows of the plain of Esdraeleon. The boat anchors and you go ashore. You see a group of people, most of whom you do not know by face, but no sooner do you set your foot on land than you find yourself embraced by them, each bidding you welcome as lovingly as a father or mother or brother. You are so much impressed by this sight that you not only lose yourself but you do not know what becomes of your baggage. One thing you observe, and that is the willingness of each individual to serve you as much as he can. Thus you start towards the house of the Abdul-Baha situated at the foot of Mt. Carmel. As you advance you remember the word of the Hebrew Prophets that in "the Day of the LORD" nations will clasp the hands of one another and march towards Zion.

You enter a house full of different kinds of flowers—nature is indeed full of joy; birds are singing and humming bees, flying from one flower to another, prepare to go to their hives for rest. Twilight advances and all things are at peace. Should man, the noblest of all creatures, remain worried and in confusion? No; God has glorified us with the presence of Abdul-Baha. We seek his face and he is our Shepherd. His rod and staff comforts us.

Suddenly, a voice is heard. A general hush comes over the pilgrims and "the Master" enters. He welcomes all and bids them take their seats. He begins to talk and all are eyes and ears. His words strike the right note in each man's life and this you can easily see from the expression of their faces. After an hour or so they are dismissed and the meeting is adjourned. The pilgrims start for the pilgrim's house on the top of Mount Carmel.

Here is an interesting scene: the Hindu, the Zoroastrian, the Jew, the Moslem and the atheist start singing songs of joy, praising BAHA'O'LLAH that, through His Grace, they were enabled to meet on the common-ground of Unity.

As I said before you can never express what you have observed—you can only touch a part.

I spent sixteen glorious days in Haifa. These days have made a deep impression on my mind and I shall never forget them. These days greatly stimulated the students of this College. We feel that there is a wide world open before us wherein we can serve the Cause and so we strain every nerve and sinew to become worthy servants of Abdul-Baha, to sacrifice our souls in his footsteps. For the realization of this hope we eagerly beg our Bahai brothers and sisters to pray that we may be confirmed and strengthened; that we may know that after all the Great University where we can really become efficient contributors to social welfare is the wonderful Institution of His Holiness, BAHA'O'LLAH, wherein Abdul-Baha, at present, is the Great Professor.

BADI BUSHRUI.

NEWS FROM TEHERAN

We have established twelve centres for teaching girls the foundation principles of the Bahai Revelation—the teachers met on Saturday last. Such dear, sweet young people. How I wish all could know them personally. They talk over difficulties and receive impetus for work. In about a month we will hold a large meeting for examining the various centers. The boys have had similar classes for three years and their examination this year was a great success. It was held two weeks ago in a large and beautiful garden outside the city walls. There were between three and four hundred boys present. The visitors were much interested and before leaving subscribed about 300 tomans for the Tarbiat School. Prizes were given, and each child received a small bag of nokle; tea and ice cream were also served. During the afternoon a young man came who had just returned from Acca. He was surrounded, embraced and questioned as with glowing face he was welcomed and greeted by all.

SUSAN I. MOODY.

Teheran, May 11, 1914.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha delivered in the Unitarian Church, Montreal, Canada; (2) "Obedience and Actions (or Deeds)" Mirza Hedayet-Allah Esphahani; (3) Article from the Bahai students of Beirut College; (4) Commune for Doctors M. Saleh, Zia M. Bagdadi and Riad Effendi; (5) Utterances of BAHA'O'LLAH regarding Mount Carmel; (6) Sixth Annual Bahai Convention in America; (7) Convention of the American women.

نجم باختر : ما مدرسهٔ کلیهٔ بیروت مثل خانه خود میشناسیم و جمیع دوستان بهائی آقا برادر حقیقی ما میدانیم در جمیع اوقات بیاد ایشان مشغول هستیم و ایام گذشته را هرگز فراموش نمیکنیم از صمیم فؤاد برای ایشان نهایت ترقی سائل و آملیم و در حق همه این مناجات را میخوانیم

هو الله

جناب صالح افندی و ضیاء افندی و ریاض افندی ملاحظه نمایند

هو الله

ربی ربی هولاء عبیدک الارقاء اجتبیتهم لحبک و انتخبتهم لعرفانک و ارزقتهم الوفاء علی عهدک و میثاقک و ادخلتهم فی زمرة احبائک و سقیتهم کأس الانجذاب الطافحة بصهباء محبتک و قدرت لهم مقعد صدق فی ملکوتک ای رب افتح علی وجوههم ابواب العلوم و املأ قلوبهم من حقائق الفنون و اجعل خواتم دروسهم فواتح النجاح و الفلاح حتی ینالوا کل سرور و انشراح و یزدادوا یوما فیوما ایمانا و ایقانا و سکینة و اطمینانا و یخدموا عبادک فی ارضک و یعبدوا عتبة قدسک انک انت المعطی المقتدر الکریم الرحیم الرؤف ع ع

۲۳ آب ۱۹۰۹

و نهایت آرزوی ما اینست که جمیع عالم از انوار شمس حقیقت که از افق ارض مقدسه و جبل الرب مشرق محروم نشوند لان الله قد بارک فی تلک البقعة النوراء و جعلها وقفا لمظاهر اسمه العلی الاعلی و کما قال حضرت بهاءالله

بسم الذی به تضوعت نفحات الرحمن فی الامکان

حبذا هذا الیوم المبارک الذی لا تعادله القرون و الاعصار حبذا هذا الیوم اذ توجه وجه القدم الی مقامه اذا نادت الاشیاء و عن ورائها الملأ الاعلی یا کرمل انزلی بما اقبل الیک وجه الله مالک ملکوت الاسماء و فاطر السماء اذا اخذها اهتزاز السرور و نادت باعلی النداء نفسی لاقبالک الفداء و لعنایتک الفداء و لتوجهک الفداء قد اهلکنی یا مطلع الحیوة فراقک و احرقنی هجرک لک الحمد بما اسمعتنی ندائک و شرفتنی بقدومک و احییتنی من نفحات ایامک و صریر قلمک الذی جعلته صورا بین عبادک فلما جاء امرک المبرم نفخت فیه اذا قامت القیامة الکبری و ظهرت الاسرار المکنونة فی خزائن مالک الاشیاء فلما بلغ ندائها الی ذاک المقام الاعلی قلنا یا کرمل احمدی ربک قد کنت محترقة بنار الفراق اذا ماج بحر الوصال امام وجهک بذلک قرت عینک و عین الوجود و ابتسم ثغر الغیب و الشهود طوبی لک بما جعلک الله فی هذا الیوم مقر عرشه و مطلع آیاته و مشرق بیناته طوبی لعبد طاف حولک و ذکر ظهورک و بروزک و ما فزت به من فضل الله ربک فخذی کأس البقاء باسم ربک الابهی ثم اشکریه بما بدل حزنک بالسرور و همک بالفرح الاکبر رحمة من عنده انه یحب المقام الذی استقر فیه عرشه و تشرف بقدومه و فاز بلقائه و فیه ارتفع ندائه و صعدت زفراته یا کرمل بشری صهیون قولی اتی المکنون بسلطان غلب العالم و بنور ساطع به اشرقت الارض و من علیها ایاک ان تکونی متوقفة فی مقامک اسرعی ثم طوفی مدینة الله التی نزلت من السماء و کعبة الله التی کانت مطاف المقربین و المخلصین و الملائکة العالین و احب ان ابشر کل بقعة من بقاع الارض و کل مدینة من مدائنها بهذا الظهور الذی به انجذب فؤاد الطور و نادت السدرة الملک و الملکوت لله رب الارباب هذا یوم فیه بشر البحر و البر و اخبر بما یظهر من بعد من عنایات الله المکنونة المستورة عن العقول و الابصار سوف تجری سفینة الله علیک و تظهر اهل البهاء الذین ذکرهم فی کتاب الاسماء تبارک مولی الوری الذی بذکره انجذبت الذرات و نطق لسان العظمة بما کان مکنونا فی علمه و مخزونا فی کنز قدرته انه هو المهیمن علی من فی الارض و السماء باسمه المقتدر العزیز المنیع

انعقاد هشتم انجمن عمومی بهائی

کانونشن سال هشتم مشرق الاذکار که مطابق با ایام عید سعید رضوان بود در شهر عظیم شیکاغو انعقاد گردید و عددی عظیمی از نمایندگان از مملکت امریکا و انگلستان و کندا و جزائر بحر و غیره حاضر شدند و سه شبانه روز مجالس روحانی و قلوب به ملکوت ابهی منجذب بود از استماع آیات الهیه نهایت سرور داشتند و از اخبار از حلاوت تعالیم حضرت بهاءالله مست و مدهوش گردیدند الحمد لله که زمین مشرق الاذکار از قیود دیون بیرون آمده و اعانات از جمیع جهات بیا پی میرسد امیدواریم که بزودی به ساختن این بناء مقدس شروع شود و کل از ترقی ...

کانونشن نساء امریک

بتاریخ ۹ ماه جون الی ۱۹ سه هزار زن از جمیع ولایات متحده به شیکاغو آمدند و تقریبا هفت هزار از افاضل نساء شیکاغو حاضر شدند و مجلسی عظیمی منعقد گردند و مقصدشان طلب حقوق و مساوات نساء و رجال است و اسماء نساء مهمهٔ این عصر را بقلم درشت نوشته و بر دیوار ساحت اجتماع آویزان کرده بودند از جمله اسم قرة العین بخط فارسی و انگلیسی که این روح پاک از برای حریت نساء شرق در قزوین شهید شده است «و لا تحسبن الذین قتلوا فی سبیل الله امواتا بل احیاء عند ربهم یرزقون»

دکتر ضیاء بغدادی

محال است کیفیتی را که انسان محسوس دارد بتوان بواسطهٔ الفاظ جلوه داد
انسان محاط روحانیات میشود احساس روحانیتی مینماید معهذا عاجز از وصف
وبیان آن حالت وعوالم روحانیه است اقتضاء طبیعی آن این است زیرا
چگونه ممکن است عوالم وکیفیاتی را که منزه از لفظ ومجاز است در کسوت الفاظ
در آورد محیطی که حضرت عبدالبهاء در آن مقیم است روحانی است جسمانی
هرکس هم بخواهد آن محیط وعالم را درک نماید وبآن تقرب جوید
باید جنبهٔ آن عالم را بهم رساند مقصود از این عرایض تأکید
این عقیده است که بین محسوسات وجذباتی که در حضور اقدس از برای
شخص حاصل میشود خیلی مشکل است هرچه هم انسان بگوید آخر الامر
می بیند بسا چیزها است نگفته است فعلاً چیزی را که بیشتر در زمان
اقامت در حیفا بما هامؤثر بود معروض میداریم

فرض کنید بر سطح جهازی ایستاده اید طرف عصر روزی از ماه آپریل
است آفتاب در کار غروب است واشعهٔ آفتاب از قراء بعیده بر کوهها
اطراف منعکس گردیده مایهٔ مزید جلوه وخضارت ولطافت صحرای وسیع پر گل
یا جلگهٔ حیفا وعکا است . جهاز لنگر می اندازد از جهاز بساحل
پیاده میشوید درحینیکه بساحل میرسید گروهی از خلق می بینید که بحسب ظاهر
هیچ آنها را نمی شناسید اما همینکه پای شما [پایتان] ساحل رسید می بینید
در آغوش محبت آنها رفتید هرکس بشما تهنیت ورود وخوش آمد میگوید گرم تر از
پدر مادر وبرادر از این بیشتر آمد وپذیرائی چنان متأثر میشوید ورقت
حال پیدا میکنید که بکلی خود را فراموش مینمائید وغفلت از اسباب سفر وما یتعلق
بخود میکنید فقط یک چیز محسوس می بینید وآن این است که هر فردی از آنها
در نهایت خلوص ومیل خاطر حاضر از برای خدمت خود مشاهده مینمائید با این حال
بسمت بیت مبارک محبوب ومولای خود حضرت عبدالبهاء که در دامنه کوه کرمل
مقدس واقع است حرکت مینمائید همینکه پیشرو میروید ثبوت وپیشگوئی
انبیاء بنی اسرائیل را بخاطر می آورید که در یوم الرب وتجلی خداوند ملل مختلفه
عالم دست در دست یکدیگر بسمت صهیون حرکت مینمایند ، داخل خانه
میشوید که غرق گلهای ملون است طبیعت بتمامها مست سرور است پرنده ها
در تغنی اند پروانه ها از گلی بگلی دیگر میپرند عطر واذوقه خود را جمع کرده به
لانه وآشیانه خود میبرند شب میرسد وهر ذی حیاتی بسمت راحت وآسایش
با خاطری قانع مایل میشود در این حال آیا میشود انسان که خلقتش مفتخر

ومباهی باشرفیت بر خلقت هر ذی حیاتی است غم وغصه واضطراب
بخود راه دهد وبا این نعماتی که در آن محاط است قانع نباشد وجز رضای
محبوبش چیزی بخواهد نه والله خداوند بنعمت وجود اقدس وحضور
ولقای حضرت مولی الوری عبدالبهاء روح الوجود له الفداء بر ما منت
بزرگ گذاشته ما عاشق جمال مبارک اوئیم واوست شبان مهربان
ما ما شده مولای او نیز بما مولی اوست عصای شبانیش مایهٔ تسلیت
ما است از گرگ مهاجم نفس وهوی

باری در این ساعت اول شب یکدفعه سکوت مخصوص همه را فرا
میگیرد یکمرتبه شمس جمالش تجلی میکند بهر کس عنایتی وبروز ملاطفتی
فرموده اذن جلوس میدهد شروع به نطق وبیان میفرماید در این وقت
همه اعضاء حضار مبدل بچشم وگوش میشود کلماتش چنان تأثیر وتصرف
در قلوب وحیات مستمعین مینماید که اثرش از چهرهٔ کل ظاهر است بعد از
یک ساعت یا قدری کم وبیش با کمال مهر ومحبت مرخص میفرمایند ومجلس
ختم میشود زائرین مسافرخانه بالای جبل مقدس کرمل میروند اینجا منظر
دلچسبی است هندی وزردشتی کلیمی مسیحی ومسلمان بمقصود واحد
مشترک خود رسیده دست در دست محبت یکدیگر با هم از دامنه جبل
بالا میروند با هم با تغنی اشعار سرور انگیز روحانی مشغول صوت تهلیل
وتمجید وتسبیح وتکبیر بدرگاه حضرت بهاءالله بلند است که آنها را در این
یوم عظیم در این سرزمین وحدت مجتمع فرمود ودر ظل مبارک مرکز میثاق
عظیمش مأوی داد

در این ایام که محصل در این مدرسه هستیم وظیفه وطریقهٔ حیات را مشخص
می بینیم زیرا میدان وسیعی از برای خدمت بامرالله وعبودیت آستان
مقدس من طاف حوله الاسماء مرکز عهد وپیمان ربنا الابهی در پیش است لهذا
با جمیع قوی میکوشیم که تحصیلات خود را اتمام کرده بلکه بدستگیری او بعبودیتش
موفق گردیم قربانی بندگانش شویم . برای حصول این آرزو ووصول
باین مقصد عظیم محتاج بادعیهٔ مؤثره برادران وخواهران بهائی خود
هستیم که از اثر وبرکت انفاس قدسیهٔ آنان بخدمتی نوع بشر که موجب
رضایت خاطر مبارک اوست موفق گردیم در ساحت قدسش
محو ونابود شده خودی نه بینیم

مترجم
عزیزالله بهادر

و نزاعها که میان اهل عالم است یا مابین دول و ملل است فقط بواسطهٔ اطاعت نمودن فرمایشات الهیّه است و ممکن نیست که صلح و اتّحاد مابین ملل حاصل شود جز بواسطهٔ اطاعت نمودن آن زیرا که دوای هر درد بی درمانی اطاعت اوست و علاج و شفای هر مرض ناعلاجی ذکر اوست بدون این راه پناهگاهی نیست و جز اطاعت ملجاء و داوری نیست در کلمات مکنونهٔ عربی مذکور « یا ابن الانسان وجّه بوجهی فاعرض عن غیری لانّ سلطانی باقٍ لا یزول ابداً و ملکی دائم لا یحول ابداً و ان تطلب سوائی لن تجد لو تفحص فی الوجود سرمداً ازلاً قدیماً »

امروز جمیع احبّای الهی بایست رفتار و حرکات و اعمال حضرت مولی الوری ارواحنا فداه را سرمشق قرار داده و همواره آن روش را عمل نمایند اگرچه ما مورانی ضعیفیم و او سلیمان پرحشمت ولی نبایستی از درگاه فضل و موهبت او نا امید شویم حتّی المقدور اموراتی را ولو بظاهر جزئی باشد بایست صورت دهیم زیرا که سعادت و خوشبختی تا آنوقت که موفّق بخدمت باشیم اوامر الهی را اطاعت نموده از نواهی آن احتراز نمائیم در کلمات مکنونه مذکور است « ای پسران آدم کلمهٔ طیّبه و اعمال طاهرهٔ مقدّسه بسماء عزّ احدیّه صعود نماید جهد کنید تا اعمال از غبار ریا و کدورت نفس و هوی پاک شود و بساحت عزّ قبول در آید چه که عنقریب صرّافان وجود در پیشگاه حضور معبود جز تقوای خالص نپذیرند و غیر از عمل پاک قبول ننمایند اینست آفتاب حکمت و معانی که از افق مشیّت ربّانی اشراق فرموده طوبی للمقبلین »

انسان را خداوند مختار خلق فرموده و بهر کار و امری که ارادهٔ او قرار گرفت عاقبت او را انجام خواهد داد اگر احبّای الهی کمر خدمت بربندند البتّه موفّق خواهند بود امروز آنها بایستی روح و روان هزاران نفوس مقدّسه که جان و مال خود را در راه معبود یکتا دادند شاد و خرّم نمایند آن نفوس اشجار حدیقهٔ احدیّت را بدماء خود سیراب نمودند حال وقت آن است که ما از خدمات خود روح آن نفوس مبارکه را مسرور سازیم الیوم عنایات از هر طرف مفتوح و بر

جمیع خداوند نعمت را تمام فرموده همچنانکه در کلمات مکنونه [حضرت بهاء الله] میفرمایند « عروس معانی بدیعه که ورای پرده های بیان مستور و پنهان بود بعنایات الهی و الطاف ربّانی چون شعاع منیر جمال دوست ظاهر و هویدا شد شهادت میدهم ای دوستان که نعمت تمام و حجّت کامل و برهان ظاهر و دلیل ثابت آمد دیگر تا همّت شما از انقطاع چه ظاهر نماید کذلک تمّت النّعمة علیکم و علی من فی السّموات و الارضین والحمد لله ربّ العالمین. »

حال ای عاشقان یوسف الهی و ای والهان آن دلبر ربّانی وقت آن است که همّت بر آن گماشته که گوی مسابقت را ربوده و همگان سعادت و افتخار ربوده زیرا که چنین وقتی دیگر نیابیم و همچو اوقاتی دیگر بدست نیاوریم انحضرت مولی الوری موفّقیت کلّ را خواهان بوده و هستم

مددی نما که من خود ٭ پی بندگان بگیرم
که مرا بدرگه تو ٭ نبود جز این رجائی

انطرفت تلامذهٔ بهائی بیروت

قبل از آنکه تعطیل عید « ایستر » شروع شود تلامذهٔ بهائی دار الفنون امریکائی در بیروت دیدند بهترین وسیله از برای تفریح و رفع خستگی جسمانی و روحانی بعد از زحمات دروس ایّام سال زیارت جمال اقدس منیر آفاق مرکز میثاق روح الوجود له الفداست لهذا استدعای اعطاء اجازه گردید که کلّ تلامذه که عدّهٔ آنها به بیست و هشت می رسید در این عید که امتدادش شانزده روز است بنعمت لقا مرزوق شوند بنا بر کثرت جمعیّت زائرین که از جنس و ملّت و وطن های مختلف در حیفا بر سر خوان نعمت مجتمع حکمت و ملاحظه چنان اقتضا نمود که تلامذه بچهار قسمت منقسم شده بطوری که هر قسمت چهار روز بشرف و نعمت لقا مفتخر و متنعّم باشد ترتیب و تقدیر مبارک بود چنانچه مأمول گردید موهوب شدیم و دیدهٔ جان را بزیارت جمال اقدس روشن نمودیم در افواه ناس مثلی است مشهور « شنیدن کی بود مانند دیدن » حقیقت این مثل در تشرّف و زیارت جمال اقدس مشهود است

اعلان وحدت حقوق رجال و نساء فرمود که مرد و زن هر دو بشرند و بندگان یک خداوندند نزد خدا ذکور و اناث نیست هر کس قلبش پاکتر و اعمالش بهتر در نزد خدا مقربتر خواه مرد باشد خواه زن این تفاوتی که الآن مشهود است از تفاوت تربیت است زیرا اگر نساء مثل رجال تربیت نمیشوند اگر مثل رجال تربیت شوند در جمیع مراتب متساوی شوند زیرا هر دو بشرند و در جمیع مراتب مشترک خدا تفاوتی نگذاشته

سابعاً ـ وحدت لسان لازم است که لسانی ایجاد نمایند که جمیع بشر تحصیل آن لسان نمایند پس هر نفسی محتاج دو لسان است یکی خصوصی یکی عمومی تا جمیع بشر زبان یکدیگر بدانند و باین سبب سوء تفاهم بین ملل زائل شود زیرا جمیع ملل خدا پرستند کل بندگان یک خداوندند سوء تفاهم سبب این اختلافات است چون زبان یکدیگر را بدانند سوء تفاهم نماند جمیع با هم الفت و محبت نمایند شرق و غرب اتحاد کنند

ثامناً ـ عالم محتاج صلح عمومی است تا صلح عمومی اعلان نشود عالم راحت نیابد لابد دول و ملل باید محکمهٔ کبری تشکیل نمایند تا اختلافات در آن محکمهٔ کبری راجع کنند و آن محکمهٔ کبری فصل نماید تا مجالی برای قتال نماند

حضرت بهاءالله پنجاه سال پیش بجمیع ملوک نوشت جمیع این تعالیم در الواح ملوک و الواح سائره مندرج و چهل سال پیش در هند طبع و نشر شد تا تعصبها از میان بشر محو گردد کسانیکه متابعت بهاءالله نمودند با هم در نهایت الفت و اتحادند چون در مجلس وارد میشوی مسیحی یهودی زردشتی و مسلمان همه در نهایت الفت و محبتند جمیع مذاکرهٔ ایشان در بارهٔ رفع سوء تفاهم است

باری من چون بامریکا آمدم می‌بینم مردمانش خیلی محترم حکومت عادل و ملت در نهایت نجابت است از خدا میخواهم که این دولت عادله و ملت محترمه سبب شوند که اعلان صلح عمومی و وحدت عالم انسانی شود اسباب الفت ملل شوند چراغی روشن نمایند که عالم را روشنی بخشد و آن وحدت عالم انسانی و اتحاد 3 عمومی است امیدوارم شماها سبب شوید که علم صلح عمومی در اینجا بلند گردد یعنی دولت و ملت امریکا سبب شوند تا عالم انسانی راحت شود رضای الهی را حاصل نمایند و الطاف الهی شرق و غرب احاطه کند

مناجات

پروردگارا مهربانا این جمع بتو توجه دارند مناجات بسوی تو نمایند در نهایت تضرع بملکوت تو تبتل کنند و طلب عفو و غفران نمایند خدایا این جمع را محترم کن این نفوس را مقدس نما انوار هدایت تابان کن قلوب را منور فرما نفوس را مستبشر کن جمیع را در ملکوت خود داخل فرما و در دو جهان کامران نما خدایا ما ذلیلیم عزیز فرما عاجزیم قدرت عنایت فرما فقیریم از کنز ملکوت غنی نما علیلیم شفا عنایت کن خدایا برضای خود دلالت فرما و از شئون نفس و هوی مقدس دار خدایا ما را بر محبت خود ثابت نما و بر جمیع خلق مهربان فرما موفق بر خدمت عالم انسانی کن تا جمیع بندگانت خدمت نمائیم جمیع خلقت را دوست داریم و بجمیع بشر مهربان باشیم خدایا توئی مقتدر توئی رحیم توئی غفور و توئی بزرگوار.

اِطَاعَت وَعَمَل

بقلم حضرت فاضل آقا میرزا هدایت الله اصفهانی

امورات امری بحمدالله در طهران بسیار خوب است در هفته اقلاً ۹ محفل ملاقات و تبلیغ و غیره منعقد میگردد احبا در نهایت جدیت ساعی در خدمت هستند و فی الواقع بایستی هم همین قسم باشد زیرا که ید قدرت الهی میدان وسیعی فراهم نموده و منتظر جولانی احبای الهی است در کلمات مکنونه مذکور است " دوای جمیع علتهای تو ذکر من است فراموش منما " وقتیکه خوب در این کلمات مبارکه تفکر کنیم مشهود شود که امروز جمیع خرابیها جنگها

الفت بودند کتب آسمانی تأیید یکدیگر مینماید با وجود این چرا باید بین بشر نزاع و جدال باشد مادام جمیع بشر خلق یک خداوندند و جمیع اغنام در ظل یک چوپان یک چوپان کل را اداره میکند پس باید گوسفندان الهی با یکدیگر در کمال الفت باشند اگر یکی جدا شود او را بیاورند و همراه نمایند نهایت اینست بعضی نادانند باید دانا نمود ناقص است باید کامل نمود علیل است باید شفا داد کور است باید بینا کرد

ثانیاً — حضرت بهاءالله اعلان فرمود که دین باید سبب الفت و محبت باشد اگر دین سبب عداوت شود نتیجه ندارد بی دینی بهتر است زیرا سبب عداوت و بغضاء بین بشر است و هرچه سبب عداوت است مبغوض خداوند است و آنچه سبب الفت و محبت است مقبول و ممدوح اگر دین سبب قتال و درندگی شود آن دین نیست بی‌دینی بهتر از آنست زیرا دین بمنزلهٔ علاج است اگر علاج سبب مرض شود البته بی علاجی بهتر است لهذا اگر دین سبب حرب و قتال شود البته بیدینی بهتر است

ثالثاً — دین باید مطابق علم و عقل باشد اگر مطابق علم و عقل نباشد اوهامست زیرا خدا عقل بانسان داده تا ادراک حقایق اشیاء کند حقیقت پرستد اگر دین مخالف علم و عقل باشد ممکن نیست سبب اطمینان قلب شود چون سبب اطمینان نیست اوهامات آنرا دین نمیگویند لهذا باید مسائل دینیه را با عقل و علم تطبیق نمود تا قلب اطمینان یابد و سبب سرور انسان شود

رابعاً — تعصب دینی تعصب مذهبی تعصب وطنی و تعصب سیاسی هادم بنیان انسانیست اولاً دین یکی است زیرا ادیان الهی حقیقت است حضرت ابرهیم ندا بحقیقت کرد حضرت موسی علا[ن] حقیقت نمود حضرت مسیح تأسیس حقیقت فرمود حضرت رسول ترویج حقیقت نمود جمیع انبیاء خادم حقیقت بودند جمیع مؤسس حقیقت بودند جمیع مروج حقیقت بودند پس تعصب باطل است زیرا این تعصبات مخالف حقیقت است . اما تعصب جنسی جمیع بشر از یک سلاله اند بندگان یک خداوندند از یک جنسند تعدد اجناس نیست مادام همه اولاد آدمند دیگر تعدد اجناس اوهام است نزد خدا انگلیزی نیست فرنساوی نیست فارسی نیست جمیع نزد خدا یکسانند جمیع یکجنسند این تقسیمات خدا نکرده بشر کرده لهذا مخالف حقیقت است و باطل است هر یک دو چشم دارد دو گوش یک سر دارد دو پا در میان حیوانات تعصب جنسی نیست در میان کبوتران این تعصب نیست کبوتر شرق با کبوتر غرب آمیزش کند گوسفندان با هم یکجنس اند هیچ گوسفندی بدیگری نمیگوید تو گوسفند شرقی هستی من غربی هر جا باشند آمیزش نمایند کبوتر شرق اگر بغرب بیاید با کبوتر غرب در نهایت آمیزش است بکبوتر غرب نمیگوید تو غربی هستی من شرقی پس چیزی که حیوان قبول نمیکند آیا جائز است انسان قبول نماید و اما تعصب وطنی همه روی زمین یک کره است یک ارض است یک وطن است خدا تقسیمی نکرده همه را یکسان خلق کرده پیش او فرقی نیست تقسیمی را که خدا نکرده چه طور انسان میکند اینها اوهام است اروپا یک قطعه است ما آمده‌ایم خطوط وهمی معین کرده‌ایم و نهری را حد قرار داده‌ایم که این طرف فرنسا و آن طرف المانیا و حال آنکه نهر برای هر دو طرف است این چه اوهامیست این چه غفلتیست چیزی را که خدا خلق نکرده ما گمان میکنیم و سبب نزاع و قتال قرار میدهیم پس همهٔ این تعصبات باطل است و در نزد خدا مبغوض خدا ایجاد محبت و مودت نموده و از بندگانش الفت و محبت خواسته عداوت نزد او مردود است و اتحاد و الفت مقبول

خامساً — از جملهٔ تعالیم بهاءالله این است که جمیع عالم باید تحصیل معارف کنند تا سوء تفاهم از میان برخیزد جمیع بشر متحد شوند و ازالهٔ سوء تفاهم بنشر معارف است لهذا بر هر پدری لازم که اولاد را تربیت نماید اگر پدری عاجز باشد هیئت اجتماعیه باید اعانت نماید تا معارف تعمیم یابد و سوء تفاهم بین بشر زائل گردد

سادساً — انکه نساء اسیر بودند حضرت بهاءالله

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحه اول
جلد پنجم
شماره پنجم
قیمت اشتراک
پنجم جون

نجم باختر

۱۳۲۹

PAGE 1
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سالیک دالرونیم
ماه نور سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق مسلک اداره است قبول و نشر خواهد گردید

نطق مبارك

نطق مبارك حضرت عبد البهاء در کلیسیا موحدین مونتریال کندا امریکا اول ماه سپتمبر سنه ۱۹۱۲ ۰

خداوند عالم جمیع را از تراب خلق فرموده جمیع را از یك عناصر خلق کرده کل را از یك سلاله خلق نموده جمیع را در یك زمین خلق کرده و در ظل یك آسمان خلق نموده و در جمیع احساسات مشترك خلق فرموده هیچ تفاوتی نگذاشته جمیع را یکسان خلق کرده جمیع را رزق می دهد جمیع میپروراند جمیع را حفظ می فرماید بجمیع مهربانست در هیچ فضلی و رحمتی تفاوتی بین بشر نگذاشته انبیا را مبعوث فرموده تعالیم الهی فرستاده و آن تعالیم الهی سبب الفت بین بشر است سبب محبت بین قلوبست اعلان وحدت عالم انسانی فرموده آنچه را موانع اتحاد است مذمت می فرماید و هرچه سبب اتفاق و اتحاد است مدح می نماید جمیع بشر را باتحاد در جمیع مراتب تشویق می فرماید جمیع انبیای الهی بجهت محبت بین بشر مبعوث شدند جمیع کتب الهی بجهت اتحاد عالم انسانی نازل شده جمیع انبیا خادم حقیقت بودند و تعالیمشان جمیع حقیقت و حقیقت یکی است تعدد قبول نکند لهذا اساس ادیان الهی جمیعاً یکی است لکن با وجود این نهایت اسف که تقالیدی بمیان آمده که ابداً دخلی باساس تعالیم انبیا ندارد چون این تقالید مختلف است لهذا سبب اختلاف شده و بین بشر نزاع و جدال حاصل گشته و حرب و قتال بمیان آمده که بنیان الهی را خراب می کنند مانند حیوانات درنده یکدیگر می کشند خاندان یکدیگر را خراب می نمایند مملکت یکدیگر را ویران می کنند خدا انسان را بجهت محبت خلق فرموده بعالم انسانی تجلی محبت نموده سبب اتحاد کائنات محبت بوده جمیع انبیا مروج محبت بوده اند حال انسان مقاومت رضای الهی می کند بآنچه مخالف رضای الهی است عمل می نماید لهذا از بدایت تاریخ تا حال عالم راحت نموده همیشه حرب و قتال بوده همیشه قلوب از همدیگر متنفر بوده و بآنچه مخالف رضای الهی است عاملند هر محاربه‌ئی که واقع و خونریزیهائی که شده یا منبعث از تعصب دینی بوده یا منبعث از تعصب جنسی بوده یا منبعث از تعصب وطنی بوده یا منبعث از تعصب سیاسی لهذا عالم انسانی همیشه در عذاب است در شرق تعصب بسیار بود زیرا آزادی نبود چنان تعصب بود که بهیچ وجه آرامی نداشت ظلمت تقالید احاطه کرده بود جمیع طوائف و ادیان و اجناس در نهایت عداوت و نزاع بودند در چنین وقتی حضرت بهاء الله ظاهر شد

[اولا] اعلان وحدت عالم انسانی فرمود که جمیع خلق بندگان خداوندند و جمیع ادیان در ظل رحمت یزدان خدا بجمیع مهربان است جمیع دوست می دارد جمیع انبیا در نهایت

"I AM ABDUL-BAHA, AND NO MORE"

TONIGHT, I desire to speak to you on a most important subject, which you must engrave on the tablets of your hearts like unto the engraving of pictures on adamantine rock, to the extent that you may never forget it, and as you travel through life will relate it to the believers of God.

It is this: The Holy, Divine Manifestations are unique and peerless. They are the arch-types of celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they foreshadow the perfections of the evolving humanity.

For example: during the dispensation of His Holiness Moses—Peace be upon Him—there was not a single human soul similar or like unto Him. He surpassed all the Holy Souls who came after Him, even the hosts of the Israelitish prophets. In a similar manner all the people who lived during the cycle of His Holiness Christ—May my life be a sacrifice to Him—were under His spiritual authority. They had no will of their own. He was the Sun and the others were the lamps. He was unique and peerless, the center and the focul point of the mighty forces. Everyone else was under His shadow. He was the Orb and the others were the stars. He was also unique and peerless. Everyone caught the rays of Light from Him, and was enkindled through His Fire. In a like manner was the epoch of His Holiness the BAB—May the life of aught else be a ransom to Him—and He was matchless and without a peer. All the rivers received their strength from that great sea.

Finally during the cycle of the Blessed Perfection [BAHA'O'LLAH]—May My life be a sacrifice to His believers—all are beneath His shadow. He is the Unique and Peerless One till the next Manifestation. It is, however, not definite that it will be 1000 years; it may be 2000, or 10,000 or 20,000 years; but it is definite that for the coming 1000 years there will appear no Manifestation; for 1000 years there shall arise no Sun. All the appearances will be beneath the shade of the Most Great Appearance; they will be as stars of guidance. All of them shall gather around this Fountain of Life; all of them will become illumined with the rays of this Sun; all of them will receive a share and a portion from this great Sea; all of them will become vivified with this soul imparting breeze and all of them will be under the down-pour of this rain. The aim is this: His Holiness the BAB gave the Glad-tidings concerning the Appearance of the Manifestion of God, and His Holiness, the Blessed Perfection, was the "Promised One" of all the nations and religions. The BAB was the "Morning Star," heralding the glorious Dawn of the Sun of Reality. Now all of us are under Its shadow and receive the refulgent Bestowals from It.

I am Abdul-Baha and no more. I am not pleased with whomsoever praises me with any other title. I am the Servant at the Threshold of the Blessed Perfec-

tion, and I hope that this Servitude of mine will become acceptable. Whosoever mentions any other name save this will not please me at all. Abdul-Baha, *and no more.* No person must praise me except by this name: "*Abdul-Baha.*"

The Blessed Perfection and the BAB are unique and peerless in this Dispensation, and until the next Manifestation. The belief, the opinion and the thoughts of all believers must revolve around this common Center. This oneness of belief must become fully realized so that in the future there may arise no differences. His Holiness the BAB was the "Morn of Guidance." The Blessed Perfection was the "Desired One" of all the religions and nations, and all of us are under the Blessed Shade, non-existent and evanescent. All of us are the servants of this Holy Threshold. All of us are the thralls—meek, humble and lowly. All of us receive the Light from that Sun of Reality. There is no other mention, no other quality, no other appellation for us save this. *I am Abdul-Baha.* The believers must be satisfied with this explanation so that I may be pleased with them. All of the friends must be united on this matter. Praise be to God! that up to this time, through the Favor and Providence of the Blessed Perfection, no other title or word save "*Abdul-Baha*" has appeared either from my tongue or pen. I hope that all the believers will walk in my footsteps so that I may become satisfied with all of them. Our highest aspiration must be this: that we may become confirmed to render some slight service in the Path of God. There is no greater station than this.

After the Departure of the Blessed Perfection and till the Appearance of the next Manifestation there is no other station save the *Station of Servitude*, pure and absolute. Not a servitude liable to interpretation; but an unconditional and unqualified servitude. This is the real fact. Whosoever expresses any other interpretation, I will not be pleased with him. This is my advice to you. This is my counsel to you. This is my desire. This is my good pleasure. This is my last request from all the believers of God! The balsam to my wound is servitude at the Holy Threshold. My Sadrat-el-Montaha is servitude at the Holy Threshold! My highest destination is servitude at the Holy Threshold! My Supreme Paradise is servitude at the Holy Threshold! My Spiritual Temple is servitude at the Holy Threshold! The Most Shining Crown is servitude at the Holy Threshold!

What diadem is more glorious than Servitude at the Holy Threshold? I hope that all of us will become assisted in this servitude. I hope each one of us will become confirmed in absolute humility and meekness at the Holy Threshold. This is the Delectable Paradise of the righteous ones! This is the ultimate desire of the believers! This is the Zenith of the hope of the favored ones!

—*ABDUL-BAHA ABBAS.*

Extract from the
Diary of Mirza Ahmad Sohrab
January 17, 1914

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ABDUL-BAHA'S VISIT TO PHILADELPHIA

JUNE 8-10, 1912

A brief description containing various Talks in the order in which they were delivered at the Hotel Rittenhouse; also Talk at the home of Mrs. Revell.

BY MISS EDNA McKINNEY

ON the eighth day of June, nineteen hundred and twelve, Abdul-Baha, Center of the Covenant of BAHA'O'LLAH, quickened the sleeping body of Philadelphia by his presence. Abdul-Baha arrived from New York City at the Broad Street Station at six o'clock in the evening, and was met by a few of the Bahais. He was very tired and asked to go quickly to the hotel, the Rittenhouse, 22nd and Chestnut streets, where he was met by several newspaper reporters to whom he spoke but briefly. Accompanying Abdul-Baha was Mirza Ali Akbar, Dr. Ameen U. Fareed and Mirza Ahmad Sohrab.

Early Sunday morning the friends began to arrive at the hotel, and from ten on till late at night there was spread for all a wonderful feast. Each came and partook according to his desire and capacity, high and low, rich and poor, black and white—there is no distinction at the table of Abdul-Baha. This food brought Everlasting Life to all who feasted. Questions were asked and answered both in regard to personal matters and with regard to the work of the Cause in Philadelphia.

Abdul-Baha asked what was being done in Philadelphia. What meetings were held and how they were conducted. Mrs. Revell answered that meetings were held at the homes of the friends; also one public meeting each week in a hall; that the Nineteen-Day Feast was observed; and that at all meetings the teachings of BAHA'O'LLAH and Abdul-Baha were read in the endeavor to spread the blessed message of unity and love to all inquirers.

Abdul-Baha then said that Philadelphia would be glorified through the Spirit of BAHA'O'LLAH. He said, "Write this down, that on such a day, in such a room* Abdul-Baha told you these things."

*Sunday, June 9, 1912, in the small parlor of the Rittenhouse, suite 423; Abdul-Baha sat on a sofa in the northwest corner of the room.

He then went on to say:

"I have come to Philadelphia to breathe into you the spirit of BAHA'O'LLAH. My heart led me here.

"You must continue to keep the Nineteen-day Feast. It is very important,—very good. But when you present yourselves in the meetings, before entering them, free yourselves from all that you have in your hearts;—free your thoughts and minds from all else save God and speak from the heart—that all may make this a gathering of love;—make it the cause of illumination;—make it a gathering of attracted hearts; surround it with the lights of the Supreme Concourse. Thus may you be gathered together in the utmost love.

"Turn to God and say: *O God! dispel all those elements which are the cause of discord, and prepare for us those things which are the cause of unity and agreement! O God! cause to descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food! Prepare for us the food of love! Give to us the food of knowledge! Bestow upon us the food of Heavenly Illumination! In your heart remember these things and then enter the Unity Feast.*

"Each one of you must think how to make the other members of your assembly happy and pleased. Each one must consider all those who are present as better and greater than himself. Each one must consider himself less than the rest. Consider their station as high, and think of your own station as low. Should you act and live according to these behests; know verily and of a certainty, that such a Feast is indeed the Heavenly Food; that Supper is indeed the Lord's Supper. I am the servant of that gathering.

"This is the gospel I give to you."

Abdul-Baha then went to his room for a while.

Different ones were continually arriving and joining the little circle of friends for no one seemed willing to go away. In fact when some did start to leave, thinking that they were intruding upon another's opportunity, Abdul-Baha waved them back and said in English, "Be seated!"

Mr. William Remey came in about this time and when Abdul-Baha saw him, he greeted him most warmly.

"Your brother mentioned your name to me. You are greatly blessed by having such a brother. At present you do not know how greatly you are blessed, but you will see this with your own eyes. Your whole family will be glorified; they will be proud that they have such sons as Mr. Remey and yourself.

"Consider how the Disciples were treated. While they were alive people would not have anything to do with them, but later on they felt greatly glorified if they had even the remotest relationship with them. They became respected and revered;—even the earth that was touched by their feet. Now the people prostrate themselves before their tombs, but they were persecuted while they lived. At that time people did not like to be known as relatives of these Disciples of Christ.

"While I was traveling in Palestine I came across a stony piece of ground. I saw that a number of people had gathered around one stone, kissing it, weeping and supplicating. I asked one, 'What is this'? He told me that the Apostles of Christ, once upon a time, had passed by this place and sat upon these rocks, but there were so many rocks they did not know on which the Apostles had sat. Therefore they prostrated themselves before all of them that perchance they might come across and kiss the right stone. In their own day the people beat them, put them in prison, ridiculed them, exiled them from their own cities and finally martyred them. They even did not give permission that they might be buried in their own cemeteries. They were not willing to have the body of His Holiness Jesus Christ put in the Jews' cemetery. The Apostles went and bought a piece of land and interred him. Then the Jews took their refuse there. Later men came and built a great church over it This was built by the mother of one of the Caesars, after three hundred years. Even up to this time in certain parts it is known as the Church of Refuse. This is really the Tomb of Christ. It was the place where all the refuse of the city was gathered in the day of Christ. For three hundred years it continued in this manner. You can go now and see what wonderful change there is, see what a wonderful church is built, how many jewels and precious stones are collected there. The statue of Christ is bejeweled with all kinds of precious stones, so are the statues of Mary and others. How different the attitude of the people in the days of Manifestations. They persecute, deride and ridicule them, put a crown of thorns upon their heads, beat them in the street, spit in their faces and finally crucify them. But later on they worship their images, kiss the ground upon which they walked, or the stone upon which they sat. This is the attitude of the people."

During this time many people had been coming in and sitting down quietly. One of the ladies brought some flowers. Mrs. Boyle was arranging them in a vase, when Abdul-Baha said: "You are serving too much, Mrs. Boyle, you will get tired." Mrs. Boyle replied that it was a pleasure to be permitted to serve and that she wished Abdul-Baha's guests to see everything beautiful about him. Abdul-Baha said: "The guests are flowers themselves; they are the flowers of the rose-garden of God; they will never wither; they will not disappear; they have perennial beauty and fragrance for evermore." He then turned to Miss Washington and said, "I have come to visit you here, do you accept a guest?"

Dr. Kenneth E. Evans, Pastor of the Unitarian Church at which Abdul-Baha was to speak during the morning, was announced and Abdul-Baha left us for a few moments, telling us to remain seated. When he returned he was smiling. What a pleasure it is to see Abdul-Baha smile! One realized then the true force of happiness and showing to the world a brave, noble exterior expressing the reality of a heart full of love to all humanity. . . .

Abdul-Baha called a little girl to him and patted her hair, saying in English, "She is a very sweet daughter, a very sweet girl. Good daughter, very good, good daughter, good girl!"

After seating some late arrivals Abdul-Baha turned to one of the ladies and said:

"You are extremely welcome. Are you happy? I have come here to make you happy. I have come here to give you the Message of BAHA'O'LLAH; that this Message may become the cause of your happiness.

"Like unto a dove I carry a Message with

me wherever I go. BAHA'O'LLAH has written a letter, a Message; He has put it on my wings; through His power He has made me to soar and I have brought that Message here.

"That letter contains the glad tidings of God; that letter is the call of the Kingdom; that letter is the heavenly signs; that letter brings you the glad-tidings that He, BAHA'O'LLAH has accepted you, elected you from among all His creatures and prepared you for the sake of His Love for the whole human world; so that all may be enlightened with the Light of the Kingdom, sing the verses of Oneness, become the cause of the illumination of the realm of humanity, the source of everlasting happiness, the spreader of the cause of international peace;—so that all may find the Oneness of the world of humanity, promulgate oneness of thought, lay the foundations of unity of religions, establish universal education, announce the idea of racial oneness, proclaim one race from every standpoint, and illuminate the world of man with the Lights of God. This is the Message. This is the letter which BAHA'O'LLAH has put upon my wings, and I give you that Message today. It is assured that if you accept the Message of the Blessed Perfection and live and act accordingly, you may bestow Everlasting Life upon the world of humanity.

"I have brought these flowers from the Orient so that you may perfume the Occident. This is a melody that I have brought from the East so that you may listen to it in the West. It is certain that you will listen to it. This harmony will stir the stones and even the plants; it will give hearing to the deaf, quicken heedless hearts and awaken the dead bodies; for this is the Melody of BAHA'O'LLAH."

Turning to one of the gentlemen, Abdul-Baha said: "How are you? You must speak now."

The gentleman replied that he had heard Abdul-Baha speak in Washington and had come to hear him again in Philadelphia; that he was glad indeed to see the East and the West so affiliated.

Abdul-Baha said: "We have become your relatives. The East and the West have embraced each other. God willing they will become one; the East will become the West and the West will become the East; both of them will become one.

"We desire to wipe this Atlantic away and connect these two continents, so that the sea may not have any effect; it may not become the cause of separation, it may seem as though there was no Atlantic between the two hemispheres; that these two hemispheres be connected with each other; nay rather, they will be as one country. The East must become identical with the West and the West with the East. Do you think it is possible and it is good? It will be the age of the diamond; the diamond!"

Then the gentleman said, "God willing the wireless telegraph and the fast steamers will make this possible."

Abdul-Baha replied: "Don't say, 'God willing,' say 'I hope.' When that wireless telegraphy of the consciousness is established and communication is realized, it will be like the communion between the mind and the heart. Think what wonderful unity is between these two human organisms. It is uninterrupted. The communication between the heart and the mind is continual, uninterrupted, and noiseless. But what a great knowledge it has; although it is voiceless its voice fills the whole world. Wireless telegraphy is good, is perfect, for wireless telegraphy consists of the vibrations of the air, which is the medium of the message from one place to another, but the other wireless telegraphy is realized through the vibrations of the Love of God.

"You have great capability. This is truth that I speak to you. Your sympathies are great, you have rapidity of thought. Therefore it is my hope that you may practice the Teachings of BAHA'O'LLAH and live and act according to those principles. Teachings are revealed for the sake of practice and not for the sake of hearing or listening only. When man listens to certain teachings he must live them. To listen to the teachings is very easy, but it is difficult to bring them into our daily lives.

"It is easy to expound one thousand letters of teachings. It is still easier to listen to them, but it is difficult to put into practice one of them. Teachings are like an image reflected into a mirror. If these images find outward expression, wonderful results will be the outcome, but if they are only images in the mirror they remain valueless.

"His Holiness Jesus Christ brought blessed Teachings. He was the cause of the illumination of the world of man. He was the cause of Everlasting Life. He was the cause of the agreement of the sects of the world of humanity. He was the cause of the attainment of the good pleasure of the Manifest One, but His

teachings were more or less lost in the mirrors. All the books and libraries seek to bring these teachings fully into the outward realm of activity. If the teachings of His Holiness Jesus Christ had found full expression in the realm of visibility, this world would have become another world; it would have become the paradise of heaven; it would have become the image of the Kingdom.

"First, souls practice the teachings. These souls become the realization of the heaven of God; they illuminate the realm of man. Now it is my hope that you may become a perfect mirror reflecting the teachings of BAHA'O'LLAH; not only in the mirror, but finding outward expression. Every night, may you think, 'Which one of the teachings of BAHA'O'LLAH shall I put into my daily life tomorrow?' Should you become assisted in the practice of one of the teachings of the Blessed Perfection, thank God for it a thousand times,—that you have become helped and confirmed in that service. This is my hope for you."

The gentleman asked, "Is BAHA'O'LLAH the reincarnation of Jesus Christ?"

Abdul-Baha answered: "The Manifestation of the Essence of God is like unto the sun, which has different risings. The dawning places are different but the sun is always the same. The lamps are different but the light is one.

"Consider with the eye of reality. The aim of life is reality, and reality is one. Reality does not accept multiplicity. This is the essence of the teachings, and an established, self-evident fact. The light is the light no matter from what lamp it shines. The rose is the rose no matter from which rose-garden it comes. The fruit is the fruit no matter upon which tree it is produced. The breeze possesses life no matter from which direction it is wafted. Always think of the breeze and not of the direction. Look upon the flower and not upon the earth which has produced it. Look upon the light and not upon the lamp. Look upon the jewels and pearls, not upon the depths of the sea. Search and find the pearls from whatever sea they may come, whether eastern sea or western sea. Find the pearls, find the jewels from whichever mine they may be; whether it be the mine of the north or mine of the south. Consider the teachings. If they are truth hold fast to them; but if they are untruth throw them away.

"We cannot say that the Manifestations are either greater or lesser. In order to make this distinction we must be greater than they. The only thing that we know is this—they are life. But to say that one is lesser and the other greater; this is beyond the comprehension of our intellects. In order to know that they are greater or lesser, we must surround them. But we are the surrounded, not the surrounder. We see that they bestow light,—that the rest of the world is illumined by them;—that is all. Do you not think that is the truth? We need a great teacher, a great professor to say that this teacher is inferior to the other teacher. We are all pupils. We only know that they are the teachers,—but so far as their degrees are concerned, we cannot comprehend them. If we want to do that we must be greater than they are, so that we may examine them and then find out which one has the greater knowledge. But as we are only pupils the only thing that we can find out and know is that they are teachers,—that they have brought certain teachings for the safety of the realm of the world."

AT THE UNITARIAN CHURCH.

Abdul-Baha with his party arrived at the church at eleven o'clock. The church was crowded and every available seat was taken. It was a most attentive audience which listened to those heavenly and humanitarian truths that morning.* The church seats about six or eight hundred. The pulpit is small and situated very near to the congregation. This was Children's Day and there were many bright young faces.

Dr. Evans introduced Abdul-Baha briefly and then gave over the morning to him. Dr. Fareed acted as interpreter. At the close of the service Abdul-Baha was asked to pronounce a Benediction, after which the people crowded around him and he shook hands with all. The party then returned to the hotel and the various friends went to their homes, only to return to the hotel as early as possible in the afternoon.

AFTERNOON AT THE HOTEL RITTENHOUSE.

On arriving at the hotel later in the day we found about fifty people in the little parlor. Abdul-Baha waved us into the room and bade us be seated. As there were no chairs we sat on the floor, which pleased Abdul-Baha very much. He said, "This is a cause of unity; see! the Occident is sitting on the floor like the Orient and the Orient is sitting on the chairs." He laughed quite heartily, and then proceeded

*See No. 7 issue of the STAR OF THE WEST.

with his discourse, which was in most part directed to a colored believer from Harrisburg, Pa.:—

"You have a good, pleasant country, excellent climate and polite, good mannered people. This is a populous country, and the prosperity of any country is dependent upon its people. One must not look at the house but at the dweller in the house. One must not look at the shell but at the pearl within the shell. One must not look at the garden but at the trees and flowers growing in the garden. If a country be in a state of the utmost prosperity but its people be without progress or perfections, it is valueless. If the dweller in the house be not worthy, no matter how excellent the house may be; if within the shell there be no pearls, of what use is the house, of what value is the delicacy of the shell itself? Now, we must endeavor in order that the delicate shells may contain brilliant pearls; these beautiful gardens produce fruitful trees. These brilliant pearls are the souls who are the lamps of the world of humanity, the fruitful trees of the divine garden, the stars of eternal glory. Strive that such souls may be found in your country.

"I hope that in this city there may arise some who shall be as lights on the Horizon of Reality; jewels in the crown of humanity, foundation stones in the divine temple of Oneness, lanterns of the Love of God. This is my hope, that in time so it shall be. Praise be to God! You have capacity, your intentions are sincere, you are turning to God, you seek for inspiration from the Kingdom, you are receptive and enjoy with spiritual intelligence. I hope that you may be of the 'chosen ones.'

"In Washington, in many gatherings and meetings, we spoke of unity between the white and the colored races, presenting the subject with incontrovertible proofs and evidences. Whether logical proofs or traditional proofs, before God there is no distinction of white or colored. Whosoever has a pure heart, his deeds are better and more acceptable before the threshhold of the Almighty, though he may be red or yellow. It is evident the colored and the white people belong to the same human family. In reality they are of the same human household in which colors, as in all departments of life, are used for adornment.

"If you enter a rose garden and find all the flowers of the same color there is no enjoyment; but when you see white roses, dark roses, red and yellow—many kinds and colors, you will have perfect enjoyment. And why should not the same rule govern and prevail in the human family. For instance, in a flock of doves some are white, some are grey, some may be yellow or even red, but notwithstanding the difference in colors they live together in the utmost love and unity. Among the doves which belong to the animal kingdom, variety of color does not become a subject of discord; they dwell peacefully with each other. Is it then befitting that in the human family that difference of color should become the cause of strife? The dove knows that difference of colors does not harm it. Among horses some are red, some black, some white and some yellow, yet they are in the utmost affinity and accord. Most of the animals of the lower kingdom are of varied colors yet they associate peacefully, kind with kind. Is it befitting that man does not equal the birds? Indeed it is not.

"We said in the Washington addresses that the colored race must be very grateful to the white race and the white race kind and helpful to the colored race. The colored race must be very thankful because the men of the white race sacrificed their lives and became the cause of their freedom. This magnanimity cannot be forgotten. Furthermore, through this the white race became the cause of freedom for the colored race all over the world. The freedom of the colored race in America became the cause of freedom for the colored race in Africa and throughout the world. In Africa the colored race was grossly illtreated. Now they are free. This was because of the freedom enjoyed by the colored race in this country, and the freedom of the colored race in America was accomplished through the white race. The colored race should be grateful to the white; they should never forget this. Therefore we must endeavor so that day by day the love of God may increase in the world of humanity, the laws of man find the common bond strengthened, the virtues of the human world be developed and divine love shed its rays upon the mind of man until humanity becomes the manifestation of the rays of Divine Love.

"Everything which is the cause of the promotion of love must be encouraged, and on the other hand that which is the cause of hatred and enmity must be shunned. God has sent all His messengers and Prophets to establish love amongst humanity. All the Heavenly Books

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V Rahmat 1, 70 (June 24, 1914) No. 6

PERSIAN-AMERICAN EDUCATIONAL SOCIETY

Dr. Moody sends a photograph, which I am enclosing, of three boys who are awaiting the favor of the Society. She writes about them as follows:

"These *three boys* who need tuition belong in the district of the Branch Tarbiat, and are free scholars at present. The father of center one is ill and poor, but manages to buy pencils and paper. The others live with old grandfather—no parents—*very poor*. Their brother is in Central Tarbiat on our list. I have advanced money for the pencils, etc., for these two."

We hope that the STAR OF THE WEST in an early edition can publish this photograph, with an appeal for benefactors for these boys. It has been found heretofore that the opportunity of seeing the boys who are in need has usually brought forth a generous response.

(Signed) JOSEPH H. HANNEN,
P. O. Box 192, Washington, D. C.

Three boys awaiting favor of Society (Boy standing is paid for by parents)

NEWS FROM TEHERAN, PERSIA

IN TEHERAN there are meetings daily in every quarter of the city. There are several spiritual or working assemblies both of men and women separately, and notably among these is the "Mahfel-e Dars-e Akhlagh"—meeting or assembly of moral teachings,—whose work should prove interesting to readers of the STAR OF THE WEST.

This is a band of perhaps fifteen young men between twenty and thirty years of age, which was established about five years ago and from the center here, as business or other affairs called members to other cities, branches were established and carried on—if not by the pioneer himself, by another selected from that particular city. So there are now branches in Mazandaran, Barfarush, Kashan, Kazvin, Esphahan and Hamadan. The latter was established by Agha Seyed Hassen-e Shearkat, who was one of the founders of the central

assembly here, and has worked there so effectually that that branch outnumbers the original one.

Meetings or classes are held here every Friday morning (the national day for religious observance) in five different quarters. The boys vary in age from the very smallest to eighteen years. Each class teacher has an assistant, while two go about supervising and inspecting from district to district. It is rather interesting to note that practically all these teachers are of Musselman origin, whether teaching in the Jewish, Zoroastrian or Mohammedan quarters. The boys collectively number about one hundred and fifty here in Teheran.

Six grades of work have been arranged:

FIRST—15 lessons in Persian, concerning the moral teachings of all the great prophets. The duties of a Bahai, etc.

SECOND—Lessons along the same lines but in Arabic.

THIRD—*Hidden Words* explained and memorized together with the Tablets of this Manifestation, BAHA'O'LLAH.

FOURTH—*The Ighan* and *Kitab-el-Akdas*.

FIFTH—*Mofavezat* (Mme. Dreyfus-Barney's "Some Answered Questions").

SIXTH—Hadji Sadr's Proofs. (Hadji Sadr is no longer living and this book is still in document form.)

After the noonday meal the teachers gather under the instruction of Mirza Ozeezollah Khan (Mostofi)—Arabic teacher in the Boys' Tarbiat schools and trained at Beyrout.

Later in the evening they consult together as to the matter and method of teaching.

Thus the entire day is given up to the work of the Cause and every effort is made to spread the Teachings. The president or chairman of this assembly, Mirza Neamatollah Khan, joined a football team in order to teach two or three Musselman members.

LILLIAN F. KAPPES.

ABDUL-BAHA'S VISIT TO PHILADELPHIA

[Continued from page 87]

are written for the sake of Love. All the prophets have borne trials and martyrdoms in order that Love may become established in the hearts of the children of God. The wise men and philosophers of every age have suffered and endured so that this Love might become reality. But ignorant, selfish man does not let it become a reality. Every day a veil is created; every day a new darkness is seen. Every day an impenetrable cloud appears so that the rays of the Sun of Truth are not manifest. One must live fortified against passion and desire. We must obey the command of God. We must live according to the Good Pleasure of the Lord. The Good Pleasure of the Lord lies in Love. The Good Pleasure of the Lord is the illumination of the world of humanity, and the illumination of the world of humanity is Love. I hope that all of you may become the manifestors of Divine Love. Like the angels may you become united! May you bloom like the flowers and trees in the garden! May you become fruitful like the trees in the orchard! So may you become Children of the Kingdom!"

After this talk Abdul-Baha went for a walk and the friends gradually disbursed. There were many people present to whom the teachings were new.

AT THE BAPTIST TEMPLE.

At eight o'clock Abdul-Baha arrived at the Baptist Temple, Broad and Berks streets. Dr. Conwell went forward and greeted him most cordially, taking both his hands in his own, and seated him with evident pleasure and joy. The collection had just been taken and Abdul-Baha directed Mirza Ahmad Sohrab to place money in the collection plate. This is Abdul-Baha's invariable custom. In every church where he has spoken he has given towards its support, according to the needs of that church.

The talk* that evening was long and complete, going into detail on many points. It was listened to by about 2,500 people. After the service, Abdul-Baha spent some time in Dr. Conwell's study, meeting different ones. Here again, as in the morning, the people crowded around him to feel the touch of his hand or hear a word from him. Such is the power of the Spirit of BAHA'O'LLAH.

The Monday morning newspapers had most favorable items, many of them taking sections of the Sunday talks at the two churches verbatim. The Spirit of BAHA'O'LLAH had already quickened the City of Philadelphia. Although Abdul-Baha's visit to this city covered but

*See No. 7 issue of the STAR OF THE WEST.

thirty-three hours, several thousand people heard him speak and many more read the blessed words in the papers.

AT THE HOME OF MRS. REVELL.

At 9:30 Monday morning, Abdul-Baha went to the home of Mrs. Mary J. Revell, where a meeting had been arranged. There were about fifty people present. Abdul-Baha went into every room of the home and seemed very happy. He sat in a rocker by the front window and spoke these blessed words to all:

"This is a meeting, the members of which are strung together like pearls and all the pearls are brilliant, for all are Bahais. The brilliancy of these pearls is not known for the present; their brilliancy will be known later on. Thank ye God that He has drawn you together through the Blessed Perfection. He has made you fruitful like unto trees. He has made you like unto a rose garden, the freshness of which will be known in the future. When the heat and rays of the Sun of Reality shine in the future, then the freshness and beauty of these flowers will be realized. In brief, render thanks to God, for your spirits are gladdened with the glad-tidings of God. Be forgetful of all other thoughts. Be filled with the Spirit of BAHA'O'LLAH. Your thoughts must be of BAHA'O'LLAH. Your mention must be of BAHA'O'LLAH. Your life must be devoted to BAHA'O'LLAH. Your firmness must be evident in BAHA'O'LLAH, for BAHA'O'LLAH has endured for your sake infinite vicissitudes. All His life He was subject to persecutions. During the nights, He was not at rest. He did not sleep in peace for one night,—not one. Never did He find peace and composure. All His life He was subject to persecution. All His life He was exiled. All His life He was imprisoned. Therefore we must be loyal to Him; turn our faces to Him; praise His mention in this world; expound His teachings; quicken people with His Spirit, so that His Heavenly Image may descend and His Heavenly Power affect the hearts. Thus every day may we find a new spirit, every day may we make a new resolution, every day may we be confirmed and illumine the world of humanity. We must supplicate day and night, beg assistance and confirmation from His Holiness BAHA'O'LLAH that we may become pure mirrors, that the rays of sincerity may perfect them, the virtues of the human world appear, the moralities of the Kingdom be reflected and that we may attain the high station of happiness. This is my advice to you. This is my request for you. This is my hope for you."

All day Monday he gave private interviews. After the meeting in the morning at Mrs. Revell's home he met the friends who wished a personal word. After having seen most of them he slept for a few moments. Between one and two o'clock, two of the Bahais went to the hotel and found Abdul-Baha there alone. He talked to them in English. To one of them he said, "Why were you not at the Bahai home this morning? All the Bahais were there. You should have been at this Bahai home." He was smiling and very happy.

At three o'clock Abdul-Baha and his party took the train back to New York city. Although an indescribable feeling of sadness came over each and every one, still they know the Sun shall never set for Philadelphia again; she will go on and on until all promises are fulfilled, and the true spirit of "brotherly love" be fully realized. For Abdul-Baha has said so and his words give life and are creative.

* * *

And here we wish to urge that all spread the Blessed Message of BAHA'O'LLAH as much as possible, so that many more people may come to the Light of Reality. For it is a wonderful blessing and one that cannot be compared to anything else in all the world, even if one must travel far and under great difficulties to do so. The reward is far in excess of anything the heart or mind can conceive.

[A photograph of Abdul-Baha taken in Philadelphia was published in No. 6 issue, Vol. IV, STAR OF THE WEST]

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha, "Nature," at the home of Mr. and Mrs. Maxwell, Montreal, Canada; (2) utterances of Abdul-Baha on "Education of Children," given at Akka; (3) The "Crown of Persia"; (4) hardships and the high cost of living in Persia; (5) Tablet to the friends in Kashan, Persia; (6) Tablet to the students of Vehdate Bashor School of that city; (7) glad-tidings from Kashan Assembly; (8) Tablet to the poor (Bowery Mission), New York City; (9) from the *Hidden Words;* (10) announcement to the subscribers to the STAR OF THE WEST in the Orient.

گرسنگان که آنان از خوان نعمت الهی سیر گردند" پس معلوم شد که ما فقرا هر چند از نعمت دنیائی بی بهره‌ایم اما از خوان نعمت یزدانی بهره و نصیب داریم هر چند در نزد خلق ذلیلیم در پیش خدا عزیزیم هرچند گرسنه‌ایم از مائدهٔ آسمانی بهره و نصیب داریم هرچند برهنه‌ایم بخلعت موهبت کبری مفتخریم درختی که از بار و برگ برهنه است از فیض بهاری سبز و خرم گردد زمینی که از گیاه خالیست سبزهٔ نوخیز بروز آرد اگر چنانچه زحمت و مشقتی در عالم ناسوت داریم لکن راحت و آسایش در جهان لاهوت داریم اگر چنانچه چراغ زمینی در لانه و آشیانهٔ ما خاموش است لکن چراغ آسمانی داریم اگر از لذائذ صوری محرومیم از حلاوت و لذت معنوی نصیب موفور داریم جمیع انبیای الهی و مظاهر مقدسهٔ ربانی تعلق براحت و آسایش و ثروت این جهان فانی نداشتند جمیع حتی مسیح تاج فقر بر سر داشتند و بکنز ملکوت دل بسته بودند پس معلوم شد که فقر سبب ذلت انسانیست و ثروت سبب راحت و عزت عالم انسانی اگر چنین بود البته جمیع انبیای الهی غنی بودند حتی مسیح اول غنی عالم بود و حال آنکه در بیابان بستری از خاک داشت و در شب چراغی از نجوم آسمان و طعامی از گیاه ارض پس واضح شد که فقر سبب ذلت نیست البته آن بزرگوار میتوانست که از برای خود بهر وسیله ئی باشد نعمت و ثروت مهیا نماید ولی بجهت نصایح بدیگران و تسلی قلوب فقرا لباس فقر در بر و تاج فقر بر سر داشت و بظاهر بی سر و سامان بود و حضرت بهاءالله ایامی در نهایت فقر گذراندند در زمان سجن در طهران روزی یک نان داشت و بس دیگر فقر اعظم از این نمیشود و همچنین اوقات بسیاری بر او گذشت که در نهایت عسرت بود و حال آنکه مقتدر بر آن بود که اسباب راحت و وسعت معیشت فراهم آرد آنچه ثروتی که در دست مردم روی زمین میبینید قطعهٔ از عالم خاکست چه معادن عظیمه از ذهب و فضه در این خاک در بطن ارض موجود چه جواهر ثمینه که در زیر خاک مدفون ملاحظه کنید که این خاک ضعیف چه قدر ثروت دارد و عاقبت بچه ثمره پس تا توانید آرزوی کنز ملکوت بنمائید و ثروت لاهوت بطلبید و نعمت ابدیه بجوئید و در قصر آسمانی منزل و مأوی کنید و از مائده‌های الهی روحانی بهره و نصیب گیرید شکر کنید خدا را که مورد عنایت حضرت رب احدیتید زیرا حضرت مسیح میفرماید "طوبی للفقراء" و امیدوارم که از برای شماها رزق یومی نیز مهیا گردد و با عبدالبهاء سهیم و شریک در موهبت کبری باشید از خدا خواهم که از هر جهت از برای شماها راحت حاصل شود . ای عزیز این بیان از برای آنان بنهایت بلاغت بخوانید و علیک البهاء الابهی

عبدالبهاء عباس

از کلمات مکنونه

ای اغنیای ارض : فقرا امانت منند در میان شما پس امانت مرا درست حفظ نمائید و براحت نفس خود تمام نپردازید .

ای مغروران باموال فانیه : بدانید که غنا سدیست محکم میان طالب و مطلوب و عاشق و معشوق هرگز غنی بر مقر قرب وارد نشود و بمدینهٔ رضا و تسلیم در نیاید مگر قلیلی پس نیکوست حال آن غنی که غنا از ملکوت جاودانی منعش ننماید و از دولت ابدی محرومش نگرداند قسم باسم اعظم که نور آن غنی اهل آسمان را روشنی بخشد چنانچه شمس اهل زمین را .

ای پسر کنیز من : در فقر اضطراب نشاید و در غنا اطمینان نباید هر فقری را غنا در پی و هر غنا را فنا از عقب ولکن فقر از ما سوی الله نعمتیست بزرگ حقیر مشمارید زیرا که در غایت آن غنای بالله رخ بگشاید و در این مقام [انتم الفقراء] مستور و کلمهٔ مبارکهٔ [والله هو الغنی] چون صبح صادق از افق قلب عاشق ظاهر و باهر و هویدا و آشکار شود و بر عرش غنا متمکن گردد و مقر یابد .

ای ساذج هوی : حرص را باید گذاشت و بقناعت قانع شد زیرا که لازال حریص محروم بوده و قانع محبوب و مقبول .

ای پسران تراب : اغنیا را از نالهٔ سحرگاهی فقرا اخبار کنید که مبادا از غفلت بهلاکت افتند و از سدرهٔ دولت بی نصیب مانند الکرم من خصالی فهنیئا لمن تزین بخصالی .

ولطافت بیع بخشا مانهالانیم بدست رحمت کشته وبا آب وگل مودت سرشته محتاج جوی عطای توئیم وشایان ابرسخای تو ازکشت امید را بجود مگذار وازباران عنایت دریغ مدار ازسحاب جودت بباره تا نهال وجود ببار آید ودلبر مقصود درکنار والبهآء علی اهل البهاء

عبدالبهاء عباس

اخبارات خوش ازطرف محفل مکاتبات کاشان

عید سعید رضوان

درایام عید مبارک رضوان محافل ومجالس عمومی که درهریک عدهٔ عمده ئی ازمبتدیها حاضر بودند گرفته شد ونطقهای مفصل مفید داشته وذکر الواح وقرائت اشعار وتلاوت اطفال دروس اخلاقیهٔ خود را فوق العاده مفید ومهیج ومؤثر بود وچند عکس گروپی عمومی هم برداشته شد

محفل روحانی

ومحفل مقدس روحانی بعد ازتجدید انتخاب وانعقاد ثانوی تشکیل محفل مبلغین را ازده عده ئی را منتخب فرمودند برای مذاکرات امر تبلیغ وتشویق نفوس

محفل درس اخلاق

اقدام دیگر آنکه محفل درس اخلاق منقسم بدو شعبه شده یك شعبه که عالی ترند ودرس تبلیغ هم تحصیل میکنند محول بجناب آقا میرزا هاشم خان وآقای ناطق است عده شان بیست نفر است وشعبهٔ دیگر که فقط دروس اخلاقیه والواح تلاوت وحفظ میکنند محول بجناب لقائی وآقا میرزا محمد علی است وعدهٔ آنها به بیست وپنج نفر میرسد

محافل عمومی

وبرای محافل عمومی مقرر شد که قسمی اقدام شود که بی نتیجه نماند وفقط بصرف چای وهمهمه نگذرد وترتیبی بکوشش اعضای این محفل داده شود که هم تلاوت مناجات وهم صحبت امری وهم تلاوت الواح جمال مبارك جل ذکره وتلاوت بیانات حضرت عبدالبهاء روح ماسواه فداه وهم قرائت جرائد واشعار امریه بشود

مدرسهٔ مبارکهٔ وحدت

امورات مدرسهٔ مبارکهٔ وحدت نیز مرتب واول مدرسهٔ کاشان بشمار میرود ودراین اوقات بنای امتحان عمومی است

اماء الرحمن

اماء الرحمن نیز درعرض هفته محفل ملاقات جداگانه ومحفل تبلیغ جداگانه دارند ودربین بنات نیز اساس درس اخلاق ودرس تبلیغ مقرر است .

نجم باختر : لله الحمد چنین اخبارات خوش ازجمیع اطراف عالم میرسد جمال مبارك جل ذکره وبهائه میفرمایند " ونریکم من افقی الابهی وننصر من قام علی نصرة امری بجنود من الملاء الاعلی وقبیل من الملائکة المقربین "

لوح مبارك

هوالله

نیویورك مستر اندرو جیمسون علیه بهآء الله الابهی

هوالله

ای شخص ربانی برهمت نامهٔ شما رسید کلامی ازبرای مجلس فقرا ازمن خواسته بودید لهذا مختصری مرقوم میشود که درمجلس فقرا ازقبل من بخوانید

ای رفقای عزیز من اهل عالم بردو قسمند قسمی توانگرانند وقسمی مستمندان توانگران افتخار بزخارف عالم ناسوت نمایند وبثروت عالم خاك تعلق دل وجان دارند وحال آنکه مانند سایه هردم رو بزوال است اما مستمندان ازآلایش وحطام ناسوتی وآرایش وآلایش جهان خاك فارغند لهذا باید تعلق بعالم ملکوت یابند ودل بجهان آسمان بربندند زیرا نعمت ابدیست وثروت سرمدی گنج عالم خاك عاقبت سبب رنج گردد ولکن کنز ملکوت روز بروز بیفزاید وسبب آسایش دل وجان گردد حیات ابدیه بخشد ودرافق جهان بالا مانند ستاره روشن وتابان نماید اینست که درکتاب مقدس میفرماید خوشا بحال فقرا که ازان نصیب آسمانی دارند وغنی گردند خوشا بحال برهنه ها که آنان لباس خلعت یابند خوشا بحال

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کند زیرا مطلع شمس حقیقت است باید از ایران انوارش باقطار منتشر شود . جمیع عالم استعداد دارد فقط مبلغ لازم است اگر عالم استعداد نداشت نفس ظهور عیسی نفس ظهور دلیل بر استعداد دارد اگر ارض استعداد نداشته باشد آفتاب طلوع نمیکند نفس طلوع آفتاب دلیل بر استعداد است که از طلوع نتائج عظیمه خواهد شد و معادن و نباتات و حیوانات پرورش خواهد یافت عالم مثل جسم انسان است و امر الله مثل روح میماند تا جسم استعداد نداشته باشد روح جلوه نماید نفس ظهور دلیل بر استعدادش است

ایضاً از بیانات مبارک

سختی و گرانی

از سختی و گرانی ایران ناله و فغان نموده بودید آیا هیچ میدانی که ایرانیان چه کرده‌اند و هنوز غافلند در اقصی بلاد امریکا نفوس بیدار شده‌اند و اهل ایران هنوز در خواب غفلت گرفتار سختی و گرانی از گرانجانیست و موروث هر بلائی و سبب هر ابتلائی شما دعا کنید که نفوس بیدار گردند و بدرگاه پروردگار راه یابند همهٔ این زحمها مرهم یابد و جمیع این دردها درمان جوید .

لوح مبارک

کاشان بواسطهٔ جناب ناطق احبای الهی علیهم بهآء الله الابهی

هو الله

ای یاران روحانی عبدالبهآء کاشان در ایام سابق تفوق بر جمیع بلاد در کثرت احبا داشت همیشه خبرهای خوش میرسید از روش و سلوک بعضی از یاران بی وفای پروا رو با نحطاط نهاد و بکلی خمود شد تا آنکه بعون و عنایت جمال مبارک در این ایام حرکتی نموده و شعله‌ئی زده پس یاران الهی باید در این ایام بکردار و رفتار و گفتار و مراعات حکمت و شور و انجذاب روز بروز کاشان را ترقی داده تا آشیان طیور قدس

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گردد و شایان الطاف بی پایان شود امید من چنین است حال ملاحظه نمائید چه قدر عزیزید با وجود نقاهت مزاج و حالت تب و بنجوابی شب مشغول بیاد و ذکر شما هستم و بتحریر پرداختم تا بدانید که هیچ بلائی و هیچ علتی و هیچ زحمتی عبدالبهآء را از کار باز ندارد شما نیز بعون و عنایت جمال مبارک باید در نهایت انقطاع و انجذاب بخدمت پردازید سه سال است که این عبد سرگشته کوه و صحراست و در جمیع شهرها مشغول بفریاد یا بهآء الابهی در این مدت اکثر اوقات علیل بود و لکن شدت ضعف و قوت علت او را از فریاد و ضجیج و صریخ باز نداشت تا آنکه باسکندریه رسید ایامی چند براحت بسر برد حال با وجود نقاهت مزاج بکمال قوت رو بسجن میرود و نهایت آرزو اینکه بعون و عنایت جمال مبارک و فضل نامتناهی الهی آنچه غایت آمال است حاصل شود و اسباب بلای جدید فراهم آید شما ای احبای الهی باید روش نفوس مبارکی که در سبیل جانفشانی نمودند و هریک باعلی علیین عروج کردند بگیرید بکلی هر چیز را فراموش کنید چنانچه حضرت امیر میفرماید :—

حتی اجعل اورادی کلها ورداً واحداً وحالی فی خدمتک سرمداً

اگر چنین نمائید در اندک زمانی علم مبین موج زند و نفحات پروردگار بتمامها انتشار یابد و علیکم البهآء الابهی عبدالبهآء عباس

ایضاً

کاشان بواسطهٔ حضرت آواره متعلمین مدرسهٔ وحدت بشر علیهم بهاء الله الابهی

هو الله

ای نونهالان گلشن محبت الله وای سبزه‌های نوخیز چمن معرفت الله در فصل بهار در طرف گلزار نهالهای تازه طراوتی بی اندازه است و سبزهٔ نوخیز را نفحهٔ مشکبیز شکوفه را لطافت بدیع است و برگ و بلرا ترقی سریع چون تماشائیان بساحت گلزار گذرند و بر طلعت ازهار نگرند مشام معطر یابند و دماغ معنبر خاطر شاد جویند و دل آزاد پس شما که ازهار دوحهٔ قدسیه و اثمار شجرهٔ انسی باید در این موسم ربیع و موقع بدیع ترقی سریع نمائید و با وجهی چه لمیع تو بساحت تبسم کنید که ای بدیع الالطاف لطفی بدیع نما

کمالات الهیه گردند واقف بحقیقت شوند از حضرت مسیح و جمیع مظاهر مقدسه خبر گیرند و آیا میشود از نفوس ادراکات شان از آنها عظیم تر باشد حضرت مسیح الهی بود آسمانی بود ملکوتی بود روحانی بود البته او از این فیلسوفها بهتر میفهمید هم عقل او بیشتر هم ادراکش فیتر هم قوایش برتر هم شعورش بالاتر بود پس چه طور از هر چیزی گذشت از این حیات جسمانی گذشت از راحت گذشت از نعمت گذشت جمیع بلایا قبول نمود همه رزایا را تحمل نمود چرا بجهة اینکه احساسات روحانی داشت قوه روح القدس داشت مشاهده ملکوت مینمود فیوضات الهی داشت قوای معنوی داشت روحانیت محض بود و همچنین جمیع مظاهر مقدسه الهیه

تربیت اطفال

بیانات مبارک حضرت عبد البهاء در خصوص "تربیت اطفال" در شب هفتم محرم ۱۳۲۸ سنه در مدینه مقدسه عکا در حضور زائرین

تربیت اطفال خدمت بزرگی است باید که بتربیت الهی تربیت کرد که هوائی در نیابند اطفال مثل شاخه تر میمانند شاخه تازه را هر طوری بخواهی تربیت میتوان کرد شاخه کج بتربیت راست شود درخت جنگلی بتربیت بوستانی شود گیاه بی ثمر بتربیت با ثمر شود انسان جاهل بتعلیم دانا شود مرغ وحشی طیر دست آموز میشود سباع درنده رام شوند تربیت خیلی تأثیر دارد تأثیر عظیم دارد جمیع انبیاء بجهت تربیت مبعوث شدند خلاصه تربیت سبب حیات است تربیت سبب نجات است تربیت سبب علو درجات است انسان وحشی را تربیت انسان کامل میکند مزبله را تربیت گلستان کند خاک را تربیت گلزار کند سنگ را تربیت گوهر کند سنگ را تربیت لعل بدخشان کند این است که مربی لازم است بدون مربی انسان انسان نمی شود انبیاء اول مربی عالمند حضرت موسی علیه السلام قوم اسرائیل را بتربیت جلیل کرد بعد از اینکه ذلیل آل فرعون بودند اسرائیل را امیر کرد فقیر بودند غنی شده اند جاهل بودند عالم شده اند جبان بودند شجاع شدند سفیل و سرگردان بودند

سر و سامان یافتند چنان ترقی کردند که شهره آفاق شدند حضرت عیسی علیه السلام امم غرب را تربیت کردند تا آنکه باعلی درجه ترقیات رسیدند حضرت رسول علیه السلام اعراب بادیه را تربیت کردند اعراب متوحشه را تربیت کردند نفوس جاهله را تربیت کردند تا در جمیع مراتب وجود بمنتهی درجه ترقی رسیدند که مراتب عالیه اوروپ فی الحقیقه مبدأ اقتباس از عرب اندلس بود و طوائف بریة الشام و مصر و بغداد که عرب بودند پس واضح و مشهود شد که اول مربی عالم انبیاء هستند مربی کل هستند مربی عمومی هستند مربی عالم انشا هستند و هر کس بتربیت آنها بتعلیم اطفال پردازد متابعت انبیاء و اولیای الهی کرده است

ایضاً از بیانات مبارک

تاج ایران

نوشته اند که میخواهند بعضی از سنگهای تاج ایران را بفروشند تاج ایران عدل است نه سنگ اگر بتوانند بر سر این مملکت تاجی از عدل بگذارند درست است تاج سنگ چه ثمری دارد سنگ است پادشاهان قدیم ایران افتخار بعدل میکردند نه بتاج سنگ ایرانیان بجهت اینکه شمس حقیقت از افق ایران طالع شده باید کاری بکنند که اقلیم ایران تاج عالم بشود و آن وحدت عالم انسانی است و اتحاد و اتفاق عموم بشر آفتاب بهمه عالم روشنائی دهد لکن شدت نفوذش در خط استواست انشاءالله تعالیم الهی شدت تأثیرش در ایران باشد ایرانیان باین فیض و فوز بیشتر از دیگران فائز شوند . در شهری از شهرهای هندوستان آقا سید مصطفی نوشته است " پنجاه شصت نفر یکدفعه مؤمن شده اند " امروز مکتوبش رسید ایرانیان باید نوعی نمایند که دیگران فیض عظیم را از ظهور شمس حقیقت بیشتر برند یعنی تعالیم الهیه در ممالک سائره بیشتر از ایران تأثیر

انسانی نبود فرقی میان فیلسوف کامل وشخص جاهل چیست
این است که جاهل بحال طبیعت باقی اما فیلسوف دانا تربیت شده
تا کامل گشته والا هر دو بشرند خدا انبیا را از برای این فرستاده
کتب سماوی بجهت این نازل گشته نفثات روح القدس برای این
دمیده ابواب ملکوت را برای این مفتوح نموده الهامات غیبیه برای
این قرار فرموده قوای عقلیه برای این داده که نقصهای عالم طبیعت
کامل گردد ظلمات رذائل طبیعت زائل شود جهل عالم طبیعت زائل
گردد اخلاق مذمومه عالم طبیعت زائل شود ظلم عالم طبیعت زائل
گردد انبیا را جهت این مبعوث شدند تا نفوس بشر را
تربیت الهی کنند تا از نواقص عالم طبیعت نجات دهند مثل
انبیا مثل باغبانان است مثل خلق مثل جنگل وخارزار انبیا
که باغبانان الهی هستند اشجار انسانی را تربیت میکنند شاخهای
کج را راست مینمایند درختهای بی ثمر را با ثمر کنند جنگلزارها
را باغ ودلگشا نمایند والا اگر عالم طبیعت روشن بود کامل بود هیچ
تربیت لازم نبوده مدارس لازم نبود مکاتب لازم نبود احتیاج باین
صنایع نبود چه که کامل بود هیچ محتاج انبیا نبود زیرا عالم
طبیعت کامل بود هیچ احتیاج بمعلم نبود زیرا عالم طبیعت کامل بود
محتاج بکتب نبود زیرا عالم طبیعت کامل بود هیچ احتیاج بخدا
نبود زیرا عالم طبیعت کامل بود همهٔ اینها برای اینست که عالم طبیعت
ناقص است این قطعهٔ زمین آمریک چه بود جنگل بود
زمین خالی بود واین بمقتضای طبیعت بود پس چه چیز اورا
آباد کرد عقل انسانی پس ناقص است عقول انسانی این
نواقص را کامل نماید بعد از آنکه زمین بود جنگل بود حال
شهرهای آباد شده پیش از آنکه کلمبوس بیاید امریکا چه
بود عالم طبیعت بود حالا عالم انسان شده اگر عالم طبیعت
کامل بود باید همان طور باشد حال ملاحظه کنید که اول
تاریک بود حال روشن شده اول خراب بود حال آباد
شده جنگل بود حالا بوستان شده اول خارستان حال
گلستان گشته پس ثابت شد که عالم طبیعت ناقص است مثلا
اگر طفلی متولد شود اورا تربیت نکنیم بحال طبیعی بگذاریم چه میشود

2

شبهه نیست بی ادراک وجاهل میماند وحیوان خواهد
بود در اواسط افریقا ملاحظه کنید که مثل حیوانات بلکه
پست تر از حیوانند پس ملاحظه نمائیم که تربیت الهی در
عالم انسانی چه کرده عالم طبیعت عالم حیوانات است حیوان بر
حال طبیعی باقی ولی حیوانات وحشی نه اهلی در بیابان وجنگل
بر حال طبیعی باقی کل در عالم طبیعتند تعلیم وتربیتی نیست در
عالم حیوان هیچ از عالم روحانی خبری نیست حیوان از خدا خبر
ندارد از عقل انسانی خبر ندارد از قوهٔ روحانی انسان خبر ندارد
حیوان انسان را نظیر خود تصور میکند ابدا امتیازی نمی بیند
چرا بجهت آنکه بر حال طبیعی باقیست جمیع حیوانات طبیعی
هستند جمیع مادیون مثل حیوانات احساسات جسمانی دارند احساسات
روحانی ندارند منکر خدا هستند هیچ خبری از خدا ندارند هیچ خبری
از انبیا ندارند از جنت الهی خبر ندارند جمیع حیوانات نیز
از تعالیم الهی بیخبرند جمیع حیوانات اسیر محسوساتند فی
الحقیقه نظر فلاسفهٔ از زمان حیواناتند چنانکه آنها از
خدا از انبیا از احساسات روحانی از فیض روح القدس از ماوراء
الطبیعه خبر ندارند هر حیوانی دارای این کمالات بدون زحمت
فیلسوفها بعد از تحصیل بیست سال خدا را انکار کنند قوای
روحانی الهامات الهی را انکار نمایند حیوان بدون زحمت فیلسوف
کامل است مثل حضرت گاو که از هیچ چیز خبر ندارد از خدا
خبر ندارد از احساسات روحانی خبر ندارد جمیع حیوانات از روح
بیخبرند این فیلسوفها نیز جز از محسوسات خبری ندارند
نظیر حیوانات با وجود این میگویند ما فیلسوفیم زیرا جز محسوسات
نمیدانیم حال آنکه حضرت گاو بدون تحصیل علوم این فضیلت
دارد در کمال تشخص این فخر نمیشود فخر اینست که انسان
از خدا خبر یابد احساسات روحانی داشته باشد از ماوراء الطبیعه
خبر گیرد فخر انسان اینست که از نفثات روح القدس بهره
یابد فخر انسان اینست که از تعالیم الهی خبر گیرد اینست
فخر انسان والا بیخبری فخر نیست جهل است نادانی جهل
است آیا میشود نفوسیکه در نهایت جهل هستند واقف

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اوّل
جلد پنجم
شمارهٔ ششم
قیمت اشتراک
جون ۲۴

نجم باختر
۱۳۲۹

PAG 1
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No. 6
سالی یک دالر و نیم
ماه رحمت ۷۰

این جریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید .

طبیعت

نطق مبارک حضرت عبدالبهاء در مسئلهٔ طبیعت در حضور جمعی از بزرگان و دانایان در خانهٔ مسس مکسول در مونتریال کندا امریکا شب ۳ سپتمبر سنه ۱۹۱۲

ساعتی پیش جوانی اینجا آمد با او مذاکره کردیم که طبیعت کامل است یا ناقص روشن است یا تاریک آن بحث را میخواهم حالا تکمیل کنم

طبیعت من حیث المجموع یعنی عالم جسمانی چون بدقت نظر بعالم طبیعت میکنیم و بعمق اسرارش پی بریم ملاحظه میشود عالم طبیعت ناقص است ظلمانیست دقت نمائید اگر چنانچه زمینی را ترک کنیم و بحال طبیعت بگذاریم خارزار گردد علفهای بیهوده بیرون آید اگر کوهستان را ترک کنیم اشجار بی ثمر بروراند جنگل است بی ثمر است بی انتظام است پس این عالم طبیعت تاریک است باید آنرا روشن کرد روشنائیش چه چیز است باینکه این زمینی که باقتضای طبیعت خار بیرون آورده علفهای بیهوده انبات نموده آنرا تخم کنیم و تربیت نمائیم تا گلهای معطر بروید و دانه های بابرکت که رزق انسانیست بروید این جنگلها نیکه بحال طبیعی ظلمانی فیض و برکت ندارد تربیت میکنیم درختهای بی ثمر را بارور مینمائیم جنگل بود بوستان میکنیم درهم منتظم مینمائیم اول ظلمانی بود چون بوستان شد نورانی گشت و همچنین اگر انسان را بطبیعت ترک کنیم از حیوان بدتر میشود جاهل و نادان میماند مثل اهالی اواسط افریقا پس این عالم ظلمانی را هروقت میخواهیم نورانی کنیم تربیت مینمائیم بی ادب باادب میشود بداخلاق خوش اخلاق میگردد امّا اگر بحال طبیعت بگذاریم تربیت نکنیم یقین است از حیوان بدترند نوع خود را می کشند میدرند و میخورند پس معلوم شد اگر طبیعت را بحال خود بگذاریم ظلمانیست لهذا باید انسان را تربیت نمائیم تا این انسان ظلمانی نورانی شود و این جاهل دانا گردد بی ادب با ادب شود ناقص کامل گردد بداخلاق خوش اخلاق شود تا این حیوان انسان شود هیچ شبهه نیست انسان بدون تربیت از حیوان بدتر است پس معلوم شد عالم طبیعت ناقص است تربیت لازم است تا کامل شود جمیع فلاسفه کورکورانه میگویند عالم طبیعت کامل است ملتفت نیستند که عالم طبیعت ناقص است باید تربیت کرد تا کامل گردد .

چرا تلامذه را در مدرسه تربیت میکنند؟ مادام عالم طبیعت کامل است چرا تربیت مینمایند باید جمیع بشر را بگذارند خود تربیت میشوند جمیع این صنایع را از تربیت حاصل و ظاهر کرده اند زیرا این صنایع در عالم طبیعت نبود این اکتشافات از تربیت حاصل شد مثلاً این قوهٔ برقیه تلغراف فونوغراف تلیفون و سائر اکتشافات جدیده جمیع از تربیت ظاهر گشته اگر بشر تربیت نمیشد و بر حالت طبیعت واگذار میشد هیچ این صنایع جلوه نمینمود این مدنیت این ترقیات در عالم

"ERE LONG THIS CALL WILL FILL THE WORLD WITH ITS FRUITS"

IT IS nearly two years and a half that I have been a wanderer over mountains and deserts and a traveler over seas and lands. The journey was extended to many climes. . . . The penetrative power of the Holy Cause has stirred the columns of the world. In many cities of America the Divine Call was raised. Likewise in the countries of Europe. In many churches, clubs, meetings and universities of America the Glad-Tidings of the Kingdom of ABHA were explained explicitly with a resonant voice, and no one arose in opposition. They listened most attentively and expressed their pleasure afterward. Ere long this Call shall yield the most glorious results and will fill the world with its fruits.

—ABDUL-BAHA ABBAS

Extract from Tablet to Persian Bahais

To the believers of God and the maid-servants of the Merciful, Philadelphia, upon them be BAHA'O'LLAH'-EL-ABHA!

HE IS GOD!

O ye sons and daughters of the Kingdom!

* * * O ye friends and maid-servants of the Merciful! It is easy to advance toward the Kingdom, but it is difficult to remain firm and steadfast. Therefore, endeavor ye as much as ye can to make your faith firm like unto a well-rooted tree and produce blossoms and fruits. Neither be ye agitated on account of the blowing winds of tests and trials. The firmer the roots of the tree the greater its blossoms and fruits. Because the Apostles of Christ remained firm and steadfast they became assisted in the most great services and the confirmations of the Holy Spirit descended upon them uninterruptedly.

If ye seek the illumination of the Kingdom ye must arise with infinite resolution. Be ye not discouraged or lukewarm on account of troubles and vicissitudes. Show ye an effort so that that region may be illumined, the Kingdom of God may raise its tents and the breaths of the Holy Spirit may quicken the souls.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ADDRESSES DELIVERED BY ABDUL-BAHA AT PHILADELPHIA

SUNDAY, JUNE 9, 1912

Dr. Ameen U. Fareed, interpreter; stenographic notes taken by Miss Edna McKinney

ADDRESS BY ABDUL-BAHA AT THE UNITARIAN CHURCH, 15TH AND GIRARD AVE., PHILADELPHIA, PA., SUNDAY MORNING, JUNE 9, 1912.

Dr. Kenneth E. Evans, Pastor, briefly introduced Abdul-Baha and in conclusion said: "We welcome to our church the dear soul of the East, who comes to us with his message of fraternity and faith."

ADDRESS BY ABDUL-BAHA.

I COME here from distant countries, from Oriental climes, from countries where the lights of Heaven have ever shone forth, from regions wherein the Manifestations of God have appeared and the radiance and power of God have become manifest. The intention and purpose of my visit is that perchance a bond of unity and agreement may be established between the East and the West, that Divine love may encompass all, Divine radiance enlighten both continents and the bounties of the Holy Spirit shall revivify all. Therefore I supplicate the threshold of God that the Orient and the Occident may become as one, that these various peoples shall become one people, that religions may become unified, that all souls may become as one soul, and that they may be as the waves which represent one sea. May they become as trees, as flowers and roses which adorn and beautify the same garden.

The realm of Divinity is an indivisible Oneness and wholly sanctified above human grasp. For the intellectual knowledge of creation is finite, whereas the comprehension of Divinity is infinite. How can the finite comprehend the infinite? We are utter poverty, whereas the Reality of Divinity is absolute wealth. How can utter poverty ever grasp absolute wealth? We are utter weakness, whereas the Reality of Divinity is absolute power. Utter weakness can never attain nor comprehend absolute power. The phenomenal beings which are captives of certain limitations are ever subject to transformation and change from one condition to another. How can such phenomenal beings ever grasp the eternal, heavenly Reality? Assuredly it is an absolute impossibility, for when we study the creational world we see that the difference of degrees is a hindrance to such comprehension. An inferior degree can never comprehend a degree superior thereto. For example, the mineral can never comprehend the vegetable, no matter how far it shall advance. The vegetable, no matter how far it shall advance, cannot comprehend the reality of the animal kingdom. In other words, it cannot grasp a world that is endowed with the power of the senses. The animal, no matter how far it shall advance, cannot grasp the human reality, cannot attain the power of intelligence and ideation in man. Hence it becomes evident that difference in degree is ever an obstacle to comprehension; an inferior degree cannot comprehend a degree superior thereto. This flower, although it is so beautiful, fresh, fragrant and delicately scented—although in the vegetable kingdom it has attained perfection—nevertheless it cannot comprehend the human reality, it cannot possess sight and hearing; so it is unaware of the world of humanity, notwithstanding both man and the flower are accidental or conditional beings. The difference is the difference of degree. This is the cause of that non-comprehension, because the human degree is superior and the degree of the flower inferior.

This being so, how can the human reality, which is limited, ever comprehend the eternal unmanifest Creator? How can limited man ever comprehend the unlimited Lord? There is no doubt that he cannot, for whatever comes within the human power of ideation, within the mind of men, is man's limited conception, whereas the Divine realm is unlimited, infinite. But the Reality of Divinity has bestowed its bounties upon all the phenomenal world. The

Divine spiritualities are to be witnessed even in the contingent world. The Lights of God illumine the world of man like unto the sun which shines gloriously with all its effulgence upon the material world. The Sun of Reality is one, Its bestowal is one, Its heat is one, Its rays are one, It shines upon all the phenomenal world, but the world being composed of different degrees, comprehensions differ; each Kingdom according to its comprehension receiving the light and bounty of the Eternal Sun. The black stone receives the light of the material sun, the trees likewise receive that light, the animals are recipients of it. All are developed by the heat of that sun, for the sun is one and its bounty is one. The perfect soul of man, that is to say, the perfect individual is like unto a mirror wherein the Sun of Reality has become reflected. The perfections, the image and light of that sun have become reflected therein. Its heat and illumination are manifest. That soul is a perfect expression of the Sun.

These Mirrors to which I refer are the Messengers of God who tell the story of Divinity just as the outer sun becomes manifest in the material mirror, which reflects the image and light of the sun in the skies. In like manner, the image and light of the sun of Reality are manifest and evident in the mirrors of the Reality of the Manifestations of God. That is what his Holiness Jesus Christ meant when He said, "the Father is in the Son." The purpose is that the Reality of that Eternal Sun had become reflected with all Its glory in that Son. It does not signify that the Sun had descended from its place in Heaven or in any way effected an entrance into the mirror, for there is no entrance or exit for the Reality of Divinity; there is no ingress or egress, for it is Holy above all things and ever occupies Its sanctified station. Changes and transformations are not of the Reality of Divinity. Transformation from one condition to another applies to contingent realities.

At the time when there was the greatest strife, warfare and animosity, when conflict between religions and sects was prevalent, when races were warring with each other, when the differences were very great—at such a time as this, His Holiness BAHA'O'LLAH appeared from the Eastern horizon, promulgating the Oneness of Divinity and the oneness of humanity. He taught that all humanity were the servants of one God, that all have come into being through the bestowal of the one Creator. God is kind to all, God nurtures all, God provides for all, He rears all, He protects all, and deals lovingly with all races of people. Inasmuch as God is kind to all, why should we be unkind? Inasmuch as God is loyal to all, why should we be disloyal? Inasmuch as God deals with all in mercy, why should we deal with animosity and hatred? This is the Divine policy, and surely it is greater than human policy. For no matter how sagacious humanity may be, it can never attain to a policy that is superior to God's. Therefore we must emulate the Divine policy. We must love all nations, all people; we must be kind to all. We must consider all as the leaves, branches and flowers of one tree. The children of one household, because all belong to the progeny of Adam. We are the waves of one sea; we are all the grass of the same meadow; we are the stars of the same Heaven, and all find shelter in the same Protector.

At most, one may be sick, that one must be treated; he may be ignorant, he must be educated; he may be asleep, he must be awakened; he may be dead, he must be made alive.

So BAHA'O'LLAH promulgated the oneness of human kind and the fundamental oneness of religion. He taught that the fundamentals of all the religions are one; that Reality is not multiple, Reality is One. The foundation underlying all the Divine precepts is that One Reality, It must needs be Reality, and Reality is One, not multiple. Therefore the foundaations of the Divine Religions are one. But we can see that certain forms have come in, certain imitations of forms and ceremonies have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the Reality of the foundations we shall agree, because it is One and not multiple.

In proclaiming the oneness of mankind, BAHA'O'LLAH taught that men and women were both humankind and there is no distinction between them. The only difference which exists now is due to education. If women be educated equally with men, there is no doubt that distinction will disappear. The world of humanity has two wings—one is the female and the other the male. A bird cannot fly with one wing. If one wing be defective, the strong wing, the perfect wing, will not be capable of flying. The world of humanity has two hands. If one hand be defective, the hand which is perfect is also hindered and will be unable to discharge its duties.

God has created mankind. He has endowed all with perfections and intelligence, He has given all two hands and two feet, He has given all two eyes and two ears, no distinction has He made; no differentiation;—therefore why should women be inferior to men? The justice of God will not allow this. The justice of God has created them equal. In the estimation of God there is no gender. The one whose heart is purest, whose deeds are best, is acceptable in the estimation of God, be that one male or female. How often have certain women been the very pride of men;—for example Mary the mother of Jesus. She was the pride and glory of mankind. Mary Magdalene, Ayesah the daughter of Pharoah, Sarah the wife of Abraham and innumerable others have glorified the human race by their excellence. In this day there are certain women among the Bahais who far surpass men. They are wise, perfected, well informed, very progressive, most intelligent and the glory of men. They are far more courageous than men. When they speak in meetings the men listen to them with great respect. Furthermore, the education of women is much more important than the education of men, for these daughters will be mothers, and mothers rear the children. The first teachers of children are mothers. Therefore, they must be in a state of utmost perfection in order to be able to educate the sons. There are many provisions by BAHA'O'LLAH in regard to this.

Therefore BAHA'O'LLAH promulgated oneness of education, that is the need of one curriculum for both men and women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind. When all mankind shall receive the same education, and the equality of men and women be realized, the foundations of warfare will be utterly destroyed. Without this it is utterly impossible, because differences are conducive to strife and warfare. Equality between men and women is conducive to the abolition of warfare, because women will never be willing to sanction warfare. Sons are very dear to their mothers. Mothers will never allow them to go to the battlefield and shed their blood. Would a mother be willing to have a son whom she had reared for twenty years torn asunder on the battlefield? No mother would ever be willing. No matter in what cause they ask her to separate from her son, whether patriotism, the military policy, the glory of war,—mothers will not consent to this. Therefore when the equality of men and women is perfectly realized and women shall obtain their rights, there is no doubt that warfare will entirely cease among mankind.

Among the other principles which BAHA'O'LLAH inculcated was that science and religion must agree. Religion must be reasonable; it must perfectly agree with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly in the Reality. If questions of difference arise, which are both unreasonable and unscientific, these are outcome of pure imagination. How many superstitions of this character have arisen in past ages! Consider the imaginations and superstitions of the Roman people, which lay at the foundation of their religious beliefs! Consider the Greek nations and their religious superstitions! Consider the superstitions of the ancient Egyptians, which were the foundations of their beliefs! All these were contrary to reason and science. Therefore it is now evident that they were superstitions, but in times past they held to them most tenaciously. For example, a certain idol of the many idols of the ancient Egyptians was to them a perfected miracle, whereas in reality it was just a piece of stone. Science could not sanction that a piece of rock was a perfected miracle. Therefore this must have been superstition, and now it is evident that it was superstition. Therefore we must cast aside superstition and investigate Reality. That which we consider as reasonable and real shall be accepted, and that which science and reason cannot sanction, is not Reality but imitation. These imitations must be cast aside and we must hold tenaciously to Reality, agreeing with science, agreeing with reason. When we do that, differences will utterly disappear. All will become as one family, one people, one nation, and the same susceptibility and education shall be witnessed.

BENEDICTION.

O Lord! O Thou hope of people! Thou art the shelter of all these, Thy servants! Thou knowest the secrets and the mysteries! We are all sinners, and Thou are the shelter of sinners—the Merciful, the Clement! O Lord, look not at our shortcomings! Deal with us according to Thy grace and bestowal. Our shortcomings are many, but the Sea of Thy forgiveness is boundless. Therefore confirm and strengthen us. Aid us in that which will make us acceptable at Thy Threshold. Illumine

the hearts, make the eyes seeing, render the ears attentive, resuscitate the dead and heal the sick. Render the poor rich and the fugitive confident. Accept us in Thy Kingdom. Illumine us with the light of kindness. Thou are the Generous! Thou art the Clement! Thou art the Kind!

* * *

ADDRESS GIVEN BY ABDUL-BAHA, SUNDAY EVENING, JUNE 9, 1912, AT THE BAPTIST TEMPLE, BROAD AND BERK STS., PHILADELPHIA,

INTRODUCTION BY DR. CONWELL.

THE text with which we greet the great teacher and prophet, Abdul-Baha Abbas, is to be found in the second book of Romans and the eleventh verse, "There is no respect of persons with God."

Our own people know well the history of Abdul-Baha; visitors are here who already know him; hence there is no necessity of any further introduction. We wish to hear of the efforts of those who have gone before him, and of his own splendid efforts in bringing about the unity of all mankind. I therefore give the time entirely to our friend, and the friend of humanity everywhere, Abdul-Baha Abbas of Persia; more recently of Palestine.

ADDRESS BY ABDUL-BAHA.

I have the utmost pleasure this evening in being present. Truly this is an assembly gathered together in the utmost condition of spiritually. I perceive the fragrance of spiritual susceptibilities of the Kingdom among you—devotion to God, sincere intention and spiritually. Glad Tidings!

From the beginning of the creation of Adam up to our day, there have been in the world of humanity two pathways,—one the natural or materialistic pathway, the other the religious pathway.

The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature;—it can do whatsoever it may desire. Whatsoever its proclivities may be, it can gratify them;—it is a captive of nature. The animal cannot deviate one hair's breadth from the natural pathway. It is utterly minus spiritual susceptibilities, it is utterly ignorant of the Divine Religion, it is utterly uninformed of the Kingdom of God. The animal has no part in the power of ideation or conscious intelligence; it is a captive of sense perceptions; deprived of that which is beyond the plane of the senses. That which the eye of the animal sees, the ear hears, the nostrils sense and the taste detects,—that which it can feel by the sense of touch;—these are the five senses to which the animal is captive and subject. The result of these sensations are acceptable to him. But that which is beyond the sensibilities, that which is from the conscious pathway to the Kingdom of God, the spiritual susceptibilities, the Divine Religion,—of these the animal is completely unaware, for the animal is utterly a captive of nature.

One of the strangest things witnessed is that the materialists are proud of their natural proclivities. They state, that which is sensible or tangible is worthy of credence, but that which is not within the realm of the sense perceptions is unreasonable. By their own statements they are captives of the senses. Of the spiritual world they are uninformed: of the Divine Kingdom they are unaware; of the Divine bestowal they are unconscious. If this be a virtue, the animal has attained to a superlative degree, for the animal is absolutely unaware of and not at all in touch with the spiritual realm. The animal, too, would totally deny the existence of that which is beyond the senses. If we grant that to be subject to the senses is a virtue, then the animal is the most virtuous, for the animal is entirely bereft of that which lies beyond, entirely uninformed of the Kingdom of God, whereas God has deposited within the human creature a colossus of power whereby he can rule the world of nature.

Consider how all the phenomenal beings are captives of nature! This tremendous sun, the center of our solar system, is a captive of nature. These immense stars and planets, the great mountains, this globe—the earth, the mineral, the vegetable and all other kingdoms beneath the human are captives of nature, except man. Other phenomenal beings cannot deviate one hair's breadth from natural law. The sun with all its glory and greatness, millions of miles from this earth of ours, cannot deviate in the least degree from the law of nature; it cannot wander one inch from its orbit; it is a captive of the materialistic law of nature. But man is the ruler of nature. Consider: According to the law of nature man should remain upon the earth. But man transcends this law and soars aloft in airships, dives in submarines and sails upon the surface of the ocean. Man has been able to harness the tremendous energy of electricity and imprison

it in a small lamp. He can communicate from the East to the West in a moment. He is able to confine the voice in the phonograph. He is a dweller upon the earth, yet he penetrates the mysteries of the distant stars. He discovers the realities latent within the bosom of the earth, uncovers treasures and reveals secrets and mysteries of the phenomenal world, which, according to nature, should be the unfathomable and latent secrets. According to natural law they should remain hidden, but man through an ideal, invisible power can discover these realities and bring them forth from the invisible plane to the visible. This is contrary to nature's law.

Therefore it becomes evident that man is ruler over the province of nature. Nature is not advancing whereas man is progressing. Nature has no consciousness whereas man is endowed with it. Nature has no volition, it does things perforce whereas man possesses volition. Nature is incapable of discovering mysteries or realities whereas man is empowered to do so. Nature is not in touch with the realm of God whereas man is in tune therewith. Nature is uninformed of God but man is conscious of God. Man can acquire virtues whereas nature is bereft of them. Man can voluntarily discontinue vices whereas nature cannot. It is evident that man is more noble, superior to nature; that in him there is ideal power surpassing nature.

Man has consciousness and volition whereas nature is devoid; man is endowed with memory which nature lacks; man is endowed with the power of intelligence whereas nature is bereft; man is empowered with ideal attributes, and virtues whereof nature is utterly deprived. Hence man is nobler than nature because of the ideal force latent and manifest in him.

How strange then it seems that man, notwithstanding his endowment with these ideal powers, will descend to a level beneath him and adore that which is very inferior to his station. God has created such a holy spirit within him that he is the most noble of all contingent beings. In ignoring these virtues he becomes a captive of matter, considers matter as a god and denies that which lies beyond the natural plane. Is this virtue? This in its fullest truth is animalistic, for the animal realizes nothing but the natural. In fact the animal is the greater philosopher because it is utterly ignorant of the Kingdom of God, possesses no spiritual susceptibilities and is uninformed of the Heavenly World. In short, this is the pathway of nature.

The second pathway is that of religion, which is the pathway of the Divine realm. It involves the acquisition of praiseworthy attributes in the world of humanity, heavenly radiance and commendable actions. This pathway is conducive to the progress and uplift of the world. It is the source of the illumination of the world of humanity; the cause of human training and ethical improvement. It is the magnet which attracts the love of God, because of the knowledge of God it bestows. This is the foundation of the Holy Manifestations of God, for they are in reality the foundation of the Divine Religion of Oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues, and illumination of human kind.

But alas! that humanity is submerged so utterly in imitations, although the Reality of Divine Religion is ever the same. Most regrettable is it that superstitions have obscured the Reality, so that the world has become darkened and the illumination of Religion is not apparent. This darkness is conducive to differences because dogmas and rites are various and have become the cause of discord between the religious systems whereas Religion is for the unification of mankind. Religion is the cause of love amongst men, the cause of amity, the cause of the acquisition of praiseworthy qualities, but people have become submerged in the sea of imitation, and holding to these counterfeits, are utterly negligent of the Reality which unifies and are bereft of the radiance of Religion. They are holding to superstitions which are a heritage from their fathers and ancestors. To the extent that these imitations have caused darkness, they have taken away the light of Religion. That which was meant to be conducive of life has become conducive of death; that which was an evidence of knowledge has become a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be a cause of its degradation. Therefore the realm of the religionist has gradually disappeared and become darkened and the world of the materialist has daily advanced. For that which the former held to was no other than counterfeit or imitation, while holiness and sacred Reality of Religion was neglected and discarded.

[Continued on page 105]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V | Kalamat 1, 70 (July 13, 1914) | No. 7

(From Diary of Mirza Ahmad Sohrab, April 2, 1914)

"I AM WAITING, I AM PATIENTLY WAITING"

FRIENDS, the time is coming when I shall be no longer with you. I have done all that could be done. I have served the Cause of BAHA'O'LLAH to the utmost of my ability. I have labored night and day all the years of my life.

O how I long to see the believers shouldering the responsibilities of the Cause! This is the time of the proclamation of the Kingdom of ABHA! This is the hour of Union and Accord! This is the day of the spiritual harmony of the friends of God! All the resources of my physical strength are exhausted and the spirit of my life is the news of the Unity of the people of Baha. I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I might hear the songs of love and good-fellowship raised from the meetings of the believers. My days are numbered, and save this there is no joy left for me.

O how I yearn to see the friends united like unto a strand of shining pearls like the brilliant Pleiades, like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The Angel of the Kingdom of ABHA is calling to them; will they not hearken? The Messenger of the Covenant is pleading; will they not obey?

Ah me! I am waiting, waiting to hear the glad news that the believers are the embodiment of sincerity and loyalty, that they are the incarnation of love and amity and the visible symbols of unity and concord! Will they not rejoice my heart? Will they not satisfy my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call?

I am waiting. *I am patiently waiting!*

—ABDUL-BAHA ABBAS

ADDRESSES DELIVERED BY ABDUL-BAHA AT PHILADELPHIA

[Continued from page 103]

When the sun sets, it is the time for bats to fly. They soar because they are birds of the night. As the light of Religion became darkened, the materialistic birds began to fly. They are the bats of night. As the sun of religion sets it is their time for activity. The world has been darkened and clouds have spread over it.

His Holiness BAHA'O'LLAH has appeared from the eastern horizon. Like unto a sun He has come into the world. He has reflected the Reality of Divine Religion and dispelled the darkness of imitation, He has laid down the foundation for new Teachings, and thereby resuscitated the earth.

INVESTIGATION OF REALITY.

The first teaching of BAHA'O'LLAH is the investigation of Reality. Man must investigate Reality himself, forsaking imitation. As the nations of the world are pursuing certain imitations, and imitations are various, the differences have been productive of strife and warfare. So long as these imitations remain, the oneness of the world of humanity is impossible. Therefore we must investigate the Reality in order that through Its Light this darkness may be dispelled. For Reality is One Reality. It does not accept multiplicity or division. If all the nations of the world investigate Reality, they will agree and become united.

Many people and sects in Persia have investigated the Reality. They have become united and agreed and now live in a state of utmost unity and accord, agreement and love; there is no longer the least trace of strife or disagreement amongst them.

Consider! The Jews were expecting the appearance of the Messiah, looking forward to it with heart and soul. But because they were submerged in imitation, they did not believe in His Holiness Jesus Christ when He appeared, and finally arose against Him, even to the point of persecution. Had they investigated Reality, they would have accepted their promised Messiah. These blind imitations fill the world with darkness, cause warfare and become the cause of rancor and hatred. Therefore we must investigate Reality in order to extricate ourselves from all these conditions. Thus may our faces become illumined and may we find the pathway to the Kingdom of God.

UNITY OF MANKIND.

The second teaching of BAHA'O'LLAH concerns the unity of mankind. All mankind is one family and all are the servants of God. God has created all; all are the children of God; God provides for all; God rears and nurtures all; God is kind to all. Why should we be unkind? This is the policy of God, the lights of which have shown up the whole world; His sun is shining upon all; His clouds send down rain upon all; His breezes refresh all. Therefore it becomes evident that human kind without exception is sheltered beneath His protection. At most some are imperfect, they must be perfected; some are ignorant, they must be taught; some are ill, they must be treated; some are asleep, they must be awakened. The child must not be oppressed because he is a child, he must be educated; the patient must not be neglected because he is sick, nay rather one must entertain compassion for him, he must be healed. This makes it evident that the animosity which exists between the religious systems must be dispelled, and conditions of love and amity be entertained by them all.

RELIGION THE CAUSE OF PEACE.

The third teaching of BAHA'O'LLAH is that Religion must be the cause of amity, the cause of unification and the nearness of God to man. If Religion be the cause of animosity and warfare, then surely non-religion is better than religion, and an irreligious man is better than one who is religious. Nay, on the contrary Religion must be the cause of love, a bond to unify all humanity, a message from God.

RELIGION AND SCIENCE MUST AGREE.

The fourth teaching of BAHA'O'LLAH is that Religion must correspond with science. For God has endowed man with mind or reason whereby he is required to determine the verity of propositions. If religious questions be contrary to the standards of science, they are no other than pure superstition and imagination. For the opposite of knowledge is ignorance. Unquestionably religion must agree with science. It must be reasonable in order that it may instil man with confidence. If a question be contrary to reason and science, it is impossible for man to attain confidence; he will always be vacillating.

Everything that nurtures prejudice, whether that prejudice be religious, sectarian, patriotic or political, is a destroyer of the firm foundation of humanity. Prejudice is the destroyer of human happiness, no matter what form it

assumes. Until existing prejudices pass away it is impossible for the world of humanity to advance. Everywhere we witness religious, racial, sectarian, patriotic or political bias and partisanship.

For six thousand years the world of humanity has been restless and the cause of its restlessness is prejudice. As long as prejudice remains, warfare will continue, animosity and hatred will prevail. Therefore if we seek to establish peace we must cast aside all these prejudices for otherwise it is impossible to find agreement and composure.

ECONOMIC READJUSTMENT.

Fifth: Among the teachings of BAHA'O'LLAH are principles which concern the readjustment of livelihood, that is to say, certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. In order that all human kind may be at ease, the readjustment of the economical situation is necessary and of the utmost importance; until this is effected happiness is impossible.

EQUALIZATION OF RIGHTS.

Sixth: The equalization of rights. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

EDUCATION OF ALL.

Seventh: The same education of all mankind is a necessity. All the standards of education in schools must be the same, that is to say the same curriculum should be followed and the basis of ethics should be one.

A UNIVERSAL LANGUAGE.

Eighth: The oneness of language, namely that a universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies of learning shall elect a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language. This is one of the great factors in the unification of man.

EQUALITY OF MEN AND WOMEN.

Among the principles of BAHA'O'LLAH is one which concerns the equality of men and women; —that men and women are all the progeny of Adam. For female and the male gender are not particularized to humanity. Gender also exists in the vegetable and animal kingdoms, but without distinction or preference. Consider that in the vegetable kingdom there is no preference whatsoever between male and female; there is complete equality. Likewise in the animal kingdom, between male and the female there is no preference whatever; all are beneath the protection of God. Man is the noblest of creatures. Is it becoming that he should observe such distinction? Unquestionably it is not. The lack of progress and development by women has been due to the lack of equal education. If women had been educated equally with men, there is no doubt that they would be the peers of men, and that the capacities of the men would be acquired by them. The happiness of mankind will be realized when women advance equally with men. Then will it be complete.

PROTECTION OF THE HOLY SPIRIT.

The ninth principle which He set forth is that the world of humanity cannot truly advance through mere physical powers and intellectual attainments. Nay rather, in order that the world may really and wonderfully advance, the protection of the Holy Spirit is needed; the Divine Father must assist the human world to attain maturity. The human body is in need of material force, but the spirit has need of the Holy Spirit. Were it not for the protection of the Holy Spirit the human world would be extinguished. His Holiness Jesus Christ declared "Let the dead bury the dead." This statement of His Holiness indicates "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and it becomes manifest that the human spirit which is not protected beneath the Holy Spirit is dead. It is clear that the human spirit is in need of the resuscitation of the Holy Spirit, otherwise though materially advanced man cannot attain full and complete progress.

OUR PERSIAN SECTION this issue contains: (1) The necessity of an Educator; (2) the necessity of Unity; (3) the Lord tests mankind; (4) two kinds of Doctors; (5) "Admonish, for admonishing is beneficial to the believers"; (6) translation of article published in a Budapest newspaper—an echo of Abdul-Baha's visit; (7) the necessity of Religion—continued; (8) Bahai students graduate from Beyrut College; (9) news from the Holy Land.

مکنونه میفرمایند :ـ

« ای جهلای معروف بعلم »

چرا در ظاهر دعوی شبانی کنید و در باطن ذئب اغنام من شده اید مثل شما مثل ستارهٔ قبل از صبح است که در ظاهر دری و روشن است و در باطن سبب اضلال و هلاکت کاروانهای مدینه و دیار منست

« لزوم دیانت »

تابع ما قبله ـ که در شمارهٔ ۲ جلد ۵ چاپ شده است

از این اشارات معلوم شد که جمعیت بشریه را ناگزیر است از قانونی عادلانه که کلّ ما یقوم به البشر از سیاسات و مدنیات و تهذیب اخلاق و تعدیل اطوار و ترک عادات مضرّه و حفظ حقوق متبادله طبق آن قانون ادامه شود و دورهٔ زندگانی تا بانجام در تحت آن قانون در کمال انتظام باشد و حدود دانشان در جمیع شئون محفوظ و مصون ماند و آن قانون قانون انبیاء و مظاهر کبریا است که باسم دین موسوم گشته وهذا الاسم طابق مسماه وهو ممتاز عما سواه و انزل روح الحیوان یحیی به ارواح الانسان نسئل الله ان یؤیدنا علی التمسک به انه ولی المؤمنین فی الآخرة والاولی و یکی از ثمرات محسوسهٔ دیانت این است که چون بدقت نظر نمائیم مشاهده میکنیم که انسان از واردات کونیه و حوادث امکانیه گریز و گریزی نیست و در حدوث حوادث البته متألم و متأثر گردد بدرجهٔ که هیچ امری نتواند تألم او را تسکین و تأثر وی را تسلی باشد مگر عقائد راسخهٔ دینیه و امیدواری بثواب اخرویه که بهترین وسیله است از برای تخفیف و تسکین تألمات کونیه و تأثرات دنیویه چنانکه در موارد بلا و مواقع ابتلا از مؤمنین بظهور رسیده است حالاتیکه عبرة للناظرین است یعنی در وقت ظهور قضایا و بروز رزایا توجه بمبدأ حی قدیر نموده واردات را قلیل التأثیر انگاشته بکمال صبر و سکون و قرار بذکر حضرت بیچون گذرانیده و آیهٔ الا بذکر الله تطمئن القلوب را مصداق و لطیفهٔ الا ان اولیاء الله لا خوف علیهم ولا هم یحزنون را مفاد گشته بکلمهٔ افوض امری الی الله تشبث و بدنیتهٔ حسبی الله و نعم الوکیل تمسک جسته گردباد حوادث را با حصن حصین تسلیم و رضا مقابله نموده وسیل سوانح و عوائق را با سدّ سدید صبر و قرار جلوگیری کرده اند و این بس واضح است که بروز حالاتی چنین منبعث از اثرات و خاصیات دین است و کمترین ثمرهٔ ظاهره ئی که در این حالت بدست آید این است که قلب مؤمن متدین از حوادث کونیه متأثر نگردد و لطمه بر فکر و وجدان او نخورد و لطیفهٔ انسانیه از لطافت نیفتد ولی در فقدان دیانت به بیشتری ضرر متأثر گردد و افکار مشوش شود و لطیفهٔ حقیقیه او در خطر افتد و مضرات ظاهره و معنویه حاصل گردد پس دیانت اولین وسیله است برای تسکین و تسلیت از مصائب و نوائد آن اشد تأثیر در موارد بلا ملاحظه شود و ابواب تسلیت بر روی بشر مسدود باشد و بالجمله دیانت را در هر مقام اثری و در هر رتبه ثمری است که این مقاله و خیمه گنجایش ذکر آن نیست و چون مبرهن داشتیم که دیانت لازم و بهترین اساس است برای انتظام عالم اکنون قلم را معطوف میداریم بذکر تجدید دیانت . ※

محفل تهذیب اصفهان
۳۱۳

« منتهیان مدرسهٔ کلیهٔ بیروت »

در ۱۷ ماه جون ۱۹۱۴ از جملهٔ تلامذه که فارغ التحصیل شدند جناب دکتر حبیب الله خدابخش و دکتر رضا خان دیپلوم طب جراحی گرفتند و بدیع افندی بشروئی (مبـ ع) شهادتنامهٔ بکلیریوس علوم نائل گشته . نجم باختر به حضرات منتهیان تهنیت برادرانه تقدیم می نماید و از برای سایر تلامذهٔ کرام بهائی نهایت ترقی را سائل و آمل است . کل من جدّ وجد ※

« اخبارات ساحت اقدس »

جناب محمد افندی نجل مرحوم حسین آقا نوشته بودند که الحمد لله در این ایام حضرت مولی الوری بعد از اقامت یک ماه و نیم در طبریا با کمال اقتدار و عظمت و جلال به حیفا مراجعت فرمودند و هوای طبریا چون خشک است بسیار بوجود مبارک ساخته بود . و در ٦ ماه جولای جناب میرزا علی اکبر نخجوانی با عروس شان عازم بادکوبه شدند نسئل الله ان یکتب علیهما السلامة

دکتر ضیاء بغدادی

صدا از اروپا

ترجمهٔ روزنامهٔ میونیخ جرنال ۱۰ ماه آپریل سنه ۱۹۱۳ نمرهٔ ۱۰

شخصی جلیل ایرانی **عبدالبهاء عباس** بپای تخت هنگاری نزول اجلال فرمودند. عبدالبهاء عباس شخصی جلیل و فاضل و عالم و معلم روحانی و رئیس امر بهائی هستند و تعالیمشان الفت و محبت و صلح بین نوع انسان است. این ایام برای ترویج تعالیم این امر مسافرند و اکنون از مملکت آلمان باینجا تشریف آورده اند. در ممالک عدیده سفر کرده تا باشتوتکارت تشریف فرما شده همه جا نطقها داده اند و نفوس در نهایت طلب و اشتیاق استماع نموده اند. تا حال ببداپست تشریف آورده اند. برای نفوسیکه طالب فلسفه و علوم شرقی هستند حال غنیمت است که باستماع خطابات ایشان مشرف شوند. ایشان بلسان فارسی صحبت میفرمایند و بواسطهٔ دو مترجم ترجمه میشود. و ایشان بظاهر نیز شخصی جلیل هستند. از سن طفولیت عمر خود را وقف این امر نموده. سالهای دراز در حبس عبدالحمید بوده اند. صرف محض ترویج این تعالیمکه موافق این عصر است در اتحاد ادیان و مذاهب بجهت این مقصد عزیز بلایای شدیده دیده اند و در مملکت عثمانی اسیر و مدتها در حبس و زجر بوده اند. تا آنکه علم آزادی در ترکیه بلند شده و ایشان از حبس نجات جسته بدون ملاحظه راحت و صحت خود سفر نمودند. این امر را بهزاران نفوس گوشزد فرمودند. چه ایام حیات خود را فدای نشر این تعالیم نموده اند. پدر ایشان حضرت بهاءالله از خاندان نجبا و بزرگان ایران بودند و مؤسس این امر بودند. پس از صدمات زیاد این امر انتشار یافت. اهل ایران بعضی مؤمن و بعضی منکر شدند. حضرت بهاءالله در قرن نوزدهم مبعوث شدند و مبشر ایشان باب در شهر تبریز شهید شد. امروز بعد از ظهر نویسندهٔ این جریده در هوتل ریتز که بهترین هوتلهای این شهر است مشرف شد و باستماع بیاناتشان فائز. وقتی انسان وارد ایشان میشود شخص مجلل مسنی را می بیند که از قوهٔ عظیمه اش حیران میشود. با این سن در اطراف عالم مسافرت نمودند و این تعالیم بقوت جوانی در سن پیری ترویج کردند. محاسنشان سفید و عمامهٔ سفید دارند و گفتگوی ایشان با هیمنه. اما اساس این امر فرمودند امریست روحانی سبب ازالهٔ تقالید و اوهام مذهبی و مروج صلح عمومی و وحدت عالم انسانی و اتحاد ادیان و الفت بین اقوام و تساوی حقوق رجال و نساء و تحصیل علوم و فنون و تشکیل محکمهٔ کبری که اساس صلح بین ملل و امم دنیاست. که کل باید یکمرتبه ترک جنگ نمایند. و فرمودند مختصراً اساس ادیان الهی محبت است و الفت. .

و برای تشریفات ورودشان جمعی مجتمع از جمله دکتور اگناس کونس که از اعضای پارلمان است و مستر اینگل منشی سفارت و پروفسر جوماتوس جولیوس ☼ و امثال ذلک

نجم باختر: دیروز خبر اعلان حرب مابین دولتین "اوستریا هنگاری" و صرب رسید که شروع کردند به جنگ. حالاکه این آتش هنوز در ابتداست ولی جمیع اروپ در خطر مهیب است. صناعت و تجارت و مکاسب داخله و خارجه همه مختل شده است و اثر این ضرر حتی به آمریک رسیده است علی الخصوص بندر شهیر نیویورک. عجب اینجاست که سال گذشته حضرت عبدالبهاء بنفسه تشریف بردند به هنگاری و جمیع را بوحدت عالم انسانی دعوت فرمودند و به صلح عمومی و ترک جنگ تشویق کردند و پیغام الهی را تبلیغ نمودند ولی امسال کشیشهای محترم و رؤسای روحانی هنگاری تحریض به جنگ کردند و دعا و برکت به عساکر دادند. آیا اینست امر مسیح که میفرمایند "مَنْ ضَرَبَكَ عَلَى خَدِّكَ الأَيْمَنِ فَحَوِّلْ لَهُ الأَيْسَرَ"؟ ☼

ما رأی حضرت بهاءالله در حق این نفوس مضله در کلمات

« دو صنف طبیبان »

قزوین حضرت حکیم باشی علیه بهاء الله الابهی

هو الله

ای حکیم الهی از ابتدای تاریخ تا یومنا هذا در دنیا دو صنف طبیبان موجود اطبّای الهی و اطبّای طبیعی و در کتب و صحف مذکور نفوس مبارکی طبیبان الهی بودند و تشخیص امراض معنوی مینمودند و بدریاق الهی معالجه میفرمودند آن طبیبان در دبستان الهی تحصیل طبابت کردند لهذا امراض مزمنهٔ نفوس انسانی را بلکه علل مهلکهٔ آفاق را تشخیص مینمودند و معالجه میفرمودند و همچنین طبیبان طبیعی آمدند و زحمات بسیار کشیدند بیماران را پرستار بودند و علیلان را معالجهٔ ابدان مینمودند این دو فرقه هر دو خادم عالم انسانی بودند و فوائد عظیمه از هر دو صنف در میان ولی تو شکر کن خدا را که طبیب دل و جانی و حکیم جسم و ابدان مریضان روحانی را داروی رحمانی دهی و علیلان جسمانی را علاج و درمان ربانی نمائی جامع دو طبابتی و حائز دو منقبت این است عین موهبت این است فضل و رحمت که ترا موفق بخدمت یاران و اغیار نموده و مظهر الطاف بیشمار فرموده جمیع نفوس خواه خویش و خواه بیگانه که از قزوین مرور نموده اند و با شما ملاقات شده کل از تو راضی و ممنون و خشنود اند از این جهت عبدالبهاء غبطهٔ خدمت تو میخورد و آرزوی موفقیت تو مینماید ای کاش من نیز از این خدمت نصیبی داشتم و بهره ئی میگرفتم لکن یختص برحمته من یشاء جمیع یاران روحانی را تحیت ابدع ابهی با کمال اشتیاق برسان و علیک البهاء الابهی * عبدالبهاء عباس

نجم باختر : قبل از وداع بساحت اقدس و ورود این عبد بامریکا از جملهٔ بیانات مبارک این بود — که اگر شخصی افلاطون این زمان باشد ولی از نفحات الله محروم شود ابداً ثمره ئی ندارد . . .

« فذکّر انّ الذّکری تنفع المؤمنین »

که بر اهل بها و صاحبان عقل و نهی ثابت و روشن است که بهترین وسیلهٔ نجات من فی العالم و حیات بنی آدم و عزّت و راحت ملت بهائی تبلیغ امر الله و ترویج تعالیم مقدّسه حضرت بهاء الله است و ما بدین مقصد عالی نتوانیم رسید مگر آنکه اولاً افراد احبّا تبدیل افکار و تصفیه و تعدیل اخلاق و اطوار نمایند و بمصداق بلّغ نفسک ثمّ بلّغ النّاس رفتار فرمایند تا اقوال و اعمال ایشان سبب هدایت دیگران شود و باعث تربیت بیخردان گردد و نکتهٔ دیگر آنکه باید بدانیم که وظائف حالیهٔ احبّاء الله غیر از سنوات سابقه است چه که امر الله بواسطهٔ مسافرتهائی که حضرت عبدالبهاء بذات مقدس در اروپا و امریکا فرموده اند یک اهمیت تازه و اهمیت بی اندازه حاصل نموده و انظار اولوالابصار با کمال دقت مواظب اعمال اهل بهاء است که اگر موافق تعلیمات عالیهٔ الهیه باشد اقبال نمایند و هرگاه خدای نخواسته از اجرای فرائض دینیهٔ خود غفلت نمائیم بدیهی است سبب ادبار اغیار شده ایم

وثانیاً باید خیلی دقت نمائیم تا بعضی از عادات مذمومهٔ ملل سابقه که بعد از چند یا چندین هزار سال در بین آنها انتشار یافته باین زودیها در میان احبّا معمول نشود که بلاشک زحمات سابقین را بهدر خواهد داد و دماء مطهّرهٔ شهدای مخلصین را بی ثمر میگذارد

از تفضّلات کاملهٔ حضرت مقصود امید وطید است که این عباد را بآنچه سزاوار این روز فیروز است موفق دارد و وسائل خدمتگذاری برای هر یک از دوستان فراهم آرد

نصر الله طالقانی سلطان آباد

نجم باختر : حضرت طالقانی و برادر ایشان آقا میرزا مسیح مرقوم فرموده بودند که نفوسی در عراق عجم پیدا شدند لا تأخذهم لومة لائم فی نشر التعالیم الالهیه و تبلیغ المقاصد الخیریة . بارک الله بهم جمیعاً

الله رأفت کبری و رحمت عظمی و الفت با جمیع ملل و صداقت و امانت و مهربانی صمیمی قلبی با جمیع افراد بشر از هر ملل و نحل باید بنهایت دوستی و راستی و امانت و دیانت و الفت و اتحاد معامله گردد حال این صبح نورانی امر الله و این کوکب رحمانی دین الله آیا انصاف است که تمام اختلاف بین احبا و عدم اتحاد مستور و پنهان گردد لا والله بلکه جمیع ما باید بیگانگان را احباب نفس نمائیم تا چه رسد باشنا اغیار را باید بپرستیم تا چه رسد بیار هذه شریعة الله و دین الله و امر الله فی هذا القرن الجلیل و العصر العظیم امیدم چنانست که احبای عراق مانند چراغ مستنیر اشراق کردند و همواره بدرگاه جمال ابهی ابتهال نمایم و آن یاران رحمانی را موهبت آسمانی خواهم که هر یک از افق تقدیس چون ستاره بدرخشند و مانند نسیم مهب عنایت هر افسرده و پژمرده ئی را روح حیات بخشند و علیکم البهآء الابهی ※ ع ع

﴿ الربّ ممتحن ﴾

سه ده جناب حسین قبل علی از اهل سه ده اصفهان علیه التحیة و الثناء

هو الله

ای طالب حقیقت روزی حضرت امیر المؤمنین علیه السلام بر بالای بام بود شخصی ناکام فریاد بر آورد که یا علی یقین بحفظ الهی داری که در صون حمایت او محفوظ و مصونی فرمود بلی عرض کرد پس خود را بپائین انداز فرمود "طالب مطلوب را امتحان نماید بلکه مطلوب طالب را امتحان و آزمایش کند" و همچنین قرآن را تلاوت کنید هر نفسی که زبان بامتحان گشود عاقبت بخسران افتاد زیرا کفه میزان او تحمل ثقل اعظم نمود و میزان متلاشی شد از حضرت رسول روحی له الفداء از غیب سؤال کردند جواب فرمود "لو علمت الغیب لاستکثرت من الخیر و لا اعلم ماذا یفعل بی و بکم غداً" این نص قرآن است روایت نیست و لکن انظر الی الاشارة و لک البشارة ان الامر صعب مستصعب لا یحتمله الا ملک مقرب او نبی مرسل و هذا نص الحدیث ثم اعلم ان النجم ثاقب و القلب راغب و البحر زخار و الشجر نوّار البیت معمور و القبر مطمور و السعی مشکور تمسک بالعروة الوثقی التی لا انفصام لها و علیک البهآء الابهی ※ عبد البهآء عباس

﴿ روح انسانی ﴾

آباده میرزا قابل

هو الله

ای بندهٔ آستان مقدس نامهٔ شما رسید در وقتیکه در محیط اعظم مشاغل و غوائل و تحاریر مستغرق است جواب مسئله ئی که خواسته بودید بتفصیل ممتنع و مستحیل است لهذا جواب مختصر تحریر میشود که روح انسانی و بعبارة اخری نفس ناطقه در عالم وجود واسطه ما بین مجردات و متحیزات است یعنی روحانیات و جسمانیات از جهتی لطافت روحانی دارد و از جهتی کثافت شهوات حیوانی و شئون ناسوتی نه تجرد تام دارد نه تحیز تام بلکه مجمع البحرین و برزخ بین الامرین است اگر جهت روحانیه غلبه کند علوی گردد نورانی شود رحمانی گردد مطمئنه شود راضیه گردد مرضیه شود و اگر بشئون امکانی ناسوتی آلوده شود مستغرق بحر ظلمات گردد لوامه شود اماره بالسوء گردد و در اسفل عالم وجود مقر یابد لهذا دو جنبه دارد چون جنبه نورانی عقل بر عالم طبیعت غالب گردد قوهٔ کاشفه ئی یابد که مصدر آثار بدیعه و واقف حقائق و خواص اشیاء شود از این مجمل معانی مفصل ادراک نما ※

امة الله المنجذبة المشتعلة بنار محبة الله صبیه من ادرک لقاء ربه حضرت ذبیح جمیع را از قبل من نهایت مهربانی و رأفت ابلاغ دار از الطاف الهی امید چنانست که محفل اماء رحمن نهایت انتظام حاصل نماید و بهمت ایشان ملاحظات تام نموده خدمات مشکوره از آن محفل ظاهر گردد بجمیع آن اماء رحمن بشارت الطاف الهی برسان و علیک البهآء الابهی ع ع

واطواری زنند که اعظم فیلسوف بعد از زحمت و سلوک و ریاضت سنین کثیره تحصیل مینماید عوام این فرقه در نهایت کمال بفضائل متحلّی هستند" ※

پس معلوم شد از برای عالم انسانی مربّی حقیقی عمومی لازم تا احزاب متفرّقه را در ظلّ کلمهٔ واحده جمع کنند و ملل متخاصمه را از چشمهٔ واحد بنوشانند و عداوت و بغضا را مبدّل بمحبّت و ولا نمایند و جنگ و جدال را بصلح و سلام انجام دهد چنانچه حضرت رسول علیه الصّلوة والسّلام قبائل متحاربهٔ متخاصمهٔ متوحّشهٔ عربان بادیه را بیکدیگر التیام داد و در ظلّ خیمهٔ وحدت درآورد این بود که آن عربان بادیه ترقّی عظیم نمودند و در عالم کمالات معنویّه و صوریّه علم افراختند و عزّت ابدیّه یافتند و همچنین حضرت مسیح علیه السّلام ملل متنافرهٔ متباغضهٔ متخاصمه یونان رومان سریان کلدان آشوریان اجیبان را که در نهایت بغض و عداوت بودند بر معین واحد جمع کرد و ارتباط تام بخشید پس واضح و معیّن شد که از برای عالم انسانی مربّی و معلّم عمومی لازم و آنان مظاهر مقدّسهٔ الهیّه اند و اگر نفوسی گویند که ما از خواصیم و احتیاج بتعلیم نداریم مثل آن است که خواص امرای لشکری بگویند ما در فنون حرب ماهریم محتاج بسردار نیستیم این واضح است که این قول بی اساس است جمیع لشکر چه از خواص چه از عوام کلّ محتاج سردارند که مربّی عمومی است وهذا بکاف و لمن القی السّمع و هو شهید و علیک البهاء الأبهی ※ عبد البهاء عبّاس

لزوم اتّحاد

بغداد احبّای الهی بواسطهٔ قائم مقام

هو الله

ای یاران روحانی عبد البهاء مدّتی بود که از اختلاف و عدم ائتلاف احبّا در مدینة الله قلب محزون بود و دل پرخون لهذا عبد البهاء مکاتبه و مخابره با احبّای مدینه مستمراً ننمود ولی چون این ایّام از گوشه و کنار بشارت ائتلاف ابرار مسموع یار و اغیار گردید لهذا بتکرار این قلم بذکر آن بندگان پروردگار پرداخت

تا اعتصام بعروة وثقی تزیید یابد و الفت و اتّحاد در میان یاران ازدیاد جوید ※

یا حزب الله جمال مبارک پنجاه سال گهی در تحت سلاسل و اغلال بود و گهی مبتلا بعقوبت فجّار عاقبت در ایران اسیر زندان گشت و بعد از تالان و تاراج و صدمات فوق الطّاقه سرگون بعراق گردید و مدّت اقامت در عراق هم دمی نیاسود و شبی در فراش امن و امان راحت نفرمود همواره هدف سهام بود و در خطر عظیم از تطاول دست عدوان و بعد بنفی بلاد بلغار گرفتار گشت و بعد از مدّتی در سجن اعظم قرار یافت و قریب بیست و پنج سنه در آن زندان مظلوم آفاق گشت مصائب و بلایای حضرت مقصود را این نامه گنجایش ندارد مختصر اینست که در ایّام حیات آسایش بکلّی مفقود جمیع این بلایا و محن در سبیل یاران را جمال موعود تحمّل فرمود تا میان بشر وحدت انسانی تقرّر یابد و اتّحاد و یگانگی تأسیس جوید و بنیاد اختلاف و بیگانگی بکلّی برافتد و در جمیع الواح تحریص و تشویق و تصریح فرمود که فلاح و نجاح حصر در وحدت عالم انسانی است که باید این وحدت بارقهٔ مصباح صباح در آفاق منتشر گردد زیرا در هر ظهوری که اشراق صبح هدی شد موضوع آن اشراق امری از امور بود در ایّام ظهور حضرت کلیم موضوع شریعت الله اطاعت و انقیاد برب الجنود بود و احکام در نهایت سختی و گران اینست که در قرآن میفرماید "ربّنا لا تحمل علینا اصراً کما حملته علی الّذین من قبلنا" و در یوم اشراق نیّر منیر حضرت مسیح موضوع و اساس شریعت آن صبح ملیح حسن اخلاق و ائتلاف و وفاق و عدم انتقام از اهل نفاق و شقاق بود لهذا "من ضربک علی خدّک الأیمن حوّل له الأیسر" فرمود و در یوم ظهور جمال محمّدی موضوع امر و اساس دین الله کسر اصنام و منع عبادت اوثان و تحقیر فراعنه و اذلال طواغیت بود و در یوم ظهور حضرت اعلی منطوق بیان توحید ادیان بضرب اعناق و حرق کتب و اوراق و هدم بقاع و قتل عام الّا من آمن و صدّق بود امّا در این دور بدیع و قرن جلیل اساس دین الله و موضوع شریعت

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اول
جلد پنجم
شمارهٔ هفتم
قیمت اشتراک
۱۳ جولای

نجم باختر
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سالی یك دالر و نیم
ماه کلمت سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

لزوم مربّی

لوح مبارک برای حضرت سلام درچین علیه التحیة والثناء

هو الله

ای مفتون و تشنهٔ حقیقت : نامهٔ شما رسید دلیل بر آن بود که از افق وجدان صبح تابان طلوع نموده امید چنانست که پس از طلوع صبح آفتاب درخشنده چنان اشراق نماید که پرتو بر آفاق زند معلوم آنجناب بوده که عالم وجود محتاج بمربّی و معلّم است و مربّی بر دو قسم است مربّیان عالم طبیعت و مربّیان عالم حقیقت اگر زمین را بحال طبیعت بگذاری جنگل و خارستان گردد ولی چون دست باغبان مهربان بمیان آید جنگل بوستان شود و خارستان گلستان گردد پس معلوم شد که در عالم طبیعت تربیت لازم است و همچنین ملاحظه فرما که نوع بشر اگر از تربیت و تعلیم محروم ماند جسم مسموم گردد چه که اقوام متوحشه بهیچ وجه از حیوان امتیازی ندارند مثلاً چه فرق است میان سیاهان افریك و سیاهان امریك اینها خلق الله البقر علی صورة البشرند آنان متمدن و با هوش و فرهنگ حتی در این سفر در مجامع و مدارس و کنائس سیاهان در واشنگتن صحبتهای مفصل شد مانند هوشمندان اوروپ بتمام نکته ها پی میبرند پس چه فرق است میان این دو نوع سیاه یکی در اسفل جهل و دیگری در اوج مدنیت جز تربیت نیست تعلیم و تربیت سبب عزت آنان و عدم تربیت سبب ذلت اینان میشود پس از این معلوم شد که

تربیت از لوازم عالم مدنیت است و مدنیت بر دو قسم است مدنیت عالم طبیعت و مدنیت عالم حقیقت که تعلق بعالم اخلاق دارد و تا هر دو در هیئت اجتماعیه جمع نشود فلاح و نجاح حاصل نشود ملاحظه نمائید که در جهان اوروپ مدنیت طبیعیه خیمه برافراخته ولکن چه قدر تاریك است جمیع افکار متوجه منازعه در بقاست هر روز تجدید سلاح است و تزیید مواد التهاب الفت بکلی منقطع و نفوس در زیر بار زلّه و حیران زیرا مدنیت اخلاق و روحانیت و انجذابات بنفحات الله بکلی مفقود باری همچنانکه در عالم طبیعت مربی و معلم لازم همچنین در عالم حقیقت یعنی عالم جان و وجدان و شیم و اخلاق و فضائل بی پایان و کمالات حقیقی عالم انسانی و سعادت دو جهانی معلم و مربی واجب مؤسس مدنیت طبیعی فلاسفه ارضند و معلم مدنیت حقیقت مظاهر مقدسهٔ الهیه اند لهذا اگر عالم انسانی از مربی طبیعی و مربی حقیقی محروم ماند یقین است باسفل درکات عالم حیوانی مبتلا گردد مدنیت طبیعی مانند زجاج است و مدنیت الهی مانند سراج مدنیت جسمانی مانند جسم است و مدنیت آلهی مانند روح این زجاج را سراج لازم و این جسد را روح واجب صد رسالهٔ جالینوس حکیم را مطالعه نما که در ترقیات مدنیت عالم انسانی تألیف نموده میگوید عقائد دینیه از اعظم وسائط عالم مدنیت و انسانیت است چنانکه در این زمان ملاحظه میکنیم گروهی را که مسیحیانند چون در عقائد دینیه ثابت و مستقیمند عوام این فرقه فیلسوف حقیقی هستند زیرا باخلاق

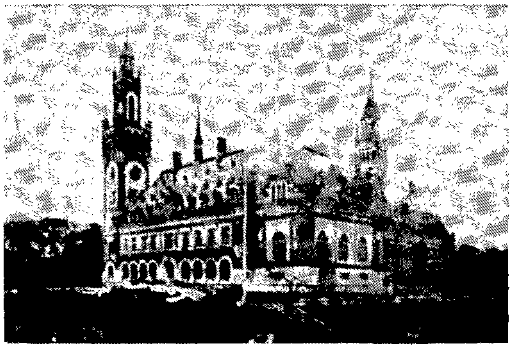
The nations of Europe are at war with each other as we go to press. This issue of the STAR OF THE WEST has been compiled with that calamity in mind. THE EDITORS

"THE 'MOST GREAT PEACE' SHALL COME"

PRAISE be to God that thou hast attained! . . . Thou hast come to see a prisoner and an exile . . . We desire but the good of the world and happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened: that the diversity of religion should cease, and differences of race be annuled—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. . . . *Do not you in Europe need this also? Is not this that which Christ foretold?* . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.

—*BAHA'O'LLAH*

Words spoken at Akka to Prof. E. G. Browne in 1890.



THE PALACE OF PEACE AT THE HAGUE.

This noble building is not a pathetic futility, but the symbol of a great and growing idea, peace on earth, good will between men.

Amid the clash of arms the very existence of the Palace of Peace is forgotten, but it still stands at the Dutch seaport, a prophecy and portent of the time that, distant though it now seems, is surely coming, when men shall beat their swords into ploughshares and their spears into pruning-hooks, and the nations shall learn war no more.

From *The Christian Commonwealth*
London, England

TIME TO ABOLISH WAR—THE BEGINNINGS OF WORLD UNITY

From the *Chicago Daily News*

While the present war is undoubtedly to be a great step preparatory to the downfall of imperialism and the end of the present system of world government, where each nation presumes to keep up an armed force wherewith to settle its disputes, the beginnings of real world government by law are taking place.

The two significant factors in laying the foundations of an intelligent parliament of man are Holland and the United States of America.

Since the Jay treaty of 1794, which introduced arbitration into the modern practice of nations, the United States has been a leader in the peaceful settlement of international differences.

Since the meeting of the first peace conference at The Hague in 1899 Holland has been the center of international development.

By virtue of its position and its tradition the Dutch city of The Hague has become the unofficial capital of the new world order.

That new world order is that nations shall no more appeal to arms in their dealings one with another, but shall bring their case into law and settle it by reason.

The necessary corollary of this although out of respect for the high-mightiness of the nations it is not mentioned, is that nations shall cease the practice of keeping up each a huge army and navy.

It is the presence, the existence, of large armaments that was the cause of the European outbreak. The unwillingness of nations to abandon militarism and to agree upon legal arbitration is costing them untold lives and treasure.

Pride, medievalism, autocracy and militarism are not mere picturesque stupidity; they contain in themselves the seeds of the destruction of the world.

Through the efforts of Mr. Bryan twenty-one countries (July 24, 1914) have entered into treaties indorsing the peace plan.

While these treaties differ in minor details, they are all similar to the agreement between the United States and Holland.

The main thing in all the treaties mentioned is that the two nations in the compact agree "that all disputes between them, of every nature whatsoever," shall be "referred for investigation and report to a permanent international commission."

They agree not to begin hostilities until this commission has made its report.

That is the gist of the matter. No treaty is worth the paper it is written on unless all disputes are to be arbitrated. So long as there is a loophole for questions of honor just so long will nations have an excuse to continue the abhorrent practice of militarism.

Rulers of the world, you must get together and lay down your arms or you will perish by your own obstinacy!

A United States of the World is as necessary as a United States of America.

Only so will the intolerable burden of military preparedness be lifted from the backs of the world's workers.

Only so will the menace of Armageddon, brought on by chauvinistic madness, be removed.

No permanent peace is possible by preponderance of arms.

And quietly but surely the United States of America is laying the foundation of the new programme, The Federation of the World.

This brings up another point: What is the present European war all about?

You know the alleged cause—that Austria declares Servia should be punished for fostering the movement to dismember Austria-Hungary.

A deeper cause is the ancient race hate between German and Slav. War is collective hate.

A reason still deeper and more real is the fact that millions of men are kept under arms, drilled, impregnated with notions of military glory, and hence welcoming any war as an outlet for their enthusiasm and an opportunity for advancement.

The greatest cause for war is military preparedness. When a nation spends millions of dollars for fireworks sooner or later they want to see them fired off. When 500,000 young men have been practicing with guns for years, by and by they want to shoot somebody.

That is about all there is to it. Europe's method of keeping the peace—by maintaining enormous armaments—is the most towering folly that the minds of crazy men can conceive.

The plain, simple, sensible thing for Europe to do is to federate—to form a union somewhat on the order of the United States of America. Then each nation might attend to its own affairs and all international disputes could be adjusted by a European tribunal. At the disposal of this tribunal, to enforce its decrees should be one army and one navy.

War between one European state and another, as between Austria and Servia, should be as impossible as war between Ohio and Indiana.

The old theory of entire national independence has broken down. Nations are mutually dependent. What injures one injures the other. One's loss is no more the other's gain.

A general European war would mean inconceivable ruin. It would destroy the works of man that have been slowly perfecting for years. It would be to Europe what the earthquake and fire were to San Francisco. It would be pure destruction.

Perhaps it will take a hideous universal conflict for the nations to see this. When they have wasted their substance and decimated their population and stand bleeding, bankrupt and beggared, then they may be restored to their right minds.

Perhaps then they may see that national vanity and touchiness, truculency and war preparedness are as terribly destructive and idiotic in a state as vanity, bullying and boasting are vicious in a boy. . . .

Possibly when they have had their fight out and are prostrate from their insane anger they may be willing to look across the sea to these mighty states bounding forward in that prosperity that is the fruit of co-operation.

Nations learn slowly and oftentimes at a dear price. And it may take the incalculable horror of a vast European cataclysm to teach the states of the old world how vain and how unworkable is the wornout idea of rival empires safeguarded by armed forces, and how practical is the idea of federation secured by law.

And it may be that in the mysterious mind of destiny this dread havoc is designed to be the means of bringing about the United States of Europe.

FRANK CRANE.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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UNIVERSAL PEACE

Questions asked of and answers given by Abdul-Baha Abbas

From the *Diary of Mirza Ahmad Sohrab*, May 11-14, 1914.

QUESTION: "What is the greatest need of the world of humanity?"

Answer: "Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become restive and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Cabinet Ministers of every government are chiefly occupied with the question of war, and the council chambers are resounding with the call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the pretexts of going into war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. Countries are laid waste, public property trampled under foot, commerce is paralyzed, fields crimsoned with innocent blood, and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong—shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shot, the construction of rapid-firing guns, the building of fortifications and soldiers' barracks and the annual maintenance of the army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

"In reality war is continuous. The moral effect of the expenditures of these colossal sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit.

"There is not the least doubt that the nation or the government which puts forward an extraordinary effort in the promotion of Universal Peace, will be encircled with Divine Confirmations, and will be the object of honor and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness BAHA'O'LLAH wrote to all the Sovereigns and Monarchs of the world, explaining in detail the benefits of peace and the evils of bloodshed. Among other things He hath said: 'Originally mankind was one family, united and compact; later the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this long-wished-for consummation.'

"Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an International Police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of Peace will be sung by poets

and bards, knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional or republican, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors—thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God."

Question: "What is your opinion concerning disarmament?"

Answer: "By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down the arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through her natural and supposed interests. For example, Germany has unceasingly added to a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the channel. Immediately there will be rumors of war; German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the capitals and the air will be filled with suspicions. Someone will see, for the purpose of expediency, a German dirigible flying over French fortifications or English forts, making observations, whereupon a hue and a cry will be raised from every quarter of the country, and thus there will be a corresponding increase in the estimates of the Minister of War for the defense of our homes and our hearths, our women and our sweethearts, from the attacks of strangers!' The same argument is resorted to when the French nation adds one or two years to her military conscription, and the English Imperialists emphasize in public meetings the doctrine of the 'double standard power.' Now as long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase their own war ammunition, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of the nations.

"When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

"Once a person met his friend in the street, and after the exchange of courtesies, gave him a hard blow in the face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says—Whosoever shall smite thee on thy right cheek, turn to him the other also!—Now according to this admonition, let me smite thee on thy left cheek also.' The man submitted to the second blow quite willingly, and they parted. Next day, they met each other again, and the man received two more blows on his cheeks without any evident murmur. They met the third day, and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in the world to live according to the Teaching of Christ. Thou also art one. I have obeyed Him two days, and the next two days will be thy turn.' With these words, he smote the man on his cheek, and asked him to 'turn the other also.'

"Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit of the mountains of the earth."

Question:. "How can Universal Peace be realized?"

Answer: "The ideals of Peace must be nurtured and spread among the inhabitants of the world; they must be instructed in the

school of Peace and the evils of war. First: The financiers and bankers must desist from lending money to any government contemplating to wage an unjust war upon an innocent nation. Second: The presidents and managers of the railroads and steamship companies must refrain from transporting war ammunition, infernal engines, guns, cannons and powder from one country into another. Third: The soldiers must petition, through their representatives, the Ministers of War, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must *demand* this as one of the prerogatives. 'Demonstrate to us,' they must say, 'that this is a just war, and we will then enter into the battlefield otherwise we will not take one step. O ye kings and rulers, politicians and war-mongers; ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments; ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect elysiums, wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft, feathery couches; ye who partake of the most delicious and savoury dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large halls with green festoons and cut flowers, fresh garlands and verdant wreaths, illumining them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination, lends enchantment; ye who are in such environment: Come forth from your hiding-places, enter into the battlefield if you like to attack each other and tear each other to pieces if you desire to air your so-called contentions. The discord and feud are between you; why do you make us, innocent people, a party to it? If fighting and bloodshed are good things, then lead us into the fray by your presence!'

"In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced;—so that physical conflict may become an impossibility. On the other hand, every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected, and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international Commission. In this manner all causes of friction and differences will be removed. And in case there should arise some disputes between them, they could arbitrate before the Parliament of Man, the representatives of which should be chosen from among the wisest and most judicious men of all the nations of the world."

OTHER QUESTIONS AND ANSWERS

WHAT is the objective point of the Bahais?"

Abdul-Baha answered: "In the world of humanity, every person is stimulated by a certain objective point. The objective point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him, through his merit, to the position of honor and fame among his fellow-men. The objective point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective point of the Bahais is to promote the Principles of BAHA'O'LLAH, to unfurl the Flag of Divine Brotherhood, to serve the cause of Universal Peace, to spiritualize mankind through the Breaths of the Holy Spirit, and to establish the kingdom of justice, love and mercy in the hearts of the people of the world. This is the objective point of the Bahais. Dost thou think it is worthy of emulation? In comparison to this, all the other objective points are trivial and unworthy of one's devotion. We must live in such a manner as to merit the attainment of this Most Great Bestowal! This is our glory! This is our comfort! This is the sublimity of our effort!

This is our highest desire! Supposing that we might become the real Kings of this world, and all our hopes and wishes be realized, but not be confirmed in the spreading of the Cause—great regret would be facing us. And though we might be enabled to enjoy the rare delicacies of wealth and the refined privileges of education, and be not assisted in the service of the Holy Threshold, then manifest loss would stare into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances of the Paradise of ABHA, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine beatitude will be bestowed."

"Does material pursuit prevent spiritual progress?"

"Abdul-Baha said: "Material affairs are of two kinds. The first kind are those concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things makes one negligent of God and stifles all traces of spirtuality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness."

"What does Abdul-Baha expect us to do?"

Abdul-Baha answered: "I hope that whosoever hears your words, sees your deeds and beholds your manners and behaviour, may declare that these people are real Bahais—the incarnations of love and amity. I have traveled far and wide, visited many countries, accepted many hardships and foreborne many difficulties, in order that the souls may rise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may be drawn near unto God, and this is made possible only through the promulgation of the Religion of God. The Blessed Perfection sacrificed His country, His household, His wealth, His glory, His affluence and even His Life for the progress of the Cause of God. If He so renounced everything, so that the heaven of the divine Faith be upheld, then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmations of BAHA'O'LLAH; thus just as the rays of the sun pour upon all the contingent beings, likewise the Effulgences of the Sun of Reality may so interpenetrate every fiber of their beings that each one of them may become like unto a fruitful tree. Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine; we do not feel its warmth. But when the sun ascends to the zenith of the heavens, and stands at the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat."

"What is the condition of faith?"

The Beloved One answered: "The condition of Faith requires that man ascend to and abide in the station of sacrifice. Without this attainment, ones faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past Dispensations. All those sanctified souls who attained to the station of renunciation and reached the highest station of glory, are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of Faith the believers of Persia embodied in their lives. They were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic vicissitudes moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained to this supreme station, then indeed his faith will be like the splendor of the Sun of Reality; it will be an emanation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also, so that we may all attain to this sublime height of faith—thus universal results may issue therefrom."

OUR PERSIAN SECTION this issue contains: (1) The great danger of the future; (2) the necessity of firmness during the tests; (3) the duties of women; (4) Tablet from Paris; (5) Renewal of Religion is natural, therefore in accord with Divine wisdom; (6) letter from the friends; (7) utterances regarding the education of children; (8) letter from the Spiritual Assembly of Barfaroush; (9) announcement regarding the printing of the blessed writing; (10) the war of the world; (11) the remedy for this disease.

"WORK FOR THE SAKE OF GOD AND FOR THE IMPROVEMENT OF HUMANITY"

Words of Abdul-Baha to Wm. Jennings Bryan in 1912

From the *Diary of Mirza Ahmad Sohrab*, May 13, 1914.

WHILE Abdul-Baha was journeying toward California in 1912, he stopped one day at Lincoln, Nebraska, and called at the home of William J. Bryan, situated just outside of that town. Mr. Bryan was at the time campaigning in some part of the States, but Abdul-Baha was graciously received by his charming wife and talented daughter. In the light of recent events, a translation of Abdul-Baha's talk (informal), which I took down while he spoke, may have more than an historical interest to his friends and to our friends:—

"I have come especially to Lincoln to repay the visit you made to me during your trip around the world. At that time I was much grieved because on your second visit to Acca you were prevented from coming to see me by the surveillance of the guards. Those were difficult and troublesome days indeed! As it was impossible then to meet you, I was longing and praying for a greater opportunity and a better chance.

Consider the power of His Holiness BAHA'O'LLAH! I was a prisoner, and no one would ever have thought that I would be allowed to leave, for one moment, the fortified town of Acca! But God took the chain from my neck and put it around the neck of Abdul Hamid. He is now surrounded with far worse sufferings than those with which he surrounded me. I did not feel the pain of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. These dark days have come upon him as the consequence of his darker days of tyranny and oppression.

"No one then could ever predict that a day would come when I would travel throughout the United States, and more particularly visit in your hospitable home. From the day that I landed in America I have been anticipating meeting Mr. Bryan and you. I am very sorry that he is not here, but, praise be to God, you are his noble and worthy representative.

"I love this country with an exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere of the minds is made radiant with dazzling ideals, and the circle for the discussion of progressive and advanced problems of the age is as large as heaven. Consequently I hope that this illustrious democracy may become confirmed in the establishment of Universal Peace, and Mr. Bryan may become the standard-bearer of the invulnerable army of International Arbitration. I am very hopeful that he may fulfill my expectation, because the greatest principle of His Holiness BAHA'O'LLAH is Universal Peace. He wrote about it in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of International Conciliation among the religions, nations and races.

"America has demonstrated great organizing capacity in this direction, and I trust Mr. Bryan will exert his utmost influence, so that the basis of the palace of Universal Peace may be firmly secured, and that through his wise and deliberate effort this sun may dawn from the horizon of the United States.

"In short, convey to your respected husband my love and warm greeting, and say to him on my behalf: 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the East I may have the pleasure of meeting you. However, under all circumstances I shall never forget our meeting in Acca, and ever pray that you may become assisted in the accomplishment of such service as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable, and their full realization conducive to the public weal. In all your undertakings you have been aided by God in the past, and will be similarly reinforced in the future. If the wide scope of their results are not quite manifest now, they will become evident afterward. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in His lifetime. The magnitude of His character and the sublimity of His teachings were duly recognized long after

[Continued on page 122]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V — Asma 1, 70 (August 1, 1914) — No. 8

TABLET FROM ABDUL-BAHA

[Revealed in 1913]

To the Editor of THE CHRISTIAN COMMONWEALTH, *London, England.*

HE IS GOD!

O thou esteemed and kind friend!

After journeying throughout the United States of America, and the great capitals and metropolis of Europe, I have returned to the East. With the results of this journey I am most pleased and well satisfied—because I met noble people and associated with worthy souls, who are in reality the cause of honour and glory to the world of humanity. They were learned and wise, well-informed of the realities of events and the well-wishers of the human world, especially the advocates of universal peace.

In these days the world of humanity is afflicted with a chronic disease. It is one of bloodshed, the destruction of the divine edifice, the demolition of cities and villages, the slaughter of the noble youths of the world of humanity, children becoming orphans and women homeless and shelterless. What calamity is greater than this? What crime is more heinous than this? What disease is more dangerous than this? What folly is more direful than this?

Consider that in former days there were only religious wars, but now there are racial and political wars fought at staggering expense and sacrifice. A thousand times alas for this ignorance, this bloodthirstiness and ferocity! I became pleased with and grateful to the societies which are organized in the West for the promotion of universal peace, and with whose presidents, officers and members I frequently conversed. I hope that the sphere of the activities of these societies may become from day to day enlarged; so that the lights of the higher ideals may illumine all regions, the oneness of the world of humanity be proclaimed in the East and in the West, and the world of humanity may attain to composure and well-being. These revered souls who are the servants of the world of humanity and the promoters of the cause of universal peace shall ere long shine like brilliant stars from the horizon of mankind, flooding the regions with their glorious lights.

In the past century freedom was proclaimed, and the foundation of liberty was laid in all the western countries. Praise be to God that the sun of justice shone forth and the darkness of despotism and tyranny disappeared.

Now in this radiant century in which the world of humanity is being matured it is assured that the Flag of Universal Peace shall become unfurled and shall wave over all regions of the globe. This is the most great principle of Baha'o'llah, for the promotion of which all the Bahais are ready to sacrifice their possessions and their lives.

Notwithstanding my bodily weakness and infirmity, I have traveled East and West for the last three years. In every temple I cried out and before every audience I raised my voice for the enlistment of their sympathy. I

declared the evils of war, and explained the benefits of Universal Peace. I elucidated the causes which lead to the honor and glory of the world of humanity, and told them of the ferocity and bloodthirstiness of the animal kingdom. I showed the defects of the world of nature and made an exposition of the means whereby the illumination of the world of humanity is fully realized. I unfolded and caused the appearance of the foundation of the divine religions, and proclaimed the teachings of His Holiness BAHA'O'LLAH. I demonstrated the existence of God by irrefutable, rational proofs, and proved the validity of all the prophets of God. I gave utterance to my inmost conviction that the reality of the religion of God is the cause of the life of the world of humanity; it is *divine civilization* and pure enlightenment.

By the explanation of all these principles my object has been no other than the promotion of Universal Peace. Praise be to God that I found hearing ears, observed seeing eyes, and discovered informed hearts. Therefore, I am well pleased with this journey.

But on the other hand the well-wishers of the world of humanity and the advocates of universal peace must make an extraordinary forward movement, organize important international congresses, and invite as delegates most progressive and influential souls from all parts of the world; so that through their wise counsels and deliberations this ideal of Universal Peace may leap out of the world of words into the arena of actuality and practical demonstration. It is true that this question is of paramount importance, and will not be realized easily. However, we must take hold of every means until the desired result is obtained.

Fifty years ago whosoever talked about Universal Peace was not only ridiculed but called a visionary and utopian. Now—praise be to God!—that at this time it has assumed such importance that everyone acknowledges that this question of Universal Peace is the light and spirit of this age. But they state that the pathway to this much desired goal is obstructed by a number of not clearly defined stumbling blocks, which, however, can be removed by intelligently and persistently educating public opinion.

I hope the noble leaders of the world of humanity who are the divine bestowals among the people, and the means of pacification among the nations, will arise with the utmost of effort and whole-hearted resolution to extinguish this world-raging conflagration, especially now that the blood of innocent people is freely shed in the Balkan States, the lamentations and moanings of the orphans are reaching to the very gate of heaven, and the disconsolate cries and harrowing agonies of the mothers penetrate our souls with the irresistible force of human tragedy. Thus through the endeavors of these guardians of the rights of mankind the world of creation may enjoy the repose of conciliation, the banner of Universal Peace be unfurled, the tabernacle of the one-

WAR SPEAKS

From the Atchison, Kan., Globe

It was quiet after the rush of the day, a day devoted to marshaling bulletins from many places into a somewhat coherent story of the preliminaries of the world's greatest war—if it happens. And then the quiet is broken by stern tones, and there arose the great figure of grim visaged War and said:

"I am War; to me men look for glory and lasting fame, and it is given. Mine are the most thrilling parts of history, and song and verse and story pay tribute to my awful grandeur. Around the world the parks and plazas are marked by monuments and statues of the men I have given their share of fame. But still other monuments are mine; my way is marked by dead men's bones, by shattered hopes and broken homes and devastated fields and fallen cities and wasted vineyards. Where I walk the green grass is trampled and silver rills run red until rivers are also crimson. I am the Moloch which men worship, although I feed upon their bravest and fairest. Men are my mainstay, young men in the flower of strength preferred, and of the many offered I claim vast numbers for my own, and give back others as maimed and broken creatures, old and helpless before their time. But men alone are not enough; for them are the cold steel, the hurtling shells and shrapnel, the buzzing bullets. But their women and children, even to babes unborn, must help bear the burden that I bring. For these tender ones I spread want and disease and famine, and add the dull despair born of suspense and anxiety for dear ones gone, perhaps forever. And yet I am but a ghost, existing merely because men think I must, and not because man needs me in working out his cherished plan."

A dream, of course, for war is no single creature to arise and tell the truth of himself, but the monstrous work of many men turned savage to make a mockery of the civilization and justice of which we boast.

ness of the world of humanity be pitched, all mankind be gathered under its protecting shade, and the shining star of the eternal felicity and happiness of the world of humanity may dawn with the utmost of brilliancy from the horizon of international comity, and the luminous orb of the spiritual brotherhood of all races and tongues may illumine that united gathering of humaniy with the ineffable lights of God throughout countless ages and cycles.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, July 19, 1913, Port Said, Egypt.

"WORK FOR THE SAKE OF GOD AND FOR THE IMPROVEMENT OF HUMANITY"

[Continued from page 119]

His crucifixion. The present is always unimportant, but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will surely be followed by a superficial future. Christopher Columbus and his idea, before the discovery of America, were ridiculed and scoffed at, and he spent the last days of his eventful life in poverty, shame and prison. But now in whatever city I enter I see the houses, the parks, the streets and public buildings adorned with his picture and statue. All the prophets, philosophers, benefactors of the human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay, rather, they were persecuted, maligned, thrown into prison and if possible put to death. The fact is they should have honored and adored them; but the people are not, as a whole, worthy to worship the reality; they apotheosize the phantasm—a supposed image formed by their minds.'"

TALK WITH A JEWISH RABBI

From the *Diary of Mirza Ahmad Sohrab*, May 19, 1914.

THIS morning, Abdul-Baha went down stairs, and for nearly an hour he was walking in front of the hotel, watching the crowds of Jews who were selling cucumbers. Then a Jewish Rabbi, noted for his learning, called on him, and he invited him to come up and sit on the veranda. After a few preliminary questions about his own health and that of his relatives, Abdul-Baha asked him point-blank: "How long are you Jews going to wait for the coming of the Messiah? Day and night you are praying in your Synagogues to hasten His coming. Is He deaf that He does not hear your invocations? Do you imagine that His hands are tied? He came two thousand years ago, but you were then sound asleep and are yet afflicted with the same disease. Why do ye not open your eyes?"

The Rabbi replied: "The Christians claim that Jesus was the Son of God. Now if that was really so, would we have crucified Him?"

Then Abdul-Baha answered: "The title of sonship is first claimed by the Israelites. There are many references in the Old Testament as to their being the sons of God. In the Psalms the title of the Son is given to David. Nay, rather, if you read Exodus, Chapter 4, v. 16, Chapter 32, v. 1-23, Chapter 7, v. 1, you will realize that the appellation of 'God' is given to persons and things. In the Book of Job you will read also that 'there was a day when the sons of God came to present themselves before the Lord.' Now you who claim to be the sons of God and the first-born of Israel rose first in rebellion against God, Moses and Aaron. For we read in Numbers, Chapter 14, v. 2: 'And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! and Wherefore hath the Lord brought us unto this land. . . . ." Chapter 11, v. 4 and 5: 'And the children of Israel also wept again, and said: Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leeks, and the onions and the garlick.' And when Moses and Aaron tried to remonstrate with you: 'All the congregation bade stone them with stones.' Moreover you cut to pieces Isaiah the prophet, and beheaded John the son of Zechariah. All these facts go far to show that you must not consider it an impossible thing for the Jews to crucify the Son of God." Then with warmth and eloquence he presented to him the irrefutable proofs concerning the validity of Christ, as he did in the Synagogues of America, and how divine education is essential for the progress of any nation. The Rabbi was dumbfounded, and could not say a word to contradict the arguments of Abdul-Baha.

ورق آنها دو رقم است قسمی ورق خوب عادی مصر وقسم دیگر ورق ممتاز لهذا محض اطلاع یاران اعلان میشود که هرکس از هرجا طالب باشند انتخاب منتخبات آقا محمد تقی صاحب تاجر اصفهانی مقیم مصر طلب نمایند کذلک جلد اول و دوم مکاتیب وفرائد هم نزد جناب ایشان موجود است وآدرس ایشان از این قرار است

القاهره . مصر شارع المرجوش ※

محمد تقی افندی اصفهانی تاجر النیله ※

﴿ جنگ دنیا ﴾

نجم باختر : امروز هفده ملیون نفوس در اروپا زیر سلاحند بعضی از این نفوس جوانند وبعضی پیر هستند همه اینها میتوانستند در نهایت محبت ویگانگی وصلح وسلام زندگانی نمایند ولی افسوس که الآن جمیع افکارشان منحصر در قتل یکدیگرند وبس ! در بحر کشتیهای جنگی ودر خشکی توپ وتفنگ ودر هوا مراکب هوائیه جمیع آتش شدند وآتش میبارند ※

جمیع اهالی اروپ حتی مسافرین در نهایت خطر واضطرابند . حال از آن ممالک متحاربه جز اخبار خرابی وسفك دما وتخریب مدن وحرق قری خبری نیست . ومحبت وشفقت ورحمت وانسانیت را بکلی فراموش کردند ※

دو هزار سال است که میخوانند " حبّ قریبك كنفسك " ولی بالعکس عمل مینمایند در قول همه ادعای تدین ومدنیت میکنند ودر فعل شمشیر را گرفته در سر مدنیت ودین می زنند . هر شخصی بخواهد از برای احیاء نفوس بکوشد اورا مردود ومذموم میدانند و لکن هر قاتلی را مقبول وممدوح می شمارند آلمان واطریش [نمسه] . از یکطرف وفرانسه وبلجیك وروس وانکلیس وصرب وجبل الأسود از طرف دیگر می جنگند ※

سائر دول هم در استعداد وتدارکند خلاصه تجارت وثروت وصناعت وزراعت از ترقی وتقدم افتاده است وراحت و آسایش این همه خلق مفقود گردیده است تجار واهل صنعت واهل کسب بدون استثنا از کسادی فریاد میکنند وفقرا وضعفا از گرانی وناچیزی آه وناله مینمایند ※

ضررهای این جنگ مهول نه در اروپا فقط منحصر شده بلکه عالم را احاطه نموده ※

از برای چه ؟ محض طمع ونادانی وتعصب وتمسك به تقالید قدیمه واتباع عوائد سقیمه وحبّ الذات وطلب شهرت وتعلق بمادیات واعراض از روحانیات واحتجاب از انوار ساطعهٔ شمس حقیقت که در این قرن عظیم از وجه جمال مبارك حضرت بهاء الله بر جمیع مؤمنین تابید واکنون آن انوار از افق هیکل مقدس مرکز میثاق حضرت عبد البهاء بر قلوب عموم ثابتین بأشد اشراق روشن وباهر است . ※

﴿ دوای جنگ دنیا ﴾

نجم باختر : ما اهل بها اعتقاد میکنیم که دوای شافی این مرض مهلك جنگ دنیا همان تعالیم حضرت بهاء الله وبیانات ونصائح حضرت عبد البهاء واین حقیقت مبنی به تجربه زیرا واضح است که ملل مختلفه مثل مسلم ومسیحی وموسوی وزردشتی شرقی وغربی که این تعالیم ونصائح را قبول کردند جمیع مانند یك عائله شدند ودر نهایت محبت والفتند ※

دکتر ضیاء بغدادی

جدید را سیر نمائیم و آخر را بلوح مبارک ختم نمائیم و تایید از او جوئیم

قوله عزّ بیانه الکریم در خصوص تربیت اطفال

"اول تکلیف یاران و اماء رحمان آنست که بای وجه کان در تربیت و تعلیم اطفال از ذکور و اناث کوشند و دختران مانند پسرانند ابداً فرقی نیست جهل هر دو مذموم و نادانی هر دو نوع مبغوض اگر بدیدهٔ حقیقت نظر گردد تربیت و تعلیم دختران لازم تر از پسران است زیرا این بنات وقتی آید که مادر گردند و اولاد پرورش شوند و اوّل مربّی طفل مادر است زیرا طفل مانند شاخهٔ سبز و تر هر طور تربیت شود نشو و نما نماید اگر تربیت راست گردد راست شود و اگر کج شود تا نهایت عمر بر آن منهج سلوک نماید پس ثابت و مبرهن شد که دختر بی تعلیم و تربیت چون مادر گردد سبب محرومی و جهل و نادانی و عدم تربیت اطفال کثیر گردد" ※ محفل روحانیهٔ باروش

از طرف محفل روحانی بارفروش

هو

بدیهی است که همیشه منشأ ترقی و مبدأ آسایش نوع انسانی تعالیم الهیّه بوده چنانچه ملاحظه شده هر طایفه و ملّتی که بأعلی ترقی فلاح و نجاح باوج سعادت و عزّت رسیده اند همانا بواسطهٔ اتّباع و پیروی اوامر مقدّسهٔ الهیّه بوده و چون انحراف جستند ترقی به تدنّی عزّت به ذلّت و ثروتشان به فقر تبدیل شده پس باید دانست که تعالیم الهیّه از هر جهت سبب آسایش بشری است از جمله اوامر مقدّسهٔ این ظهور اعظم اتّحاد و اتّفاق و یگانگی است که اساس شریعت الهیّه است لهذا سزاوار آنکه ما ملّت بهائی متحداً و متفقاً ذکوراً و اناثاً صغیراً و کبیراً با یکدیگر هم عهد شده در این یوم بدیع به مختصر همّتی که اقدامش بخوبی ممکن است اساسی بنهیم که آسایش نوع در آن باشد معلوم است که ترقّی هر ملّتی منوط بقوّهٔ

مالیّه و ثروت است برای نیل باین مقصد عظمی سزاوار است که ما افراد ملّت بهائی در هر شهر بقدر قوّه و توانائی خود در هر ماهی برای ثروت ملّی شهریّه بدهیم و قبض بمهر محفل مقدّس روحانی آن بلد دریافت داریم که بنظارت و دستور العمل محفل در محلّی جمع گردد و ابداً از اصل این وجه مصرف نشود و از منافع آن ببعضی امورات مهمّهٔ لازمه که امروزه از عدم ثروت بمهلهٔ تأخیر مانده و مبادرت نمائیم پس از چندی که این امر مهمّ عظیم بین ما ملّت جاری گردد من بعد فقیر نبینیم ناله یتیمی نشنویم و فریاد درمانده را استماع ننمائیم و نفسی از علم و دانش بی بهره نماند ※

نجم باختر: البتّه بر همه واضح است که در آتیه بهائیان شرق و غرب و شمال و جنوب مدارس عظیمه تأسیس خواهند نمود ولی اصل در این ایّام است نه در مستقبل آنچه که در اوّل ظهور ظاهر می شود آن اساسی است محکم و ابدی است و نخزش سرمدی است پس خوشا بحال آن نفوسیکه در هیچ وقتی اقدام فرمایند و قدر خدمات این ایّام را بدانند ولکنّ الله یوفق من یشاء علی ما یشاء

چاپ آثار مبارک

کتاب مستطاب هفت وادی و چهار وادی که از آیات باهرهٔ این ظهور اعظم با کلمات مکنونهٔ فارسی و مثنوی مبارک را جناب مستطاب حاجی شیخ حسین کردستانی که از جلّهٔ احبّاء ثابتین است از حضور مبارک حضرت مولی الوری ارواحنا لبدایع عنایاته الفداء رجای اذن طبع و نشر نمودند و بصدور اذن و اجازه مفتخر شدند و بنهایت دقت در تصحیح و خوبی ورق و حروف موفّق بطبع گشتند و در یک مجلّد قرار دادند

در فصول و مواسم ملاحظه شود که وقتی باد بهار وزد و نسیم مشکبار در هبوب آید و اشجار حامله گردد و تولید ازهار نماید بعد از آن حرارت صیف پدید آید و ازهار را تربیت نموده بحدّ بلوغ رساند پس اعتدال خریفی چهره گشاید و ثمرات لطیفهٔ اشجار را نمودار کند عاقبت فصل شتا در رسد و اشجار از عطایا بازمانند سردی وی بروز کند و برف و باران پدیدار شود و اعیان عالم را جمودت فرا گیرد و چون صنع جهان و مبدء اکوان عالم را بدین حالت مداوم نخواهد تجدید دوره فرماید و ثانیاً ارض را بحرکت آرد و جمال بهار را پرده از رخسار برگیرد و دورهٔ اولی را از سر گیرد فنعم ما قال المولوی فی المثنوی :

گفت لَا تَأْسُوا عَلَى مَا فَاتَكُمْ

إِنْ أَتَى السَّرْحَانُ أَرْدَى شَاتَكُمْ

لیک هر چه آن فوت شد غمگین مشو زآنکه گر شد کهنه آید باز نو

(بقیّه دارد) — از طرف محفل تهذیب اصفهان

مکتوب از برای احبّاء

هو المحبوب

پس از حمد و سپاس محبوب آفاق و مرکز میثاق ارواحنا و ارواح العالمین فداه بحضور مبارک خواهران عزیز مقدّس محترم مشتعل بنار محبّت الله شرق و غرب با قلبی مملوّ از فرح و سرور بشارت میدهیم در این ایّام که پرتو شمس حقیقت عالمگیر گشته و ذرّات عالم را بنور خود مزیّن و منوّر نموده و از دریای رحمت بی پایانش باران رحمتی بر عموم بندگان باریده و از فضل و کرم بی انتهایش افسر اتّحاد و اتّفاق بر سر کلّ نوع بشر گذاشته و از فیض و عطای رحمانیش کلّ اجساد دارای یک روح گشته و اوامر مقدّسهٔ آسمانیش افراد انسانی را بر پرستش یکدیگر واداشته ※

ما طائفهٔ نسوان که دیرگاهی بواسطهٔ تطاول و اهمال و تغافل مردان در پس پردهٔ جهل و نادانی در کمال خفّت و مذلّت از خود بیخود و از خدا بیخبر روزگاری ببطالت میگذرانیدیم حمد خدا را که بواسطهٔ استشمام نسائم رحمانی و اریاح نفحات سبحانی قدری از خواب غفلت و نادانی بهوش آمده و خود را در امواج بحر بی پایان جهل و نادانی و طوفان ضعف و ناتوانی و گرد باد خفّت و ذلّت گرفتار دیده از هر سو راه نجاتی جسته جز طریق هدی و راه خدا ملجأ و پناهی نیافته مجدّد و امروز دست بدامان فیاض بی نیاز دراز کرده با قلبی بریان و چشمی گریان استخلاص از این گرداب عظیم را رجا نمودیم و عریضهٔ بحضور اعضاء مقدّس محفل روحانی عرض داشته و برای نجات اولادهای عزیز و جگرگوشه گان نورس خود تمنّای افتتاح مدرسهٔ اناثیّه که باعث ترقّی ملکی و ملکوتی و ثروت هر ملّت و مملکت است کردیم ※

الحمد لله القادر المتعال که آن برادران عزیز مقدّس محترم دعوت ما مظلومان را استجابت فرموده و انجام خیال این ذلیلان را از قوّه بموقع اجرا گذاشته پس از هشت روز یک باب مدرسه از برای سلسلهٔ اناثیّه مفتوح فرمودند و صبایای جناب آقا میرزا غلامحسین تاجر فرش باصبیّهٔ متصاعد الی الله حضرت آقا سیّد محمّد رضا روحی لهدمائهم الفداء کمر همّت بر میان بسته و از برای پیشرفت این مقصد عظمی و شکرانهٔ این نعمت کبری متّحداً حاضر شدند که مدّت سه ماه مجاناً خواهران عزیز نورس خود را تدریس نمایند ※

زبان و قلم از شرح تشکّرات قلبی از این اتّحاد و اتّفاق و محبّت عاجز و قاصر است بموجب این ورقه بعموم خواهران عزیز شرق و غرب فرح و سرور و وجد و طرب قلبی خود را از قبول و انجام این امر عظیم بشارت میدهیم و امیدواریم که بتاییدات حضرت احدیّت من بعد بر خلاف سابق روزگار

تاجهان جهان دیگر شود و کمال دیگر جلوه نماید ※

لوح مبارک بنام

ازپاریس

قارئین محترم جریدهٔ اسپک تلیز پتسبرگ امریکا

هو الله

ای قارئین جریدهٔ اسپک تلیز عبدالبهاء هزاران فرسنگ طیّ نمود و در محیط اعظم سیر کرد تا باقلیم آزادگان کشور امریک رسید و در جمیع شهرها ندا بملکوت ابهی نمود و بیان وحدت عالم انسانی کرد و نعره بصلح عمومی زد و بشارت بطلوع شمس حقیقت داد فی الحقیقه مملکتی معمور یافت و ملّتی پرهوش و جوش و خروش و دولتی عادل و مهربان آن ملّت استعداد اکتساب هر منقبتی دارد زیرا تشنهٔ حقیقت است و بجهت ترقّی میدان واسعی دارد لهذا امیدوارم که علم صلح عمومی بدایت در آن مملکت موج زند و باطراف جهان سرایت کند در این قرن نورانی صبح موهبت انسانی طلوع نموده و شمس حقیقت بر آفاق پرتو انداخته باید ملل عالم مانند آئینه گردند تا انوار ساطعه در نهایت قوّت جلوه نماید قرون ظلمانی گذشت امیدوارم که از شدّت حرارت نیّر اعظم تعصّبات دینیّه و تعصّبات جنسیّه و تعصّبات وطنیّه و تعصّبات سیاسیّه مانند برف آب گردد و چون حقیقت در نهایت سبزی و خرّمی طراوت و لطافت یابد تا جهان غبطهٔ جنان گردد عالم ناسوت جلوه گاه مواهب لاهوت شود شرق و غرب دست در آغوش گردد و شمال و جنوب حبیب و محبوب شود نوع انسانی امواج یک دریا گردد و گلهای یک گلستان شود و درختان یک بوستان گردد ظلمت بیگانگی زائل شود و نورانیّت یگانگی جلوه نماید سیاسیّون ربّانیّون شوند و فیلسوفان سراجهای ملکوت گردند سروران سلطنت ابدیه تأسیس نمایند و جهانیان مانند ستارهٔ آسمان بدرخشند این است نهایت آرزوی عبدالبهاء 3 جانتان خوش باد شادمان و کامران باشید

عبدالبهاء عباس

دیانت بالطبع تجدید میشود
یا
حکمت الهی مقتضی تجدید دیانت است

بر هر ناقد بصیری مکشوف است که هر امری در عالم حاوی چهار رتبه است اوّل درجهٔ نطفه دوّم حال رضاع سیّم حدّ بلوغ چهارم زمان هرم و کلیّهٔ اوضاع عالم خالی از این چهار رتبه نبوده و نیست و چون در هیکل انسان نگریم دریابیم که این وجود وقتی نطفه بوده روزی ولادت یافته و حال صباوت بهم رسانیده پس بحدّ بلوغ رسیده و بالاخره در حیز انحطاط یافته و رخاوت و سستی بهم رسانیده ضعف پیری او را فرا گرفته و از کار باز مانده و چون بکلّی قدرت از او مسلوب گردد کوکبش غروب نماید ارکانش از هم بپاشد ترکیبش را تحلیل حاصل آید و ناچار موجد و مبدء کلّ که عالم را تهی از این جنس نخواسته نطفه انعقاد دهد و ترتیب اوّلیه را پیش نهاد فرماید و هم چنین چون بحالت اشجار سیر نمائیم مشاهده شود که این شجر وقتی دانه بوده و در رحم زمین پنهان گشته بعد از آن از خاک سر بر زده و از جنین ارض تولّد یافته و نهالی با طراوت گشته پس بدرجهٔ رشد رسیده و شجر با ثمر گردیده و مدّتی ثمر داده و عاقبت رو بهرم و کهنگی گذاشته و از نشو و نما باز مانده و حطب یابس شده و چوب بی ثمر گشته و چون باغبان باغ خود را خالی از اشجار نپسندد ناچار دانهٔ دیگر در زمین پنهان کند و مراتب اولیه را در مادّهٔ این دانه بکار برد تا شجر با ثمر گردد و باغ را بوجود خود بیاراید و هکذا

واجبات نساء

در ترویج صلح عمومی و رفع جنگ و جدال

نطق مبارک حضرت عبدالبهاء در حضور جمعی از افاضل نساء امریک در منزل جناب اشتعال ابن کلانتر ۲۳ آپریل ۱۹۱۲

الحمد لله قرون تاریک گذشت قرن نورانی آمد عقول و نفوس در ترقّی است ادراکات در تزاید است هر کس تحرّی حقیقت میکند هر انسانی میخواهد بآنچه صحیح است و سبب ترقّی است پی برد در عالم نساء هیجان عظیم است نهایت آمال و آرزو ترقّی است و خدمت بعالم انسانی شبهه نیست جمعیّت نساء در این عصر ترقّی مینمایند و میکوشند تا با رجال همعنان گردند این نیّت بزرگی است اگر جمعیّت نساء ترقّی و اقتدار پیدا نمایند بسیاری از اموری را که حال از عهده بر نمیآیند جاری و مجری خواهند داشت ☼

امروز اعظم مصائب عالم حرب است

عالم انسانی راحت نیست و حرب دائمی است زیرا جمیع دول مستمراً در تهیّهٔ حربند جمیع اموال صرف حرب میشود این بیچاره زارع بکدّ یمین و عرق جبین شب و روز میکوشد تا چند دانه بدست آید و خرمنی اندوخته گردد ولی چه فائده زیرا حاصلات تجهیز حرب میشود و خرج توپ و تفنگ و توپخانه و کشتی های جنگ میگردد و این حرب مالی دائمی است دیگر ملاحظهٔ اتلاف نفوس نمائید که در میدان حرب چگونه پایمال میشوند هرچند حرب جانی یعنی اتلاف نفوس محدود و مخصوص است امّا حرب مالی دائمی است و عمومی و ضررش راجع بعموم بلکه عالم انسانی از آن متضرّر ☼

حال چون نساء در این قرن بحرکت آمده اند باید این را در مدّ نظر داشته باشند تا امر صلح عمومی ترویج شود وحدت عالم انسانی ظاهر گردد فضائل بشر جلوه نماید قلوب ملل بهم ارتباط جوید تعصّب دینی و مذهبی برطرف شود تعصّب جنسی زائل گردد تعصّب سیاسی نماند و تعصّب وطنی

از میان برخیزد زیرا جمعیّت بشر یک عائله اند و جمیع اولاد آدم همه فرزندان خدا هستند جمیع ممالک یک کره و یک وطن است و جمیع امم بندگان یک خداوند جمیع را خدا خلق کرده جمیع را خدا حفظ میکند (رزق) روزی میدهد میپروراند الطافش شامل کلّ است و رحمتش بر همه نازل مادام او عادل و مهربان است ما چرا ظلم و طغیان نمائیم آیا ما بهتر میدانیم و داناتر از خدا هستیم استغفر الله خدا عادل و مهربان است ما چرا نامهربان باشیم شما که جمعیّت نساء هستید بکوشید تا قلوب ارتباط دیگر حاصل نماید جمیع دست بهم داده در خیر عالم انسانی بکوشید تا شرف عالم انسانی جلوه نماید ☼

ملاحظه کنید اگر اهل یک خانه باهم الفت نمایند چه قدر فائده دارد و اگر اهل شهری بایکدیگر متّحد و متّفق باشند چه قدر سبب تعاضد و تعاون است و سبب نتایج کلیّه و حصول عزّت و ثروت عمومیّه و همچنین اهل اقلیمی اگر اتّحاد نمایند چه قدر ترقّیات بیشتر و عزّت و سعادتشان زیادتر گردد ملّت امریک چون متّفق شدند چه قدر سبب سعادت و ترقّی و مدنیّت ایشان گردید اگر این اتّحاد و اتّفاق در میان ولایات متّحده نبود این ترقّی در علوم و صنایع و علویّت حاصل نمیشد دیگر از این میزان بگیرید که اگر جمیع ملل اتّحاد و اتّفاق نمایند چگونه خواهد شد یقین است این عالم جنّت ابهی شود کمال آسایش دست دهد فلاح عظیم حاصل گردد جمیع مذاهب وحدت و یگانگی و اخوّت یابند شرق و غرب دست در آغوش شود جنوب و شمال مصافحه و معانقه نماید علم وحدت عالم انسانی موج زند خیمهٔ صلح عمومی بلند گردد آهنگ تحسین و تمجید از ملأ اعلی بگوش رسد لهذا شما که خانمهای محترمه اید و دانا و خیرخواه باید شب و روز بکوشید تا این علم وحدت و اتّحاد در امریکا بلند شود و سرایت بسائر جهات نماید

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

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ماه اسماء سنه ۷۰

نجم باختر

۱۳۲۹

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبك اداره است قبول و نشر خواهد گردید

خطر عظیم در استقبال

حالا رسیده است

عشق آباد جناب آقا اسد الله باقراف یزدی اخوی زاده استاد علی اکبر علیه بهاء الله الابهی

هو الله

ای بندهٔ آستان مقدس شکایت از کسادی تجارت نموده بودید در این سنه آفات و صدمات کسادی و فساد جمیع آفاق را احاطه نموده زیرا بر کل حجت بالغ شده عبد البهاء در کنائس و مجالس اوروپ و امریك در اکثر مدن بنعره زبان اعلان امر حضرت بهاء الله نمود و ندا بملکوت ابهی کرد و براهین لامعه اقامه نمود و دلائل ظاهره و حجت باهره اظهار کرد ابدا از برای نفسی عذری نماند بلکه بسیاری از خطابه ها در روزنامه ها اعلان بآفاق شد با وجود این هنوز ناس در خواب غفلت گرفتار متمسك بمجاز و از حقیقت بیزار هنوز ناس در شهوات نفسانیه منهمك بدرجه که صور اسرافیل بیدار ننماید البته این غفلت و کفران نعمت عاقبت انتباه سبب حسرت و مشقت و جنگ و جدال و حصول خسران و وبالیست و اگر اهل عالم توجه باسم اعظم ننمایند ـ ـ ـ

خطر عظیم در استقبال

ولی در حق یاران امیدم چنانست که آثار لطف الهی ظاهر گردد امور شان از جمهور استثنا یابد و علیك

البهاء الابهی ☼ عبد البهاء عباس

ثبوت در امتحان باید

جناب آقا میرزا نصر الله جهرمی علیه بهاء الله

هو الله

ای یار قدیم نامه ئی که بواسطهٔ آقا میرزا حیدر علی ارسال نموده بودی رسید از مضمون نهایت فرح و انبساط حصول یافت که الحمد لله آن بندهٔ دیرین جمال مبارك بر حب قدیم ثابت و در مورد افتتان و امتحان راسخ بوده اید امروز اعظم امور استقامت بر امر الله است که یاران نازنین باید چون کوه آهنین رزین و رصین باشند و مرکز امر الله را حصن حصین گردند زیرا هر روز امتحانی علی الخصوص در مستقبل افتتان شدید است این است که در حدیث میفرماید "اَلنَّاسُ کُلُّهُمْ هَالِکُونَ اِلَّا الْمُؤْمِنُونَ وَالْمُؤْمِنُونَ هَالِکُونَ اِلَّا الْمُمْتَحَنُونَ وَالْمُمْتَحَنُونَ هَالِکُونَ اِلَّا الْمُخْلِصُونَ وَالْمُخْلِصُونَ فِی خَطَرٍ عَظِیمٍ" ☼ باری تا توانید ثابت و مستقیم مانید و علیك البهاء الابهی

عبد البهاء عباس ـ

نجم باختر : این دو لوح مبارك سال گذشته نازل شده در وقتی که ابرهای سیاه جنگ در آسمان اوروپ ظاهر نبوده لوح اول اسرار امروزه را کشف نموده .

"DESTROY YE THE FABRIC OF STRIFE AND WAR FROM THE FACE OF THE EARTH!"

O ye heavenly ones!

Organize ye spiritual assemblies. Lay ye the foundation of union and concord in this world. Destroy ye the fabric of strife and war from the face of the earth. Construct ye the temple of harmony and agreement. Enkindle ye the light of the realm of the oneness of humanity. Open ye your eyes. Gaze and behold ye the Other World. The Kingdom of Peace, Salvation, Uprightness and Reconciliation is founded in the Invisible World, and it will by degrees become manifest and apparent through the power of the Word of God. I supplicate God that ye may become the army of that Kingdom, in order that, by the power of the Most Great Name, the friends of God may conquer the world through love, friendship and the strength of the Kingdom of Peace, the human race may become compassionate, and bloodshed and carnage be completely effaced from the universe.

—ABDUL-BAHA ABBAS.

Message from Abdul-Baha to the beloved in America, through Mr. Kinney

When you enter a public meeting deliver this Message
from Abdul-Baha:

O ye friends of God!

All the people of the world today are workmen of destruction or ruin. Everyone as though with an axe is striking at the root of the foundation of humanity. They hold in their hands great implements of warfare and destruction. Among the greatest is the axe of religious prejudices or sectarian bias, as well as that of racial bias; another implement of destruction is the axe of patriotic bias; another is the axe of political warfare; another implement of ruin is the persistent accumulation of commercial benefit or profit; another, the love of conquest of new domains, as is also the enmity, hatred and bigotry among the nations and tribes. These souls are entirely inadvertant to the relations of the Kingdom of God, deprived of the relations of Unity, and despaired of the Life Eternal. *Although outwardly they may be extremely civilized, nevertheless they live in darkness.*

Now, God has chosen you from among mankind, and has guided you to the Kingdom, has enlightened your hearts with the love of God, so that you may be the cause of guidance to these people, in order that you may become a cause of guidance to the world of humanity. *He has appointed you as the builders of the edifice of true manhood.* Consider with what a power of morals you must arise in order to withstand all vicissitudes. All these people, all these promoters as workers of warfare and ruin are spreading the deeds of hatred among nations. *Now, consider with what a peace and concord you must go forth in order that you may be capable of overcoming the antagonistic forces.*

It is my hope that you may prove yourselves to be the first servants of the realm of humanity, and the builders of the edifice of Divine Justice. *That you may radiate the light of the Love of God* to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity. Know all mankind of all nations, sects and tribes as your kith and kin. Consider not their deeds, but only God. Seek your reward from Him and not from them. Know the aged of all nations as your fathers, the juveniles as your brothers and the children as your own. No matter what lack of courtesy or what severe persecution or stern expressions of hate and unfathomable enmity you receive, you must have no excuse like the following: "So and so has spoken unkindly about me," "So and so has not done me justice,"—nay, rather you must have no excuse but live according to the Divine Teachings, whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receives you or casts you out, so that perchance you may be assisted in hoisting the standard of peace and pitching the Tabernacle of Oneness and solidarity of the world of humanity—so that this temporal life may ultimate in the Life Everlasting, and this darkness of ignorance which has pervaded the whole world may be converted into the illumination of guidance. So that material man may become celestial, and the earthly souls become the heavenly souls; that the blind may become perceptive, the deaf attentive, the ignorant wise, the dead arise, so that, *in fact*, the Kingdom of God in the world of humanity may pitch its Canopy and its Tabernacle in the utmost glory."

—ABDUL-BAHA ABBAS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"WHO HATH EARS TO HEAR, LET HIM HEAR!"

St. Matt. XIII:24-30; 36-43.

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, *Gather ye together first the tares, and bind them in bundles to burn them:* but gather the wheat into my barn. . . . . . .

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels and *they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear.

AT THIS hour the world stands appalled before the spectacle of millions of human beings in the throes of annihilation. It is called war. In reality, it is hell. Gunpowder is but another name for "fire and brimstone," and the battlefield but another name for perdition, where there is "wailing and gnashing of teeth."

Is it not the plague of "hailstones for rain, fire mingled with the hail ran along upon the ground" raging among mankind, foreshadowed in Egypt long ago?

Is it not that event foreseen by Christ quoted above: "The harvest"; "the end of the age?" —the bundles of tares (organizations—military and others) burning; a world-consuming fire removing "all things that offend?"

Is it not the "judgment" of the Adamic cycle?

All attempts at explanation and description of such a cataclysm are futile and inadequate. The parable of the tares covers the whole matter concisely and completely.

"Who hath ears to hear, let him hear!"

THE EDITORS.

THE "MOST GREAT PEACE"

"LET THIS STANDARD BE HOISTED IN THE WEST, AND MANY SHALL RESPOND TO THE CALL"

Address delivered by Abdul-Baha at Grace Methodist Episcopal Church, New York City, Sunday, May 12, 1912

WHEN we glance at history, we find that from the beginning up to the present day strife and warfare have prevailed among men. It has either been religious warfare, a warfare of races, or a war among the nations. All these wars have arisen from the ignorance of humanity, because of misunderstandings, and through the lack of the education of human kind.

Let us first touch upon religious warfare. It is self-evident that the Divine Prophets have appeared for no other purpose than to establish love and amity among humanity, for they were the shepherds and not the wolves.

The shepherd comes forth to gather together his flock. He has not come to scatter his flock and to create strife among them. Every Divine Shepherd has gathered together a certain flock which formerly had been scattered. Among the Shepherds was His Holiness Moses. He assembled the various tribes of Israel and united them; afterward he took them over to the Holy Land. At a time when the Tribes of Israel were scattered and dispersed He was able to unite them, to assemble them together, and cause their development along degrees of human progress. By Him their degradation was transformed into glory, their poverty changed into wealth. Their vices were replaced by virtues until they reached a zenith that the Solomonic Sovereignty was made possible, and the fame of their glory reached the East and the West. Hence it is evident that His Holiness Moses was a Divine Shepherd for He united the scattered tribes of Israel and gathered them together.

When the Messianic Star dawned, He declared, "I shall gather together the scattered tribes or flocks of Moses." He not only united the flock of Israel, nay rather, He was confirmed in bringing together the Chaldeans, Egyptians, Syrians, Ancient Assyrians and Phoenicians. These people were in a state of the utmost rancor; they were thirsty for the blood of each other; attacking one another with the ferocity of animals. But His Holiness Jesus Christ united them, assembled and cemented them together, established a bond of love among them so that strife, rancor and warfare were banished. Therefore it is evident that the Divine religions are meant to create a bond of love among humanity, and to bind the people together for no other purpose than amity. Divine religion is not a cause for discord and disagreement. If religion be the cause of discord and difference, then no religion is preferable, for religion is meant to be life to the body politic. If it be the cause of death to humanity, then its non-existence is preferable. Therefore, in this day religion is to be sought, for religious teachings may well be likened to remedies. If a remedy be productive of worse symptoms, the lack or absence of the remedy is preferable.

At a time when the Arabian tribes and nomadic people were in the utmost state of division, thirsty for the blood of each other, living in the deserts under lawless conditions, strife rampant among them, not a single soul enjoying composure, no tribe at ease;—at such a critical time Mohammed appeared. He gathered them together and reconciled them toward each other, united and caused them to agree, so that no strife and warfare remained. The Arabian nation immediately advanced until their sovereignty progressed and extended as far west as Spain and Andalusia. From these premises we may conclude that the foundation of the Divine religions is for peace and not for strife, warfare and shedding of blood. Inasmuch as the foundation of the religions of God is one Reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a Reality, and Reality is One. The fundamentals of the religions of God are one in Reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away—for Reality is One and not multiple.

As to racial wars, these are caused by purely imaginary racial differences. For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. God has created all humanity. God has not originally created Frenchmen, Englishmen, Americans, Germans, Italians or Spaniards. There is no difference as regards creation and kind; all belong to one household; all are the leaves of one tree; all are the fruits of one tree; all are the flowers of the same garden; all are the waves of the same sea.

Let us glance at the animal kingdom. We find the animals do not observe any distinction. If you gather together the sheep of the East and those of the West, they would mix quite harmoniously. The Oriental sheep would not look surprised and strange saying, "You belong to the Occident; whereas I belong to the Orient." They would live together in the utmost accord. They would gather together and enjoy the same pasture. There is no racial difference among them. If the birds of the East and the birds of the West were together, they would be found in a state of the utmost unity and amity. There would not be any distinctions observed. We find virtues in the animal. Is it becoming of man to be deprived of those virtues? The animal does not observe those imaginary distinctions. Is it becoming for man

to observe them? Man is reasonable, has the manifestation of the Divine bestowals, the perceptive faculty, adoration, memory; and with all these Divine bestowals, shall he allow these racial ideas to change him;—one saying, "I am a German"; another, "I am a Frenchman"; a third, "I am an Englishman"? Through these superstitions shall he wage war? Is this becoming? God forbid! It is not at all. If the animal does not condescend to observe such lowering thoughts, shall man be willing to stoop to this level? Why should he fetter himself with such groundless imaginations and superstitions. They are purely imaginary.

As to war which has been caused by nativity;—the idea that this is an Eastern nativity, the other is a Western, this is Northern and that is Southern; this is likewise purely imaginary. The globe of this earth is one globe, and it is the nativity of all humanity; therefore, the human race should not observe any of these distinctions which are conducive to war. We have come from the East. Praise be to God! we find the American continent prosperous, its climate most delightful, its weather salubrious, the inhabitants possessed of courteous manners and the United States government a fair government. Is it becoming for us to entertain anything but love for them, saying, "This land does not belong to us, this is not our nativity and because it is not our nativity it shall not be acceptable." This would be utter ignorance to which man must not condescend. Man must investigate realities and the reality is this: that all humanity is one in kind, that this earth is one globe and therefore one home. Hence it is proved that the factors and causes of warfare are entirely false. Grant this.

Consider what is taking place in Tripoli. How many of the poor are being killed, how much blood of the oppressed is shed upon both sides! How many children become fatherless; how many fathers lose their sons; how many mothers bemoan the loss of their dear ones! And what is the result after all?—nothing. Is it just, is it becoming for man to be so bloodthirsty? Consider how domestic animals never cause animosity; that is an attribute of the ferocious animals. For example, if you gather together a flock of one thousand sheep they do not cause the shedding of blood. If you bring together many flocks of birds, no war takes place. But when wolves, dogs and lions meet, they fight. Even these ferocious animals are ferocious because of their necessary food; they are in need of ferocity. Without ferocity they will be bereft of food. But man does not need to exercise that sort of ferocity; his livelihood is made possible otherwise. Out of greed, enmity and self-glory, the blood of the oppressed is spilt. The great ones among the nations rest and enjoy luxuries in their palaces, but send the poor common people to the battlefield. They offer them as targets before the cannons. Every day they invent new instruments of destruction to destroy more fully the foundations of the human race. They are absolutely merciless toward their kind—toward these mothers who have so tenderly cared for their sons. How many nights have these mothers spent sleepless? how many days have they labored from morning until evening nurturing their children until they reach maturity! How many of their kith and kin do these warring ones allow to be torn asunder in one day! What savagery! What ignorance! What greed! What enmity! What degradation, which even the ferocious animals do not understand! For the ferocious animal may tear to pieces one in a single day; the wolf, for instance, may carry away one sheep, but some unjust man kills one hundred thousand of his kind in a day, and glories in it, saying: "I am a great general; I am a great commander-in-chief, for in one day I have done away with one hundred thousand of my kind!" Consider how ignorant the human race is. If a man kills another man,—one single soul,—no matter what the cause may be,—he is at once pronounced a murderer, meets with capital punishment, or is put in prison for life. But the man who kills one hundred thousand of his kind is called a "Conqueror," a "Hero," a "Great General." If a man should commit the theft of one dollar he is called a thief and sent to the penitentiary; but if a general should pillage a whole country, they call him a great "Conqueror" of the highest heroism. "This is a hero!" "This is a conqueror of the world!" How ignorant man is! How low!

In Persia, among the various nations and peoples, religions and denominations there existed the greatest animosity, envy and hatred. At that time all the other nations of Asia were in the same condition. The religions were hostile toward one another; the sects were at enmity; the races were filled with hatred; the tribes were constantly at war; at all times strife, warfare and bloodshed prevailed. Men shunned each other and were thirsty for each others lives. They considered the greatest

glory for man was to be able to kill many of his kind. Each religionist considered the killing of one belonging to another religion or denomination a great and praiseworthy deed. At such a time as this His Holiness BAHA'O'LLAH appeared in Persia. He founded the oneness of the world of humanity. He declared that all humanity is the servant of God, and that God is kind to all; that He created all and provides for all; that He nurtures all; therefore why should we be unkind? Inasmuch as God is kind and merciful to all His creatures and manifests His care and goodwill to them in every way, why should we show forth that which is contrary? Inasmuch as God loves all, why should we entertain animosity or envy? For if God did not love all, He would not have provided for all; He would not have created man; He would not have trained him. Now that He has created, provided for and preserved man, it is therefore evident that God is kind to all. Why then should man be unkind to man? This is the Divine policy. Shall we consider human policy to be better than the Divine policy? Is that conceivable? Is not that impossible? Therefore, we must emulate the policy of God. Just as God deals with all humanity—so kindly, so lovingly—we must deal with each other. BAHA'O'LLAH declared the "Most Great Peace" and International Arbitration. He voiced His sentiments with regard to peace in numerous epistles upon that subject, which were scattered broadcast throughout the East. He wrote to all the kings and crowned heads, encouraging all and admonishing them in regard to peace. He made it evident with conclusive proofs that the happiness and glory of humanity can only be insured through peace. This took place about fifty years ago. Because He promulgated International Peace and gave numerous instructions about it, the kings of the Orient arose against Him, for they did not find their personal benefits advanced thereby. They arose to persecute and molest Him; inflicted upon Him every torment, imprisoned Him, bastinadoed Him, banished Him, eventually confined Him to a fortress. Then they arose against those who followed Him. For the establishment of International Peace the blood of twenty-thousand Bahais was spilt. How many homes were destroyed! How many of the young were made captives! How many of the houses were pillaged! Yet none of them waxed cold. Even unto this day they still persecute them, for the Bahais put forth the greatest efforts. They not only promulgate principle; they are people of action. Now you see the same people who were formerly at enmity and strife in far off Persia—people of various religions and denominations,—through the great teachings of BAHA'O'LLAH living in the utmost peace. Enmity has passed away and they exercise the utmost love toward all mankind. For they know that all are the servants of God. *At most it is simply this: that some are still ignorant, they must be educated; some are sick, they must be treated; some are as children, they must be helped to reach the age of maturity.* We must not molest any one because he is an infant or child; we must not be inimical to any one because he is still ignorant; we must not reject anyone because he is sick; but we must treat the sick, educate the children until they reach the age of maturity; and help those who are ignorant in order that they may reach knowledge. Therefore the essentials of the foundations of the religions of God are love and amity among all humanity. If a Divine religion should be productive of discord among society, it is a destroyer and not Divine; for religion means unity and binding together. Mere knowledge of anything is not sufficient. We all know that justice is good, but there is need for volition and executive force to carry it out. For example, should we think it good to build a church, simply thinking of it as being a good thing will not help its erection. We must will to build it. Then wealth is needed for its erection; simply thinking will not be sufficient. All of us know that International Peace is good; that it is conducive to the general welfare of humanity and the glory of man; but we are in need of will, volition and action. We must act. Inasmuch as this century is a century of light, it has capacity for action. Necessarily these principles will spread among all men until they reach the degree of volition and attain to the status of action. Surely this is so, for the time is ripe for it. The human race knows, verily, that war is a destroyer of the human foundation, and in all the countries of the world there are those who favor this issue.

When I came to America, I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree. Now inasmuch as the standard of International Peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more de-

serving, has greater capacity therefor, and is not like other countries. If other nations should take such a step, everybody will misinterpret the motive. For example, if Great Britain should take the step, it will be said that it is done in order to insure the safety of her colonies. If France should hoist the standard, they will say she has some interest therein. If Russia should raise the ensign, the whole Russian nation would say it is an effort to preserve the homogeneity of Russia. But the American government has no selfish interest in this. You have, strictly speaking, no colonies to preserve. You are not endeavoring to extend your domains; nor have you any need for territorial aggressiveness. Therefore if America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by humanity, "There was no other purpose than altruism and service to mankind." Therefore it is my hope that you may be the cause, and that you may hoist this banner—for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the "Most Great Peace," for the people are distressed because of the excessive and irreparable damage of war. Thousands of the farmers are taxed and expenses collected for war. Every year the tax increases and the people have come to their end. *Just now you can say Europe is a battlefield; like ammunition ready for a spark, and one spark can set aflame the whole world.* Before these complications and colossal events happen, take a step and prevent it.* The foundations of all the Divine religions are peace and amity; but misunderstandings have crept into them. If these misunderstandings disappear, you will see that all the religious agencies will work for peace, and promulgate the oneness of human kind. For the foundation of all is One Reality and Reality is not multiple or divisible. For example, His Holiness Moses founded this Reality; His Holiness Jesus hoisted the tent of Reality, and the light of this Reality shone forth in all the religions. His Holiness BAHA'O'LLAH proclaimed this Reality and promulgated the "Most Great Peace." In the prison He rested not until He lighted this lamp in the East.

Praise be to God! all the people who have accepted the teachings of BAHA'O'LLAH are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. *Now let this standard be hoisted in the West and many shall respond to the call.* Just as America has become renowned because of her discoveries, inventions and skill; famous for the equity of her government and colossal undertakings—may she also become noted for the "Most Great Peace." Let this be her undertaking, and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity.

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*Revealed in 1912.—*Editors.*

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V — Kamal 1, 70 (August 20, 1914) — No. 9

"FIRMNESS IN THE COVENANT" WILL ABOLISH WAR AND ESTABLISH THE "MOST GREAT PEACE"

"O thou who art firm in The Covenant!

. . . According to the clear text of the *Book of Akdas* and the explicit contents of the *Book of The Covenant,* Abdul-Baha is the Interpreter of *all* the Works and Books of the Blessed Perfection [BAHA'O'LLAH], and not only of the *Book of Akdas.* This question is clear and evident to those who are informed of the Writings and Tablets (of BAHA'O'LLAH). Were this not the case every one would have given an interpretation according to his own inclination, and considering his own interpretation preferable to the interpretation of others which naturally lead to great differences."

ABDUL-BAHA-ABBAS.

[See opposite page.]

"Consider that *in former days there were only religious wars;* but now there are racial and political wars fought at staggering expense and sacrifice."

ABDUL-BAHA-ABBAS.

Extract from Tablet to the Editor of *The Christian Commonwealth.*
Translated July, 1913.

"O THOU who art firm in The Covenant"—see opening line of Tablet quoted above—is a phrase familiar to all readers of the STAR OF THE WEST, as it is employed repeatedly by Abdul-Baha in the Tablets revealed by him.

It is not a stock phrase, nor a pretty combination of words; but a stern reality, a fundamental necessity, an acid test sooner or later to be applied and successfully met by those who enter the Kingdom of ABHA.

As Christ said to Nicodemus: "Except a man be born again, he *cannot* [not, shall not] enter into the Kingdom of Heaven;" so likewise, except a soul awakens to an understanding, recognition, acceptance of and obedience to "The Covenant," it *cannot* enter the portals of the "Most Great Peace"—which is the Kingdom of God on earth.

To explain: The Bahai Dispensation is unique in that it is the era of the "Most Great Peace"—an attribute not specialized to former epochs;—and as for every effect there is a cause, there is, then, in the Bahai Cause that which will produce this "Most Great Peace."

This we know is embodied in the principles of BAHA'O'LLAH, as expounded by Abdul-Baha in his addresses delivered in the Occident, namely: (1) The Oneness of the World of Humanity; (2) The Independent Investigation of Truth; (3) The Foundation of All Religions is One; (4) Religion must be the cause of Unity; (5) Religion must be in accord with Science and Reason; (6) Equality between

Men and Women; (7) Prejudice of all kinds must be forgotten; (8) Universal Peace; (9) All humankind must partake of Knowledge and Education; *(10) Solution of the Economic* Problem; (11) Organization of the House of Justice;—*and last, but in reality the most important—the "Most Great Characteristic":* The unique Covenant BAHA'O'LLAH entered into with all the people of the world regarding the Interpreter of His Teachings, known as (12) "The Center of the Covenant," *whereby He made provision against all kinds of differences, so that no one should be able to create a new sect,* thus closing the greatest door to war and hell, for war is literally hell.

The Mouthpieces of the Will and Word of God—His Manifestations—have spoken clearly and unmistakably regarding quarreling and fighting. Moses declared: "Thou shalt not kill;" Jesus said, "If a man smite thee on one cheek turn to him the other also." There is no misunderstanding between these two Manifestations regarding this point. The quarreling and fighting has always been between the followers, the hirelings, the underlings. You will recall the story of the strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. When Abraham and Lot conferred, they said: "There is no strife between us; the trouble is between our herdsmen."

So it has been with the Religionists of the world who quarreled and fought, notwithstanding their Leaders were at peace, were men of peace, and strictly forbade strife, sedition and killing.

The critics of Religion have asserted that those who professed to teach love and peace were the stirrers up of war; also that the most terrible of all strife was that of religious strife. They were right. The beginning of strife among humankind has been among the followers of a Prophet. If one will sift the matter to its source, it will be seen that it has been so. The first picture to blot the page of history in the Adamic cycle is that of Cain slaying his brother Abel. All strife and war began at a certain time after the departure of the Prophet, due to a difference of interpretation and a split among the followers resulting therefrom; the dissenters set themselves up in opposition, and a strife of words led to a struggle at arms and the employing of implements of destruction—first crude and finally complex. In a word: Peace gave way to war; hell was set up in place of heaven.

Consider then, that the very cause of a repe-

"THIS IS THE TIME OF TEACHING"

To the Maid-servant of God, Mrs. Isabella D. Brittingham, New York.
Upon her be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received. According to the clear text of the *Book of Akdas* and the explicit contents of the *Book of the Covenant,* Abdul-Baha is the Interpreter of *all the* Works and Books of the Blessed Perfection, and not only of the *Book of Akdas.* This question is clear and evident to those who are informed of the Writings and Tablets (of BAHA'O'LLAH). Were this not the case, every one would have given an interpretation according to his own inclination and considered his interpretation preferable to the interpretation of others—this would naturally lead to great differences. If some one interprets one verse of the Verses of God, and his interpretation is not approved by Abdul-Baha, it is not authoritative.

Now is not the time for interpretation. *This is the time of teaching. All the believers must unloose the tongue of teaching the Cause of God. For teaching is the cause of the guidance of all the inhabitants of the earth; teaching is the means of the illumination of mankind; teaching is conducive to the enlightenment of the world of humanity; teaching is promotive of the confirmations of the Breaths of the Holy Spirit. This is the most great affair!*

But if a soul on reading one of the blessed verses utters an *explanation* which does not harm the Cause, do not oppose him; for his talk is based upon *explanation* (elucidation) and not on *interpretation.*

Upon thee be BAHA-EL-ABHA!

(*Signed*) ABDUL-BAHA-ABBAS.

Translated by Mirza Ahmad Sohrad,
July 12, 1914, home of Abdul-Baha,
Mount Carmel, Haifa, Syria.

tition of such conditions which existed in the past has been nipped in the bud through the unique provision at the dawn of this Millennial Day in the establishing of "The Center of The Covenant"—namely, the appointing of the Interpreter of the Word of God as revealed in BAHA'O'LLAH—; *and this Interpreter is none other than Abdul-Baha. He then is the unique Instrument which shall produce the "Most Great Peace."*

To sum up: "Firmness in The Covenant" will abolish war and establish the "Most Great Peace."

THE EDITORS.

"WE HAVE TURNED OUR FACES TO THE CENTER OF THE COVENANT"

To his honor Mr. Joseph H. Hannen, Washington, D. C.
Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou propagator of the Religion of God!

A few days ago an epistle was written thee. Although I have not much time, yet I immediately give an answer to thy letter (written to Mirza Ahmad Sohrab) so that thou mayst know how my heart is attached to thee. Truly I say in the Cause of God thou art sincere. Thou hast no other object save the good-pleasure of the LORD, and hast consecrated all thy time to the service of the Kingdom of God. On this account I have the utmost love for thee.

Praise be to God, that the problem of meetings is solved, and there is no more any cause for dispute. Now the believers must engage their time in teaching the Cause of God, and in the meeting no discussion should be carried on save the Cause of God. The members of the Bahai Assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of ABHA. Promiscuous discussion must be discountenanced, for these things will become the means of the lukewarmness and apathy of those who are present. The Candles of all the meetings must be the Mention of God, the propagation of the Cause of God, the exposition of Divine Proofs and the elucidation of the Principles of His Holiness BAHA'O'LLAH. When this condition is obtained, the meeting will become heavenly, celestial, godlike, illumined and the means of the guidance of the erring ones. It will yield most great results.

O thou servant of His Holiness BAHA'O'LLAH! *Inform all the believers that perhaps a number of caluminous articles will be sent to those parts by the people of doubts. The aim of such articles is to cause the wavering of the friends in The Covenant and The Testament.* Therefore, they should not take notice of these articles, nay, rather, return them to the senders, accompanied with concise, full and sweeping answers—that we are firm in The Covenant and the servants of the Blessed Perfection. We do not give ear to such hearsays and incoherent statements. *We have turned our faces to the Center of the Covenant* in accord with the incontrovertible Commands of BAHA'O'LLAH, the Text of the *Book of Akdas* and the Text of the *Tablet of the Covenant.* We have nothing to do with the people of doubts.

Upon thee be BAHA'O'LLAH-EL-ABHA!

(*Signed*) ABDUL-BAHA-ABBAS.

Translated by Mirza Ahmad Sohrab,
August 6, 1914; Home of Abdul-Baha,
Mount Carmel, Haifa, Syria.

CHANGE OF ADDRESSES.

All correspondence with the Bahai Publishing Society, formerly sent to 5205 Harper Ave., should now be addressed to *Miss Mary Lesch, 4319 Lake Park Ave., Chicago, Ill.* (Telephone Kenwood 6227.)

Incident to the opening of the new city post office in Washington, adjoining the Union Station, the address of the Bahai Assembly of Washington, the Persian-American Educational Society, the Orient-Occident Unity, and all persons heretofore addressed to P. O. Box 192, will be *Post Office Box 1319, Washington, D. C.*

OUR PERSIAN SECTION.

This issue contains: (1) God is Love; (2) The good ending of one's life; (3) The "Most Great Peace"; (4) The war of the world.

کثیره که بزرگان و رؤسا و فلاسفه هر ملل جمع و حاضر بودند امر مبارک را ابلاغ داشتند و فوائد عالیهٔ صلح و سلام را شرح و بسط دادند و مضرات جنگ و جدال را توضیح فرمودند و اتمام حجت بر من علی الارض نمودند و بر جمیع ثابت و مبرهن داشتند که اصلاح عالم و سعادت و راحت امم منوط بتأسیس مجلس صلح عمومی است . و جرائد کثیره این بیانات روحانیه را نقل و ترجمه نموده بگوش اهل عالم رسانیدند از جمله خطابهٔ مبارکه که در طونون بحضور جمعی ادا فرمودند و جرائد لندن و مصر و غیره عینا بلسان عرب و ترجمهٔ انکلیسی درج و منتشر نمودند که اینک یک نسخه از جریدهٔ کریستن کمنولث که بشمایل مبارک مزین است ارسال گردید که اصل خطابه را درج فرمائید ※

حرب ایطالیا در طرابلس الغرب و حرب دول بلقان در اراضی اروپای عثمانی واقع و خسارتهای فوق العاده جمیع بر اهل عالم واضح چه پدرها بی پسر و چه اولادها بی پدر و چه زنها دربدر شدند اموال تلف و بلاد ویران و نفوس پریشان و نالان گشتند که سالها تلافی و تدارک آنرا نتوانند و کل دول و ملل دیدند و شنیدند و متنبه و بیدار نشدند ※

حال نائرهٔ جنگ و جدال و حرب و قتال عظمی بلند و شعلهٔ جهان سوزش سبب احتراق قلوب خیرخواهان عالم انسانی است لهذا بهائیان که دوست حقیقی و خیرخواه عالم انسانی هستند و شب و روز ساعی و جاهدند و جان و مال خود را فدای وحدت عالم انسانی و انس و الفت عمومی و ترک تعصبات دینی و مذهبی و جنسی و وطنی و سیاسی مینمایند از درگاه حق جل جلاله مسئلت دارند که این آتش افروخته جهانسوز را باب رحمت و عنایت خاموش فرماید و چشم بینا و گوش شنوا بجمیع عطا نماید تا بدانند خیر و صلاح عمومی در تأسیس مجلس صلح اکبر است و جنگ و خونخواری شأن حیوانات درنده و انسان مقدس و منزه از آن است ※

6

جنگ دنیا

نجم باختر : افسوس که مراکب هوائیه که از برای خدمت عالم انسانی بعالم ایجاد آمده اول از برای خرابی و حرق و سفک دماء استعمال گردیده . تا بحال مثل این جنگ دیده نشده . چه قدر خوب میشد اگر این ممالک متحاربه ممالک متحده میشدند یعنی مانند یک مملکت میشدند این جنگی است مابین اکبر قسم از ملل عالم شبهه نیست و قوع صدمه عظمی است از برای مدنیت و ترقی عموم بشر این جنگ جم غفیری را از خلق نافع به تلف آورده و مبادی در این جنگ کنوزی که از اعصار جمع شده و ثروتی که از اجیال و قرون مخزون بوده برباد رفته و میرود . پس ضرر این جنگ عمومی است زیرا هر فردی از افراد جزئی از کل و عضوی از یک جسد محسوب است . قاتل همیشه قاتل است خواه در ایام سلم و خواه در اوقات جنگ . سارق همیشه سارق است خواه چیزی جزئی سرقت کند خواه شهری بگیرد چه فرق است مابین فضولی که پادشاهی را بقتل رسد یا رعیتی را ※

این جنگ که مصیبت عظمی است ولی عن قریب مصیبت اعظم خواهد آمد و آن سردی فصل زمستان قحط و گرانی و سرایت امراض مختلفهٔ مهلکه ※

حال دولت آلمان تنها از برای جنگ روزی ۱٫۸۰۰٫۰۰۰ دالر خرج میکند اگر مخارج یومیهٔ دولت فرانسه و انکلیس و روس و نمسه و بلجیک و صرب و غیرهم که در تدارکند جمع گردد چند ملیون میشود ؟ البته این همه مخارج باهظه با تلف این قدر از نفوس نافعه بیچارگان سبب این مصیبت عظمی خواهند گشت ※

بهائیان عالم که همیشه لشکر صلح و سلام بوده و هستند سزاوار اینست که بجمیع قوی تبلیغ امر الله قیام نمایند تا آن یوم که تلخ تر از زهر بگذرد و تری الارض جنة الابهی تحقق یابد

دکتر ضیاء بغدادی

و غایت جمال مبارک نه از قلم و نه از لسانم کلمهٔ جز عبدالبهاء جاری
نشده امیدم چنانست که جمیع احبا بر مشرب من باشند تا من
از جمیع مسرور باشم باید نهایت آرزوی ما این باشد که در سبیل
و بجدّ متّی موفق شویم و لو حرکت مذبوحی باشد مقامی اعظم
از این نیست بعد از جمال مبارک تا یوم ظهور ثانی مقام
عبودیت محضهٔ صرفه نه عبودیت تأویلی عبودیت صرف
بندهٔ آستان باشیم اینست حقیقت حال و هر کس دون
آن را بگوید من از او راضی نیستم اینست وصیت من بشما
اینست نصیحت من بشما اینست عهد و پیمان من با شما اینست
رضای من اینست آرزوی من اینست خواهش من از جمیع
احبا منتهی فخر من عبودیت آستان مقدس درمان
درد من عبودیت آستان مقدس سدرهٔ منتهای من عبودیت
آستان مقدس غایت قصوای من عبودیت آستان مقدس
فردوس اعلای من عبودیت آستان مقدس مسجد اقصای من
عبودیت آستان مقدس چه تاجی درخشنده‌تر از عبودیت
آستان مبارک چه مائدهٔ لذیذتر از عبودیت آستان
مبارک چه عزّتی از برای ما اعظم از عبودیت امیدوارم
که جمیع موفق شویم به بندگی موفق شویم به محویت و فنای
تام بآن ساحت قدس اینست جنت مأوای مخلصین اینست
غایت قصوای مؤمنین اینست ذروهٔ علیای مقربین

صلح اکبر

بقلم حضرت فاضل آقا میرزا ابوالقاسم گلستانه شیرازی در مصر

٩

حضرت بهاء الله جل ذکره الاعلی پنجاه سال پیش جمیع ملوک و سلاطین
عالم را بخطابات مبارک مخاطب و بعبارات شتّی کل را امر بصلح اکبر که سبب
آسایش و راحت بشر و عمار جمیع کشورهاست از جمله میفرمایند
" در مقامی حضرت موجود در سبب و علت اولیه سکون
و راحت امم و عمار عالم میفرماید لابد بر این است مجمع بزرگی در ارض
برپا شود و ملوک و سلاطین در آن مجمع مفاوضه در صلح اکبر
نمایند و آن اینست که دول عظیمه برای آسایش عالم بصلح
محکم متشبث شوند و اگر ملکی بر ملکی برخیزد جمیع متفقاً
بر منع قیام نمایند در این صورت عالم محتاج مهمات حربیه
و صفوف عسکریه نبوده و نیست الا علی قدر یحفظون به
ممالکهم و بلدانهم اینست سبب آسایش دولت و رعیت
و مملکت انشاء الله ملوک و سلاطین که مرایای اسم عزیز الهی‌اند
باین مقام فائز شوند و عالم را از سطوت ظلم محفوظ دارند"
و در مقام دیگر میفرمایند ※
" جمیع را بصلح اکبر که سبب اعظم است از برای حفظ بشر
امر نمودیم سلاطین آفاق باید باتفاق باین امر که سبب
بزرگ است از برای راحت و حفظ عالم تمسک فرمایند
ایشانند مشارق قدرت و مطالع اقتدار الهی از حق
مطلبیم تأیید فرماید بر آنچه که سبب آسایش عباد است"
و فرمودند که مجمع بزرگی تأسیس و ملوک و سلاطین
در آن جمع و در صلح اکبر مفاوضه و اتفاق نمایند و جنگ
و جدال را بصلح و سلام مبدل کنند و مجلس صلح بین الدول
و بین الملل تشکیل نمایند که آن دول موجوده و ملل مختلفه
حاضر و هر گونه اعتساف و اختلافی که حاصل شود بطور
انصاف و عدالت فیصل کنند تا عالم از صدمات و زحمات
و مصارف فوق العاده راحت و آسوده گردد و نوع بشر
حکم یک عائله داشته باشد و بکمال آسایش بزراعت
و فلاحت و تجارت و صناعت که سبب سعادت و ثروت
است قیام نمایند از اثر بیانات مبارکه روح صلح طلبی
و اتحاد عمومی در شریان اهل امکان جاری و ساری گشت و
محافل صلح و سلام تأسیس گردید ※
حضرت مولی الوری عبدالبهاء ارواحنا لرمسه الاطهر فدا
باوجود ضعف و نقاهت جسمانی که از طول مدت حبس
در قلعهٔ عکا حاصل شده بود بمحض اعلان حریت مسافرت
باروپا و امریکا فرمودند و در مجامع و کنائس و محافل

تبلیغ کرده بود گفت "چون من اینها را تبلیغ کرده ام باید بر گردانم
بشهانماز میخوانند و روزه ها روزه میگرفتند بعد ذکر جمال
مبارک فرمودند "من او را عفو کردم بجهة اینکه او یک فتنه جمعرا
کشیده و تبلیغ کرده بود" ※

حالا اینست که حسن خاتمه اعظم موهبت الهیست
هر نفسی که بحسن ختام فائز شد او مظهر الطاف الهی خواهد
گردید باید آن شخص را خیلی مکرم داشت الحمد لله که شیخ
ابوالقاسم بحسن ختام فائز شد ※

پیغام مبارک

امشب میخواهم یک صحبتی از برای شما بنمایم که باید هر یک
از شما کالنقش فی الحجر در قلبش ثابت نماید و ثابت بماند
بقسمی که هیچ وقت فراموش نکنید و بهر یک از احبای الهی که
در ایران میرسید بگوئید و آن اینست که مظاهر
مقدسهٔ الهیه شبه و مثل ندارند در هر کوری و دوری
بی مثل و نظیرند مثلاً حضرت موسی علیه السلام در دور
خود مثل و نظیری نداشت و جمیع کسانیکه بعد از او آمدند
حتی انبیا در ظل او بودند اقتباس از انوار او میکردند در ذات
خود نوری نداشتند اما اقتباس انوار از آن مشکوة می
نمودند لهذا جمیع نفوسیکه در دورهٔ موسی آمدند در
ظل او بودند ※

و همچنین نفوسیکه در دورهٔ حضرت مسیح
روحی له الفداء بودند از خود وجودی نداشتند او شمس
بود و دیگران همه سراج مثل و نظیری نداشت و شبه و مثلی
نداشت جمیع در ظل او بودند [illegible]
و همچنین در دورهٔ حضرت رسول علیه السلام جمیع
در ظل او بودند او آفتاب بود و دیگران نجوم شبه
و مثلی نداشت جمیع مقتبس از انوار او مشتعل بنار او
و همچنین در دورهٔ حضرت اعلی روح ماسواه فداه شبه
و مثلی نداشت جمیع مقتبس از آن بحر ※
و همچنین در دورهٔ جمال مبارک روحی لاحبائه الفداء
کل در ظل او هستند شبه و مثلی ندارد تا ظهور بعد آن
هم بعد از هزار سال نه اینکه معنا هزار سال ولی
دو هزار سال ده هزار سال بیست هزار سال حتمی نیست
که بعد از هزار سال باشد تا هزار سال دیگر آفتاب طالع
نمیشود آنچه ظاهر شود در ظل او هستند بمنزلهٔ سراج
هائی هستند جمیع بر سر این چشمهٔ حیات جمعند جمیع از آن
انوار اقتباس مینمایند جمیع از آن دریا بهره و نصیب می
گیرند جمیع از آن نسیم جان بخش زنده میشوند جمیع
از آن غیث هاطل قسمت میگیرند مقصد اینست که
حضرت اعلی روحی له الفداء بشارت بظهور جمال مبارک داد
و جمال مبارک ظهوریست که موعود کل ملل عالمست
حضرت اعلی روحی له الفداء صبح هدی بود صبح آن شمس
حقیقت بود صبح نورانی آن شمس بود و جمیع ما در ظل آن
کل در ظل آن جمیع ماها مقتبس از فیوضات او ※

من عبدالبهاء هستم و بس . هر کس مرا غیر
از این بستاید من از او راضی نیستم من بندهٔ آستان جمال
مبارکم و امیدوارم که باین بندگی قبول شوم هر کس غیر از این
ذکر کند من ابداً از او راضی نیستم

عبدالبهاء والسلام

دیگر نفسی ستایشی جز این نماید جمال مبارک و حضرت اعلی
را در این کور مثل و نظیری نه تا موعود ثانی جمیع احبا
باید عقیدهٔ شان فکر شان ذکر شان این باشد وحدت
اعتقاد باشد تا بعد از این اختلافی واقع نگردد حضرت اعلی
روحی له الفداء صبح هدی جمال مبارک موعود کل ملل و ادیان
جمیع ما در ظل مبارک محو و فانی و بندگان این آستان مقدس جمیع
خادم جمیع خاکسار جمیع محو و فانی جمیع مستفیض از آن
شمس حقیقت هیچ ذکری هیچ صفتی هیچ نعتی غیر از بندگی
ما نیست من عبدالبهاء هستم احبا باید باین
بیان راضی گردند تا من از آنها راضی باشم باید جمیع احبا در این
مسئله متحد باشند اینست که الحمد لله تا بحال ابداً بمرتبه

وجدال کنیم عنوان وطن بگذاریم و بغض و عداوت بیکدیگر ابراز نمائیم وحال آنکه اینها جمیع اوهام است اول آنکه دین سبب الفت و محبت است و ثانی آنکه جمیع بشر یک قومند و جمیع روی زمین یک وطن است این اختلاف اوهام است خدا این ادیان را مختلف نکرده یک اساس گذاشته خدا زمین را تقسیم نکرده همه را یک کره خلق کرده خدا این قومها را مختلف نکرده جمیع را یک قوم آفریده چرا ما تقسیمات فرضیه قرار دهیم چرا تفاوت بگذاریم این را بگوئیم آلمان است و این مملکت فرانسه است و حال آنکه همه یکی است خداوند همه را یکسان آفریده و بجمیع مهربان است پس باید این اوهامات را سبب نزاع و جدال قرار داد جمیع ...؟..؟.. زیرا که سبب محبت است سبب نورانیت است روحانیات قلبی است تجلیات ملکوتی است همچو؟.. عزیزی را بیائیم و سبب نزاع و جدال قرار دهیم این چه ضلالت است این چه بی فکری است این چه پستی است ! ※

دیگر از تعالیم حضرت بهاءالله این است "دین باید سبب الفت و محبت شود اگر سبب بغض و عداوت گردد بی دینی بهتر است" زیرا دین سبب علاج امراض انسانی است اگر علاج سبب مرض گردد البته ترک آن اولی است اگر دین سبب عداوت گردد عین شر است لهذا عدمش بهتر از وجودش

دیگر از تعالیم حضرت بهاءالله اینکه تعصبات دینی تعصبات قومی تعصبات وطنی تعصبات سیاسی همه هادم بنیان است و تا این تعصبات موجود است عالم انسانی راحت نیابد پس باید این تعصبات را فراموش کرد تا عالم انسانی راحت شود الحمدلله ما جمیع بندگان خدائیم و در بحر رحمت پروردگار مستغرقیم مادام که چنین خدائی مهربان داریم چرا باید با یکدیگر نامهربان باشیم ظلمت اندر ظلمت باشیم ※

تعالیم بهاءالله بسیار است اگر بخواهید اطلاع بیابید بکتب و جرائد رجوع کنید آنوقت اطلاع خواهید یافت که این دین در شرق سبب الفت و محبت بین بشر شد و صلح عمومی را اعلان کرد لهذا چون ملت انگلیس نجیب است و دولت انگلیس عادل

است امیدم چنان است که سبب شود تا علم صلح در جمیع عالم بلند شود و وحدت عالم انسانی مشاهده گردد این عالم ظلمانی نورانی شود این جنگ مبدل بصلح شود و این اختلاف بشر باتحاد و اتفاق انجامد ※

نطق مبارک حضرت عبدالبهاء که شب ۱۸ ماه صفر ۱۳۳۹ در بیت مبارک فرمودند

حسن خاتمه

خوش آمدید احوال شما چطور است ! امروز من خیلی میل داشتم که بیایم بالا ولی احوالم طوری بود که مساعدت نکرد هوا سرد بود و چون دیدم بالا هم سرد است نیامدم ※

جناب شیخ ابوالقاسم فی الحقیقه از قدمای احباب بود سالهای سال در ظل جمال مبارک بود و در جمیع ایام حیات خود خادم امر بود و بحسن خاتمه موفق شد عاقبت او خوب بود مانند مسک بود خیلی مشکل است در این ایام این ایام ایام امتحان است هرکس که بحسن خاتمه فائز شد باید بداند که این اعظم نعمت الهی است در عالم انسانی دیگر موهبتی اعظم از حسن ختام نمی شود همیشه باید که ما ها دعا کنیم تضرع و زاری نمائیم و جزع و فزع بملکوت ابهی کنیم که بحسن خاتمه موفق گردیم الحمدلله شیخ ابوالقاسم موفق شد ※

یک ملا محمد تقی بود که در ایام حضرت اعلی مؤمن شد و از مؤمنین خیلی کامل بود و رساله در اثبات حقیت حضرت اعلی نوشت خیلی شخص ممتازی بود بحسب ظاهر معلوم و مشهور و عالم و فاضل بود لکن بیچاره بسوء ختام مبتلا شد آمد رفت به نجف پیش علما حضرات علما گفتند که این شخص مرتد است توبه او قبول نیست باری چه نسبتها که غیر ممکن و محال است بحضرت اعلی میداد مفتریات زیاد بود با وجود این هر جا میرفت قلیان میآوردند میکشید بعد نی قلیان را میشکستند

آقا محمد نقشی بود در اصفهان بسیار شخص خوبی بود بعد راجع شد بدرجه راجع شد که در نجف رفته بود از آنجا مخصوصا آمد که حضرات که اقربای او هستند و خود او از آنها است

ومحبّت شود یعنی اساس جمیع ادیان محبّت است ولکن تقالید
سبب عداوت و بغضاء است چون اساس ادیان الهی را
تحرّی کنیم می‌بینیم خیر محض است چون نظر بتقالید موجوده
کنیم می‌بینیم شرّ است زیرا اساس دین الهی یکی است
سبب الفت است ولکن تقالید مختلف لهذا سبب بغض
و عداوت (شده) ※

الآن اقوام متحاربه در بلقان اگر اساس دین الهی را بیابند
فوراً بایکدیگر مصالحه کنند زیرا ادیان الهی دلالت بر
وحدت و محبت می‌کنند ولکن هزار افسوس که اساس دین
الهی را فراموش کردند و متمسک بتقالید شدند که مخالف
اساس دین الهی است لهذا خون همدیگر میریزند و
خانمان یکدیگر خراب می‌کنند ※

جمیع انبیای الهی چقدر صدمات دیدند چقدر بلایا کشیدند
بعضی محبوس شدند بعضی سرگون شدند بعضی شهید
شدند حتی جانشان را فدا کردند ملاحظه کنید حضرت
مسیح چه بلایا کشید و در آخر صلیب را قبول فرمود تا اینکه
بین بشر محبت و الفت حاصل گردد و قلوب بایکدیگر ارتباط
یابد ولکن وا اسفاه اهل ادیان فراموش کردند و از
اساس ادیان الهی غافل ماندند و باین تقالید پوسیده
متمسک شدند و چون این تقالید مختلف است بایکدیگر جنگ
می‌کنند هزار افسوس که آنچه را که خدا سبب حیات قرار
داده سبب ممات کردند امری را که خدا سبب نجات قرار داده
سبب هلاک کردند دین که سبب نورانیت عالم انسانی است سبب
ظلمت قرار دادند صد هزار افسوس ! باید بر ادیان
گریه کرد چگونه این اساس فراموش شده و اوهامات
جای آنرا گرفته و چون اوهامات مختلف است جنگ
و جدال است با وجودیکه این قرن قرن نورانی است
قرن علوم و فنون است قرن اکتشافات است قرن کشف
حقائق اشیاء است قرن عدالت است قرن آزادی است
با وجود این ملاحظه می‌کنید حرب است بین ادیان
حرب است بین اقوام حرب است بین دول حرب است بین اقالیم
چقدر جای تأسف است باید نشست و گریست !

در زمانیکه در ایران حرب و جدال بود حرب بین ادیان بود
و ادیان دشمن یکدیگر بودند از یکدیگر احتراز می‌کردند و یک
دیگر را نجس میدانستند . حرب بین اقوام بود حرب بین
دول بود حرب بین اقالیم بود در همچو وقتی حضرت بهاءالله
ظهور کرد و آن ظلمات را روشن کرد اعلان وحدت
عالم انسانی کرد اعلان وحدت عمومی کرد اعلان وحدت
جمیع ادیان کرد اعلان وحدت جمیع اقوام کرد کسانیکه نصح
آن حضرت را پذیرفتند الآن بایکدیگر در نهایت الفتند
این سوء تفاهمی که بین ادیان بود زائل شد الآن در ایران
و سائر شرق مجامعی تشکیل میشود از جمیع ادیان که بایکدیگر در
نهایت الفت و محبتند مثلاً ملاحظه میکنید مسیحی مسلمان
یهودی زردشتی و بودائی در نهایت الفت در یک انجمن جمع
میشوند و جمیع متحد و متفقند نه نزاعی نه جدالی نه حربی
نه قتالی بلکه بایکدیگر در نهایت الفتند زیرا تقالید را فراموش
کردند و اوهامات را کنار گذاشتند تمسک به اساس ادیان الهی
کردند و چون اساس ادیان الهی یکی است و حقیقت است و
حقیقت تعدد قبول نمی‌کند لهذا بایکدیگر در نهایت محبت
و الفتند قلوبشان بایکدیگر در نهایت ارتباط است بدرجه
که ممکن جان خود را فدا می‌کنند ※

اما احزاب دیگر که نصائح حضرت بهاءالله را قبول نکردند
الی الآن در جنگ و نزاعند حضرت بهاءالله تعالیمی فرموده
اوّل تعالیم آن حضرت : وحدت عالم انسانی است
که خطاب بجمیع بشر میفرماید : " جمیع بار یک دارید و برگ یک
شاخسار " یعنی هر یک بمنزله برگی و ثمری و جمیع از
شجره آدم هستید و جمیع یک عائله و جمیع بندگان خدا هستید
و جمیع اغنام یک شبانید و چوپان حقیقی خداست و مهربان
بجمیع است مادام که این شبان حقیقی مهربان است و جمیع اغنام را
میپروراند چرا ما بایکدیگر نزاع کنیم و بعنوان دین یکدیگر را قتال

سنه ۱۹۱۴ میلادی | سال پنجم | سنه ۱۳۳۲ هجری

صفحهٔ اول
جلد پنجم
شماره نهم
قیمت اشتراک
۲۰ ماه اوگست

نجم باختر
۱۳۲۹

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سالی یك دالر و نیم
ماه کمال ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبك اداره است قبول و نشر خواهد گردید

"خداوند محبت است"

نطق مبارک حضرت عبدالبهاء در کلیسای کلینگ زوی هوس (در لندن) شب دوشنبه ۳۰ ماه دسمبر سنه ۱۹۱۲

خدا را شکر میکنم که در این محل جمعی از محترمین حاضرند که قلوبشان با یکدیگر متحد است و جوهشان به بشارات الهی مستبشر است آثار محبت در سیماشان نمایان است زیرا در عالم وجود چون نظر کنیم اموری اعظم از محبت نیست محبت سبب حیات است محبت سبب نجات است محبت سبب ارتباط قلوب انسان است محبت سبب عزت و ترقی بشر است محبت سبب دخول در ملکوت الله است محبت سبب حیات ابدیه است چنانچه حضرت مسیح میفرماید "خداوند محبت است" اعظم از خدا چه چیز است پس بفرموده حضرت مسیح در عالم وجود چیزی اعظم از محبت نیست ※ در دنیا مجامع بسیار است لکن هر جمعی را مقصدی و هر مجمعی را امری سزاوار آنچه سزاوار مجامع دینی است محبت است مجامع دینی باید سبب محبت بین بشر شود استثنائی ندارد چنانکه حضرت مسیح میفرماید "آفتاب الهی بر جمیع میتابد" یعنی خداوند بجمیع مهربان است جمیع خلق در بحر رحمت الهی مستغرقند ادیان الهی باید سبب الفت و محبت بین بشر شود زیرا اساس ادیان الهی محبت است کتب مقدسه را مطالعه کنید و ملاحظه کنید که اساس دین الهی محبت است هر چند قوای دیگر ممکن سبب الفت گردد ولکن هیچ چیز مثل دین سبب الفت نمیشود مثلاً ملاحظه کنید که اساس دین الهی در زمان مسیح و بعد از آن سبب الفت شد وقتی که حضرت مسیح ظاهر شد امم رومان یونان کلدانیان اشوریان و مصریان جمیع با یك دیگر در نهایت عداوت و بغضاء بودند مع ذلك بزودی جمیع متحد و متفق شدند و نهایت الفت و محبت با یکدیگر پیدا کردند امم مختلفه امت واحده شدند پس از این فهمیدیم که دین الهی سبب محبت و الفت است سبب عداوت و بغضاء نیست همین طور در وقت ظهور حضرت موسی نهایت اتحاد بین بنی اسرائیل حاصل شد بانجم مبرهن شد که دین نه تنها سبب محبت است بلکه اعظم قوتی که در عالم وجود برای الفت و محبت متصور است دین است قوای سیاسیه نمیتوانند از عهده این اتحاد برآید نمیتواند ارتباط بین قلوب (کند) علوم و معارف هکذا نمیتواند این طور محبت بین قلوب بیندازد آن قوه قوه دین است که تولید محبت میکند شرف و عزت میبخشد قوه دین است که عالم را نورانی میکند قوه دین است که حیات جاودانی میدهد قوه دین است که ریشه عداوت و بغضاء را از بین بشر بر میاندازد بتاریخ رجوع کنید و ملاحظه کنید که دین چگونه سبب الفت

"MUTUAL HELPFULNESS—CO-OPERATION—CONFIRMATION"

"WITHOUT THE COMPLETE ESTABLISHMENT OF THIS DIVINE PRINCIPLE IN THE HEARTS OF THE FRIENDS OF GOD, NOTHING CAN BE ACCOMPLISHED"

To his honor Ameen [one of the venerable teachers of the East], Teheran, Persia: Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou spiritual Ameen!

In all the world of creation all the existent beings are in the utmost connection. Through this connection, mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this mutual helpfulness and co-operation were cut off from the sources and realities of things, all the existent beings and things would be thrown into confusion and chaos, and be reduced to nothingness and annihilation.

For instance: From the breath of the animals a watery element, called hydrogen and carbon is exhaled, and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees, a fiery element, called oxygen, is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner, mutual helpfulness and co-operation is realized continually between all the existent beings.

Likewise, the greatest inter-relation and communication exists between the sons of men, without which peace, life and existence is entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay, rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection.

It is this real communication, the essential necessity and requirement of which is: mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God, nothing can be accomplished, for they are the hyacinths of one garden; the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint, the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them.

In these times the utmost hope and wish of the friends of the West is the erection of the Mashrak-el-Ázkär, and in those regions the materials for construction and building are expensive and costly. A large sum of money is needed for the building of a residence; then how much more is needed for the foundation of the Mashark-el-Azkär which must be erected with the utmost splendor, beauty and magnificence!

Therefore, *the friends of God must arise in every part of the world to raise contributions, and with their hearts and souls strive to gather these funds to be sent to the Occident that it may become known and evident throughout the universe that the Bahais*

of the East and West are as members of one household and the children of the one LORD! The Turks and the Persian, the Parsee and the American, the Hindu and the African—all of them are one army and one cohort—and without any distinction they arise for the assistance and aid of each other.

This praiseworthy movement is beloved and accepted at the Threshold of the Forgiving LORD. Truly, I say, in the erection of the Mashrak-el-Azkär in Ishkabad [Russia], the friends of God have laid the foundation of the oneness of the kingdom of humanity and they worked nobly together until now, and it is nearly completed. Praise be to God, that at this moment from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashrak-el-Azkär in America.

Convey the gratitude of Abdul-Bahä to all the friends of God in this service.

In reality this magnamity of the believers is worthy of great praise and thankfulness, for from Teheran, Khorassan, Shiraz, Jahram, Esphahan, even from the towns and villages of Khorassan, Shiraz, and Yazd, contributions were sent. This donation in the path of the Orb of Regions is conducive of the happiness of the souls of the spiritual ones.

From the day of Adam until now such an event has never even been witnessed by man, that from the farthermost country of Asia contributions were forwarded to the farthermost country of America. From Rangoon, India, donations are sent to Chicago, and from Jahram, a little village of Shiraz and Kheirol-Gora of Tarshiz, money is transmitted for the Mashrak-el-Azkär in America. This is through the bounty and providence of the Blessed Perfection [BAHA'O'LLAH], the assistance and confirmation of the Sun of Truth, and the victory and triumph of the Luminary of Effulgence, who has united so marvelously the regions of the world together. Glory belongs to the LORD OF HOSTS! Sovereignty belongs to the Compassionate God! Power and Might belongs to the Living, Self-subsistent One who has united the people of the world and assembled them together like unto the brilliant stars of the horizon of adoration.

O my God! O my God! Favor belongs to Thee, Generosity belongs to Thee! Praise belongs to Thee and Glorification is Thine, for that which Thou hast bestowed upon these indigent ones, granted a refuge and asylum to these weak ones in the cave of Thy protection and preservation, assisted them in the service of Thy Cause and confirm them in the worship of Thy Exalted Threshold.

O LORD! They have sacrificed their belongings and souls in Thy path, contributed for love of Thee and missed no chance or opportunity in spreading Thy Signs, diffusing Thy Word, promulgating Thy Name among Thy servants and proclaiming Thy wonders among Thy creatures!

Verily, Thou art the Powerful, the Mighty, the Most High, the Omnipresent; and verily Thou art the Clement and the Most Merciful!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 19, 1910.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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BAHAI TEMPLE UNITY CONVENTION

CHICAGO, APRIL 25-28, 1914

[Such a full, beautiful and spiritual report of the Convention was written by the new Secretary, Alfred E. Lunt, and printed in the STAR OF THE WEST, that some deemed it a sufficient report of the Convention and that it might dispense with publishing a fuller or more formal report. However, so many inquiries have come that a condensed formal report of the doings of the Convention has been prepared and is herewith published.—THE EDITORS.]

THE Bahäi friends, both delegates and visitors, were welcomed by the Chicago Assembly on Saturday, April 25th, at the Reception Room in the Great Northern Hotel and at the home of Mrs. True. In the evening, all gathered in the Feast of El-Rizwän at the Noontide Club, Michigan Avenue and Twelfth Street.

On Sunday morning, April 26th, the friends gathered on the Mashrak-el-Azkär grounds, in the village of Wilmette, and, standing on the spot hallowed by the presence and service of the Beloved Abdul-Bahä, the vision of all the friends was widened and their hearts moved by the words of BAHA'O'LLAH recorded in the *Surat-ul-Hykl* concerning Abdul-Bahä as the Spiritual Temple, read by Mr. Hall. It was a place and time of spiritual transfiguration.

Sunday afternoon a public meeting of friends and visitors that filled St. John's Hall in the Masonic Temple was presided over by Mr. Charles H. Greenleaf. He read from the Words of BAHA'O'LLAH and delivered an address upon Unity and the significance and purpose of the Mashrak-el-Azkär. Short and effective addresses were made by Mr. Alfred E. Lunt, Mr. William H. Hoar, Mrs. Marian Haney, Mr. Louis G. Gregory, Mr. Edward B. Kinney, Mrs. Kate Ives, Mrs. Claudia Coles, Mrs. Mabel Geary and Mr. Albert H. Hall. The congregation was greatly moved by the singing in unison and also by the solos sung by Madame Linné.

The address of Mrs. Haney was a comprehensive statement of the Message, and it is hoped it will be published for the benefit both of those who heard it and for future service in the Cause.

CORINTHIAN HALL, MASONIC TEMPLE, CHICAGO, MONDAY MORNING, APRIL 27, 1914.

The President, Mr. Albert H. Hall, called the session of delegates to order. All sang the hymn, "Great Day of God." After a period of silent prayer, Mr. Lunt led the delegates in the following prayer:

O our God! O our God! Thou seest us seeking Thy Will and gazing to the horizon of Thy Mercy, praying for Thy Light and looking for Thy Illumination.

We ask of Thee, O Thou Beloved of the hearts and the Hope of the lovers, to make us pure and without desire, following Thy Command and leaving our delights to seek Thy Good Pleasure. O God, adorn us with the Robe of Thy Virtues and illumine us with the Light of severance. Assist us, O God, with the hosts of wisdom and utterance, that we may spread Thy Word among Thy people, and establish Thy Command among Thy servants. Thou art He who is powerful in all things, and in Thy Hand is the rule of all affairs.

There is no God but Thee, the Forgiving, the Loving!

The President delivered an address reviewing the work of the past year and presenting the situation, its demands and its importance to the world's salvation and to our own. Upon a roll-call, the following named delegates responded, representing the following named Bahäi Assemblies:

DELEGATES.	ASSEMBLIES.
Mrs. Christ Olsen	Racine, Wis.
Mrs. Nels Peterson	Grand Rapids, Grand Haven and Fruitport, Mich.
Mrs. Annie L. Parmerton	Cincinnati, O.
Mr. Alfred E. Lunt	Boston, Mass.
Mr. Edward B. Kinney	New York City, N. Y.
Mrs. Kate Ives	Salem and Beverly, Mass.
Mrs. Mabel Geary	Seattle, Wash., Portland and Everett, Ore.
Miss Elsie Pomeroy	Montreal, Canada.
Mrs. Nellie Phillips (alternate)	Los Angeles, Cal.
Mrs. Mariam Haney	Washington, D. C.
Mrs. George S. Hopper	Washington, D. C.
Miss Marion E. Jack	London, England.
Mrs. Kate West	Spokane, Wash.
Mrs. Corinne True	Chicago, Ill.
Mrs. Frank Spink	Muskegon, Mich.
Miss Edna McKinney	Malden, Mass., and Philadelphia, Pa.
Mrs. Edward B. Kinney (alternate)	New York City, N. Y.
Mr. Albert H. Hall	Minneapolis, Minn.
Mrs. C. S. Hargis	Genoa Junction, Wis.
Miss Katherine Brandau	Cleveland, O.
Mrs. Chas. L. Lincoln	Brooklyn, N. Y., and Honolulu, Hawaii
Mr. Willard H. Ashton	Rockford, Ill.
Mrs. George L. Drum	Baltimore, Md.
Mrs. Emma Holmes	Keokuk, Iowa.
Mrs. Wilhelmina Logie	Passaic, N. J.
Mr. Bernard M. Jacobsen	Kenosha, Wis.
Mr. Albert R. Vail	Urbana, Ill.

Mr. Albert H. Hall was unanimously elected Chairman of the Convention, Mr. Bernard M. Jacobsen was elected Secretary and Miss Gertrude Buikema Assistant Secretary.

On motion, the President was authorized to appoint and did appoint Mrs. Kate Ives, Mr. Louis G. Gregory and Mrs. Mabel Geary a committee to audit all accounts of the Temple Treasury. The Secretary, Mr. Jacobsen, presented his annual report. In brief, he reported arrangements made for caretaking of the grounds; for a new cement sidewalk on Linden Avenue; of the full payment of all the remaining purchase price on the land, paid up some time in advance of the time when the payment was due; and of the acceptance by our creditor of the money before it was due, and the consequent saving of interest to us; of a proposed transfer of control of Sheridan Road, as recommended by the Sheridan Road Improvement Association, and the anticipated changes to result therefrom. As the principal work of the year consisted of efforts to raise the funds necessary to pay off the debt on the land, and as this is embraced principally in the Treasurer's report, the full report of the Secretary is omitted.

The Treasurer, Mr. Ashton, presented the following report: At the beginning of the year which we are now ending, there was on hand in the Treasury $908.51. During the year there has been received in subscriptions $13,503.79. The bank has allowed us $22.20 interest, accumulated from month to month. Total disbursements $12,100.98. Exchange to the bank on contributions $11.55. At the present time we have on hand $2,321.97. In some ways this is a better showing than last year's showing, although the total subscriptions have not been quite as much. I think the subscriptions fell some $600.00 below last year. We have, however, more cash on hand at the present time. We have paid two years' taxes out of this, the taxes for last year and the year previous. In this distribution of $12,100.98 we have paid $9,000.00 on the land, and $1,768.73 for taxes and assessments, whereas, in the report of a year ago, we scheduled nothing in the column of taxes and assessments, excepting the small sum of $31.37 on the Muskegon lot. So this year, $1,768.73 covers the taxes for two years. The miscellaneous incidentals amount to $232.25. We have also paid $500.00 attorney's fees on matters connected with the land, which have accumulated for several years. This is the first payment we have ever made for attorney's fees.

The Financial Secretary, Mrs. True, made the following report:

"I would like to suggest that we remember that this is the fiftieth year since BAHA'O'LLAH made the Declaration of His Manifestation in the Garden of the Rizwän, and it certainly looks as though there was some connection between this wonderful fifty-year period and the fact that our land was all paid for in America, the foundation ground upon which the Mashrak-el-Azkär is to rise, when the dawn of the year 1914 appeared upon the horizon. Just before the year 1914 was ushered in, the night before Christmas, the last sum of money was received to complete the payment of the land. So, a cablegram was sent to Abdul-Bahä, for his Christmas present, telling him that all indebtedness on the land had been raised.

"At the last Convention, some of our business men devised a new system of triplicate receipts. Mr. Wilhelm and one of the friends in New York prepared and sent a supply of these receipts, making a present of them to the Bahäi Temple Unity. These receipt books have been placed in the hands of the local treasurers of thirty-four Assemblies. The majority of these are sending in monthly reports to the Financial Secretary. Some Assemblies have gone ahead wonderfully. Contributions for the Mashrak-el-Azkär have also come from one of the friends in Ireland. Ireland has come into her own."

The Secretary was directed to send to Mr. and Mrs. Peter Conrad, from whom we made the last purchase of land, our acknowledgment and thanks for courtesies and for their acceptance of the money in advance of due-date and releasing us from interest.

On motion, the Chair appointed Mr. Lunt, Mr. Kinney and Mrs. True a committee, who cabled to Abdul-Bahä the greetings of the Convention as follows: "Chicago sends heavenly greetings, supplicating and longing for guidance, praying for perfect servitude to the Holy Threshold of the Center of the Covenant."

AFTERNOON SESSION.

A call of the Assemblies and delegates brought out reports from each of the Assemblies represented, of the methods and results of the newly inaugurated system of monthly contributions to the Mashrak-el-Azkär funds; the conditions of the work, and the advancement of the Cause in the various centers, and inspiring instances of individual sacrifices and of the harmony and unity prevailing among the friends everywhere. Those so responding were

Mrs. Annie Lincoln, Brooklyn, N. Y.; Miss Edna McKinney, Malden, Mass. and Philadelphia, Pa.; Mrs. Nellie Phillips, Los Angeles, Cal.; Mrs. Kate Ives, Salem, Mass.; Miss Marian E. Jack, London, Eng.; Mrs. Mabel Geary, Seattle, Wash., and Detroit, Mich.; Mrs. Kate West, Spokane; Mrs. Guy, Boston; Mrs. E. B. Kinney, New York City and Montclair, N. J.; Mrs. Annie L. Parmerton, Cincinnati; Mrs. Christ Olsen, Racine, Wis.; Mrs. Vogler, Cincinnati; Mrs. Logie, Passaic, N. J.; Mrs. Nels Peterson, Fruitport, Mich.; Miss Elsie Pomeroy, Montreal, Canada; Mrs. Laura L. Drum, Baltimore, Md.; Mrs. True, Chicago; Mrs. Ashton, Rockford, Ill.; Mrs. Hargis, Genoa Junction, Wis.; Miss Katherine Brandau, Cleveland, O.; Mr. Jacobsen, Kenosha, Wis.

Mr. Albert R. Vail, of Urbana, Ill., reported upon the effect of Bahäi meetings in Urbana, for study of the Bahäi teachings. He said: "It is remarkable to observe how the Spirit seems to catch and hold one, and the whole life seems set aflame as to the Truth. There is a mystery, a force in this Cause far above the ken of men and angels."

Mrs. Haney reported for Washington as follows:

"The Source of all good is trust in God, obedience to His Command and trust in His Will." It is the hour of unity for the sons of men and of the drawing together of all races. I have been asked to say a few words regarding the progress of the Cause in Washington, D. C. The progress of the Cause! This is a most difficult thing; it is a huge responsibility to report upon the progress of the Cause of God in one Center, for we have no way of measuring the progress. When Abdul-Bahä was in Washington he testified—Praise his holy name!—that the Washington Assembly was a united Assembly. In our meetings there, a few of the firm believers wondered what kind of a service we could render the Cause in order that we might bring just one smile of approval to the face of the Divine Master. We decided that the Washington Assembly should not only be a united Assembly, but that it should also be an instructive Assembly. We meant that we should study the Word revealed today, that Word which has in it the Creative Force and which transforms. Then, this little band of firm, steadfast, tried and true believers studied the Word, and they are trying to crystallize that Word into their lives. They hope to become an instructive Assembly. The seed of Truth of BAHA'O'LLAH has been scattered widely in Washington, the Message has been given in every quarter. Hundreds and hundreds of souls have heard of BAHA'O'LLAH. Those seeds are germinating in the hearts, and after awhile we shall see the results. Our President touched two points in his preliminary talk this morning which I love very much. In the first, he quoted the words of Abdul-Bahä. Abdul-Bahä said: "You have a Temple to build. Build it!" A simple statement: We have a Temple to build. Build it. And that means, "Be—and it is." Mr. Hall also referred to the promulgation of the Word of God. The Temple will promulgate it. Abdul-Bahä's instructions are that no matter is greater in America. With the unity and harmony of the believers east and west, America shall be perfumed; the Mashrak-el-Azkär shall be constructed. In this work we have the absolute promise of God. The American friends will be assisted and helped. Abdul-Bahä said: "All those who have unselfish motives will be assisted in this Cause. They will be confirmed. The American friends will be assisted and helped."

The auditing committee reported that all the books of the Bahäi Temple Unity and Bahäi Temple Treasury had been examined and found correct for the fiscal year. After silent prayer, the session adjourned.

Public Meeting, Monday Evening.

A public Bahäi meeting was held and a large attendance convened at Assembly Hall, Northwestern University Building, at 8 o'clock Monday evening. Mr. Hall presided and spoke briefly on the oneness of the world of humanity. Mrs. Haney read from Tablets and among other things said:

The Bahäis have a single purpose. That purpose is to spread the Light of Truth in this dark world by word and by deed, for they are striving to walk in the path paved by the One through whom is coming to the world today all there is of Real Life. Real Life, Light, Love—the Center of the Covenant of God—and this Divine Educator gives forth the law first, and then he lives it himself first, thus travelling the path and paving the way for humanity.

While at Stuttgart, April, 1913, Abdul-Bahä said to an artist: "Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint those ideal pictures upon the Tablet of Existence with ***the brush of deeds.*** The Holy, Divine Manifestations are all Heavenly Artists. Upon the canvas of creation, ***with the brush of their deeds and lives and actions,*** they paint immortal pictures which cannot be found in any art museum of Europe or America—but you find the masterpieces of these Spiritual Artists ***in the hearts.***"

Mr. Kinney, in a most impressive and beautiful manner, delivered the joyful Message as it had come to his life and heart; and, yielding to the requests of the friends, sat at the piano and chanted a Holy Commune. Mr. Louis Gregory spoke on the Divine Unity of man with God manifested in the Brotherhood of man, as the prime object of the Bahäi Movement. The meeting was truly a spiritual assemblage. Every heart was stirred and every face was radiant in the joy of the conscious unity and the visible Presence of God's Love made manifest in His children.

Convention Session, Tuesday Morning, April 28th, Corinthian Hall, Masonic Temple.

Mr. Hall presiding. Session opened by singing; a season for silent prayer and reading the Prayer for Guidance. A telegram from the San Francisco Assembly conveyed their regrets not to be able to send to the Convention a delegate this year, and extended a cordial invitation to hold the Annual Convention in San Francisco in April, 1915. On motion, it was

unanimously resolved: That, It is the sense of this Convention that the next Convention should be held in San Francisco, and that the Executive Board of this Unity be authorized to take action to that end.

The publication work was discussed by the Convention. Miss Mary Lesch was called upon and responded for the Publication Board and Miss Gertrude Buikema responded for the STAR OF THE WEST.

The following resolution was unanimously adopted:

We recognize the work of the Publication Board and the STAR OF THE WEST as absolutely essential to the purposes and objects of the Mashrak-el-Azkär work; and that we place upon the several Assemblies the imperative duty of stimulating subscriptions to the STAR OF THE WEST and of establishing circulating Libraries by distributing agencies in each of the Assemblies; and of placing in the Public Libraries where each of the Assemblies is located one full set or sample of all the standard literature of the Bahai Publishing Society.

It was suggested that the literature of the Bahäi Movement should be reviewed, and Mr. Vail was asked to write such a review for the STAR OF THE WEST. Mr. Lunt reported progress upon the task assigned for the preparation and publication of an article setting forth the meaning, functions and purpose of the Mashrak-el-Azkär. He spoke of the delicacy and difficulty of the task, of the steps taken to gather material, and asked from all the friends their participation and their sincere prayers for guidance, that all our eyes may be opened and our perceptions quickened, that we may see and realize the significance and purpose of this great edifice and stimulate all to assist in its speedy realization.

On motion, a committee of the Convention prepared and sent as the Greetings of the Convention the following telegram:

To Woodrow Wilson,
President of the United States,
White House, Washington, D. C.,

The Bahäi Unity of America, in annual convention assembled, send you greeting and grateful commendation of the wise patience with which you persevere in the path of Peace and uphold that highest honor of our beloved Republic, which consists in such a prudent exercise of our national power as shall commend the blessing of liberty to those peoples less favored than ourselves. We feel that in your course you are following the most exalted word of our age: "Be the cause of comfort and the promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." In our hearts is the certainty that only through this realization of the essential oneness of humanity is that Universal Peace toward which you strive attainable. We fervently pray our Heavenly Father so to move the hearts of all, that the clouds of war shall pass and the "Most Great Peace" shall come.

AFTERNOON SESSION.

On motion, a committee of the Convention sent the following telegram to Dr. and Mrs. Bagdadi at Montreal: "Abhä Greetings from Convention to Zenat and Zia."

Mr. Hall presented to the Convention a communication from Sheridan Road Improvement Association.

The Convention then proceeded to the election of the Executive Board of the Bahäi Temple Unity for the ensuing year, as follows:

Albert H. Hall, President, New York Life Building, Minneapolis, Minn.
Mrs. Annie L. Parmerton, Vice-President, 543 Mitchell Avenue, Cincinnati, O.
Mr. Alfred E. Lunt, Secretary, 15 State Street, Boston, Mass.
Mr. William H. Randall, Assistant Secretary, 114 State Street, Boston, Mass.
Mrs. Corinne True, 5338 Kenmore Avenue, Chicago, Ill.
Mr. Bernard M. Jacobsen, Treasurer, 556 Howland Avenue, Kenosha, Wis.
Mr. William C. Ralston, 2101 Van Ness Avenue, San Francisco, Cal.
Mr. Edward B. Kinney, 276 West Eighty-sixth Street, New York, N. Y.
Mr. Mountfort Mills, 327 West End Avenue, New York, N. Y.

Greetings and cheer were sent to Brother Babcock, at Washington Veterans' Home, Port Orchard, Washington.

A committee prepared and presented the following inscription to be placed in the autograph book prepared by Mr. Charles Mason Remey, to be sent to Abdul-Bahä by this Convention:

To the Holy Presence of Abdul-Bahä—Him around whom all Names revolve—with loving greetings from thy spiritual children, as we strive in unity of heart to build the Temple of the Lord. Mashrak-el-Azkär Convention. Chicago, April 25-28, 1914.

Miss Marian E. Jack, by request, gave a full report of conditions and progress of the Cause in London. Greetings were directed sent to Miss Martha Root, Pittsburgh, Pa.; to Mr. Roy C. Wilhelm, Mr. Mountfort Mills, and Mr. Fugeta; also to a number of sick friends for whom prayers for the sick had been offered by name, from time to time during the Convention. Mr. Gregory read from the *Hidden Words* the following:

O Child of My Maid-Servant! Guidance hath ever been by words, but at this time it is by deeds. That is, all pure deeds must appear from the temple of man, because all are partners in words, but pure and holy deeds belong especially to Our friends. Then strive with your life to be distinguished among all people by deeds: Thus we exhort you in the holy, radiant Tablet.

O My Servants! Ye are the trees of My garden: ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for you to engage in arts and business. This is the means of attaining wealth. O ye possessors of intellect. Affairs depend upon means, and the blessings of God will appear therein and will enrich you. Fruitless trees have been and will be only fit for fire.

The Bride of Wonderful Significances, who was concealed behind the veils of words, hath appeared through

Divine Providence and Heavenly Bounties, like unto the Radiance of the Beauty of the Beloved. I testify, O friends, that the Bounty has become complete, the Evidence is accomplished, the Argument manifested, and the Reason affirmed. Now what will your endeavors show forth from the degrees of devotion? Thus are the favors perfected unto ye and unto all who are in the heavens and earths. Praise be unto God, the Lord of all mankind!

Mr. Kinney chanted the following:

O my God! O my God! Unite the hearts of Thy servants and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy Law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the Light of Knowledge and cheer their hearts by Thy Love. Verily, Thou art their Helper and their Lord!

After the singing of the "Benediction" by the congregation, Mr. Hall read the following prayer:

O my Lord! Make them Thy refulgent dawns which shine and gleam upon the temple of unity, so that they may be resuscitated from the tombs of negligence, unfurl the standards of virtue and chant the verses of self-abnegation and renunciation while hastening toward the altar of sacrifice. Verily, Thou art especializing to Thy Mercy whomsoever Thou willest and, verily, Thou art powerful in all things.

Public Meeting, Tuesday Evening, April 28th, Assembly Hall, Northwestern University Building.

The public meeting was even more largely attended than the meeting on Monday evening, and the same Spirit pervaded the Assembly. Mr. Hall presided and introduced the friends who spoke. Mrs. Haney read the words of Abdul-Bahä on the Divine Educator (Star of the West, Issue No. 6, Vol. 4). Mrs. Ives told the simple, touching story of a sweet soul "who lived the life." Mrs. Guy, of Boston gave a stirring address, paying glowing tributes to the great religious movements of the world today; to Christian Science with its teachings of Love, Unity and Healing; the Woman's Movement, and many others, all teeming with courage, Love, Life, all rays of the Glorious Sun of Truth which is shining in the world today through the Revelation of Baha'o'llah. Mr. Kinney chanted in most melodious cadence the chant:

Glory be to Thee, my God and my Beloved! Thy Fire is burning in me, O my Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I am strong to withstand all trials and temptations. Make firm Thy Love in my heart, and then I can bear all the swords of the earth. Verily, every hair of my head says: "Were it not for trials in Thy Path I should not have appreciated Thy Love!" O my Lord, strengthen me to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art Loving! Thou art Bountiful!

Rev. Albert R. Vail delivered a most instructive, stirring and eloquent presentation of the Bahäi Message. The speaker so thrilled all those present and proceeded with such rapidity and precision through his theme that those who were taking notes forgot to record as they listened. We hope to induce Mr. Vail to reproduce this address in some form for future publication. He led to this climax: The thing new and unique is the Divine Authority in which the Revelation of Baha'o'llah is uttered. He spoke in the assurance of Divine Authority, the Authority that was in Jesus, and lived the Truth he spoke.

Meeting of the Executive Board, Wednesday Morning, April 29th.

The newly elected Executive Board met at the home of Mrs. True, Wednesday morning, April 29th, and elected the following officers for the ensuing year:

Albert H. Hall, New York Life Bldg., Minneapolis, Minn., President.

Mrs. Annie L. Parmerton, 543 Mitchell Ave., Cincinnati, Ohio, Vice-President.

Alfred E. Lunt, 15 State St., Boston, Mass., Secretary.

Wm. H. Randall, 114 State St., Boston, Mass., Assistant Secretary.

Mrs. Corinne True, 5338 Kenmore Ave., Chicago, Financial Secretary.

Mrs. Isabel Fraser, 5338 Kenmore Ave., Chicago, Assistant Financial Secretary.

Bernard M. Jacobsen, 556 Howland Ave., Kenosha, Wis., Treasurer.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha published in *The Christian Commonwealth* (in Arabic); (2) talk by Abdul-Baha at feast of Mirza Ali Akbar Nakhjavani, Haifa, Syria; (3) good news from (a) Chiraz and (b) Enzeli, Persia. (c) Denver, Colo.; (4) the European Bahais; (5) the Day of Prayer in America; (6) the war of the world.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V Eizzat 1, 70 (September 8, 1914) No. 10

MASHRAK-EL-AZKAR: "THE SPIRITUAL FOUNDATION"

STATEMENT OF FINANCIAL-SECRETARY TO AUGUST 31, 1914.

A CLOSE study of the talks given by Abdul-Bahä during his sojourn in America convince the reader that the world is upon the Eve of Universal Peace and that the favor of raising the Banner of International Arbitration has been granted to this revered democracy. In an address to the New York Peace Society, Hotel Astor, May 13, 1912, Abdul-Bahä said: "There is no doubt that this revered democracy will be able to realize it and the Banner of International Peace be unfurled here, permeating through the other countries from here. . . . Let this Century be the Sun of previous Centuries, the effulgences of which shall last forever, so that in the times to come they shall glorify the Twentieth Century, saying that the Twentieth was the century of lights, the Twentieth Century was the century of life, the Twentieth Century was the century of International Peace, the Twentieth Century was the century of divine bestowals, and the Twentieth Century has left traces which shall last forever."

BAHA'O'LLAH said: "Originally mankind was one family, united and compact; later the members of this family were divided and subdivided through ignorance and prejudice. *Now* the time has come again for their final unification. Universal Peace will bring about this long-wished-for consummation."

The deduction is that in this Twentieth Century, this revered democracy—the United States—will raise the Banner of Universal Peace and the long-wished-for consummation—the unification of the whole race—will take place. Can we not see clearer than at any previous time in the Mashrak-el-Azkär work how very important its erection is? Abdul-Baha said to Mr. Chas. Mason Remey: "Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations. From that spiritual foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance!"

To Mrs. Goodall and Mrs. Cooper, of San Francisco, Abdul-Bahä said: "Not only does the building of the Mashrak-el-Azkär have an effect upon those who build it, but upon *the whole world.*"

To Mr. and Mrs. Chas. Haney, Abdul-Bahä said: "When the Mashrak-el-Azkär, with its accessories, becomes established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon *civilization.* Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains Divine Wisdom, and will have spiritual effect upon the *intellects* and *thoughts.* Subsequent to its erection these will become evident."

In a Tablet to Mrs. Claudia S. Coles, Abdul-Bahä wrote: "Know thou that the building of the Mashrak-el-Azkär is the *greatest foundation* in those regions. God said in the Koran, 'Those who believed in God, and the Last Day, shall build the Temple of God!' It is *incumbent* upon thee and all to put forth the best effort, in these days, in building this Glorious Temple, raising the tumult of Commemoration therein, during the wing of the night, at dawn and at eventide. It is incumbent upon ye (men and women) to be united in this great cause, so that ye may be confirmed by the Divine Bounty and Merciful Spirit, *become increased with energy and power, and gain a recompense and estimation.*

A letter has just been received containing a check for $1,000.00. The writer says: "I am sending a check for the Mashrak-el-Azkär—a war offering toward our Bahai Temple of Peace. How merciful God has been to this country! In Europe, fathers and brothers have been torn from their wives and little children, and many left at home are in want of dire necessities. Our beloved ones are not facing mutilation, acute suffering, death. I send this as a thank offering—though it seems minute indeed to express what I feel."

Let America arise with greater energy and power to hasten the collection of the required sum for beginning the foundation of the Mashrak-el-Azkär.

Bahai Temple Unity.
By *Corinne True,* Financial Secretary.

STATEMENT

Statement of Finances of Mashrak-el-Azkär for the year April 22, 1913, to April 25, 1914; also for the first four months of the new year (to August 31, 1914):

April 22, 1913, to April 25, 1914.

Receipts.

In bank beginning of year		$ 908.51
Total subscriptions		13,503.79
Interest paid by bank		22.20
Total moneys received		$14,434.50

Disbursements.

On land		$ 9,000.00
Interest on unpaid notes		600.00
Taxes and assessments		1,768.73
Attorney's fee		500.00
Bank exchange on checks		11.55
Miscellaneous incidentals		232.25
Total		$12,112.53

Receipts for First Four Months of New Year.

In bank April 25th, 1914		$ 2,321.97
Contributions to August 31—		
April (25 to 30)	$258.00	
May	388.60	
June	351.09	
July	483.31	
August	344.22	
Total receipts		1,825.22

Disbursements.

Miscellaneous incidentals		$ 120.43
In bank August 31, 1914		$ 4,026.74

Corinne True,
Financial Secretary.

WAR AND PEACE

ADDRESS BY ABDUL-BAHA AT HAIFA, SYRIA

From *The Christian Commonwealth.*

THE room at Haifa in which Abdul-Baha spoke was crowded with pilgrims, students, and friends. At times he was very animated and even passionate.

He mentioned that a few days previously he discussed with the German Consul the ominous signs of the European War, which had not then broken out. The Consul contended that a nation must go on increasing its military and naval expenditure if it desires to protect its growing commercial and national interests from the attacks of its equally powerful and expanding neighbors and rivals; that the greater the military equipment the more was the nation assured of making progress and developing its resources. Other Germans and members of other nationalities who were present all agreed with the Consul. Abdul-Baha urged that if the power of love and peace became predominant its effects would be greater than those of hate and war. "In the world of existence there is no power as efficacious and as penetrative as the power of love. Military power coerces and compels men into obedience through unnatural resort to force and violation, but mankind yield happily and willingly to the power of love." If nations would use their resources in spreading love amongst mankind, in strengthening the ties of interdependence between nations and governments, and in establishing fellowship and affinity between the races, how different would be the result!

The German Consul and others raised objections to Abdul-Baha's ideas, but he insisted that neither the conqueror nor the conquered would benefit by the present conflict. He reminded them that the nations who were now seeking to destroy each other belong to one race and profess the same religion, and earnestly pleaded for the cessation of strife amongst the children of one Father.

TABLE TALK BY ABDUL-BAHA

At Thonon, Lake Geneva, Switzerland, before many people of different nationalities.

O ye who are present!

How long this drowsiness and sleep! How long this ignorance and blindness! How long this heedlessness and misery! How long this oppression and injustice! How long this hatred and discord! How long this rage of ignorant ones! How long this grasping with frail imaginations! How long this strife and argument! How long this turmoil and these battles! How long these racial prejudices! How long these patriarchal prejudices! How long these political prejudices!

Does it not behoove the believers to have their hearts submissive through the mentioning of God? Has God sealed the hearts and has the eye become veiled with the clouds of injustice, that the souls are not aware of God's bounty overflowing unto all?

He has created all with His Power, supplied all with His Mercy, and trained all with His Divinity. You will not find in the creation of the Merciful any differences. Then let us follow the glorious LORD in our good policy; dealing with justice, favor and generosity. Let us leave oppression and wickedness. Let us be as one family, with justice and kindness. Let us blend as water and wine. Let us unite as the unity of the souls. We can not establish a policy greater than the policy of God. We cannot find anything which is suitable to the world of humanity greater than the Bounties of God. Then be ye guided with the examples of the LORD. Do not change the gift of God—which is perfect unity—in this Path!

It is incumbent upon ye, O servants of God, to abandon this discord; establish harmony, love, equity, justice and mercy.

O ye who are present: The old centuries have passed and the carpet of hatred and struggle have rolled up, because this age has shone with the Luminous Lights, glorious bounties, admirable verses, apparent signs, lights which are dispersing the darkness—alleviating pain—conductive to unity and uprooting inharmony. Thus the eyes have seen, the ears have heard, and the hearts have comprehended.

بهائیان اروپ

عموم بهائیان اروپ در نهایت تذکّر وروح وریحان هستند علی الخصوص در شهر اشتوتگارت آلمان قلوب در نهایت صفا است وارواح منجذب بملکوت ابهی هرقدر در اطراف شان آتش حرب بیفزاید ایشان مشتعلتر ومتذکرتر ومطمئنتر میشوند زیرا میدانند که عاقبت خوب خواهد شد و"تری الارض جنّت الابهی" ظاهر خواهد گشت حال جناب مستر ریمی ومستر جورج لاتیمار از امریکا وجناب دکتر خدابخش ومیرزا عزیزالله خان از شرق در اشتوتگارت هستند وبحسب امر مبارک بتبلیغ وتشویق وتثبیت قلوب مشغول وبه نشر بشارات الهیّه مبشّر هستند وجود شان درهمچو وقتی در آن صفحات عنایتی است کبری از برای دوستان

روز نماز در امریکا

دولت وملّت امریکا جمیعًا بصلح عمومی مایل بلکه ساعی هستند ومستر وُدْرُو وِیلْسُون رئیس جمهوریّه خواهش کرده که جمیع اهالی بدون استثنا باید در یك روز مخصوص دعا وتضرّع نمایند که انوار شمس صلح وسلام به آفاق مظلمهٔ ممالك متحاربه بزودی بتابد وآن "روز نماز" چهارم ماه اکتوبر معیّن کردند ولی بهائیان امریك پیش از وقت شروع بمناجات وتلاوت آیات نموده اند والآن هر فردی از افراد احبّا رجالاً ونساءً کبیرًا وصغیرًا آیهٔ کریمهٔ "

هَلْ مِنْ مُفَرِّجٍ غَيْرُ ٱللّٰه قُلْ سُبْحَانَ ٱللّٰه هُوَ ٱللّٰه كُلٌّ عِبَادٌ لَهُ وَكُلٌّ بِأَمْرِهِ قَائِمُونَ "

روزی ۱۹ دفعه بکمال تضرّع وتبتّل میخوانند. البتّه دوستان الهی چه در شرق وچه در غرب کلمهٔ صلح نه فقط در لسان بل در فکر ودر قلب مرکز دادند ❋

جنگ دنیا

تا دو ماه پیش اهالی اروپ در نهایت خوبی بکار خود مشغول بودند حال بواسطهٔ این جنگ اعظم هیئت اجتماعیهٔ شان بکلّی منقلب شده در میدان حرب فقط قاتل ومقتول وجارح ومجروح دیده میشود ودر خانه‌ها هزاران از اطفال بیچاره‌گان درگهوارهٔ خود ناخوش وازبی اعتنائی مادران پریشان ودر حال ناتوان دارند میمیرند زیرا اکثر حکما وپرستاران مریض به میدان حرب رفتند تا بفریاد پدران ضمناً این اطفال برسند زمینهای سبز قبرستان شده وخون مانند انهار جاری است. راه های آهن که همیشه نفوس واسباب وخوراك وما ینفع النّاس نقل میکردند امروز فقط بار شان عسکر وادوات مهلکه ومجروحین گشته کشتیهای تجارتی اساطیل جنگ شده وماهی گیرها به صید مواد دینامیت که دول متحاربه از برای غرق کردن کشتیهای همدیگر در دریا پنهان نموده مشغولند ❋

عدد نفوس متحاربه به ۱۷۹۰۰۰۰۰ رسیده است از هر دولت از این قرار است :—

المان	۵,۰۰۰,۰۰۰	پنج ملیون
روس	۵,۰۰۰,۰۰۰	پنج ملیون
فرانسه	۴,۰۰۰,۰۰۰	چهار ملیون
نمسه	۲,۵۰۰,۰۰۰	دو ملیون ونیم
انگلیس	۱,۰۰۰,۰۰۰	یك ملیون
بلجیك	۴۰۰,۰۰۰	چهار صد هزار
المجموع	۱۷۹۰۰۰۰۰	هفده ملیون ونهصد هزار

مصروف یومیهٔ این همه نفوس زیاده از صد ملیون دالر واز برای کشتن هر یك نفر باید سه هزار وشش صد وهفتاد وهفت دالر خرج کنند

" قُتِلَ الإنْسَانُ مَا أَكْفَرَهُ " ❋

دکتر ضیاء بغدادی

اقتدار بودند عاقبتشان خسران مبین بود. این را شهوداً میبینیم. پس بکوشید که در عبودیت آستان مقدس استقامت نمائیم. اینست آن عزت ابدیه، اینست نعمت سرمدیه، اینست سبب نورانیت وجود در ملکوت ابهی، اینست سبب ترقی در این اوج نامتناهی ❊ و علیکم البهاء الابهی ❊

اخبارات خوش

از شیراز

بقلم جناب آقا میرزا بینش سیاح علیه سلام الله

هوالله

الحمد لله از تأییدات حضرت بهاء الله جل ثنائه و تعلیمات حضرت عبد البهاء روح ماسواه فداه این اوقات فتوحات امریه در ایران مانند دریا موج و بهمت دوستان منقطع خالص رو باوج دارد. مثلاً طوائف لورهای بویراحمدی و ممسنی که همواره یاغی و قطاع الطریق بودند و بر قلل جبال شامخه مسکن و مأوی دارند، در تابستان در اشجار مرتفعهٔ بزرگ لانه کرده و در زمستان در مغارهها بسیار سخت. بواسطهٔ هبوب نفحات معطرهٔ امریه جماعتی کثیر از ظلمت ضلالت بنور هدایت اثر گرفته‌اند. همواره مراودهٔ آنان با این عبد ناتوان است. هر یک از آنان که میآید بمحبت حضرت بهاء الله امیدوار میشود و میرود. آنانکه در خط ایران مشی میکنند مطیع دولت و خیرخواه مملکت شده‌اند، خیانت را تبدیل بامانت کرده‌اند، سراپا محبت محض شده ❊

در سایر بلوکات فارس احباء الله در کمال فرح و انبساط مشغول بایقاظ راقدین. این بندهٔ ناتوان که قریب پانزده سال در دهات و قصبات و مداین مشغول تبلیغ امرالله ❊

نجم باختر: قوت شمشیر باین نفوسیکه جناب سیاح ذکر میفرمایند تأثیر نکرده ولی از تعالیم الهی امر مبارک چنان متأثر شدند که فی الحقیقه خلق جدیدی شدند ❊

از انزلی

جناب آقا میرزا نورالله بهائی زاده اصفهانی مختصر میفرمایند که الحمد لله در تمام این اطراف اعلاء کلمت الله هست و احبای الهی در کمال اتحاد و اشتعال مشغول تبلیغ امرالله. از حق میطلبم که کل را مؤید و موفق فرماید برضای خود ❊

نجم باختر: امروز سرور اعظم حضرت مرکز میثاق منحصر باینست که احبای الهی جمیعاً در کمال اتحاد و اشتعال مشغول بتبلیغ امرالله شوند ❊

از دنور

بقلم صاحب امضاء

جناب مدیر نجم باختر: اکنون که فصل تابستان منقضی و داخل در فصل خریف میشویم مقتضی میداند که مجملی از ترقی امرالله در این قطعهٔ غرب علی الخصوص شهر دنور که پایتخت ایالت کلورادو است [در امریکا] بخدمت ارسال دارم.

یاران الهی در این قطعهٔ ارض با کمال شور و وله و انجذاب و اشتعال در این موقع تعطیل اوقات عزیز خویش را مصروف انتشار تعالیم حضرت جمال مبارک داشته و از اثر انفاس مبارکه‌شان نفوس بسیار دارند از خواب بیدار میشوند و بمحض آنکه اطلاع بتعالیم مییابند ولو بقلیلی فوراً درک میکنند که امرالله داروی دردهای نهانیشان است و بی اختیار اقبال مینمایند. الیوم مصداق "یدخلون فی دین الله افواجاً" در این قطعه مثل سایر قطعات ارض ظاهر و باهر است. مجمل آنکه گردش دوران و اختلاف فصول چه زمستان و چه تابستان سر سوزنی از طراوت بهار امرالله نمی کاهد بلکه گرمی تابستان سبب اشتعال یاران این سامان میگردد و فصل خریف پر جمال دلربای حریف میفزاید. در میان یاران این سامان مسس بلزیک و مسس کلارک و مسس ابرتز گوی سبقت از همگنان ربوده و اکثر اوقات خویش را مصروف امر میدارند ❊

ب. ا. خان

هرچند ما کلاً ذرّه هستیم لکن پرتو جمال مبارک مثل شعاع آفتاب عیانست هر ذرّه که در پرتو آفتاب افتد جلوه کند و نمودار شود این نمودار ما مثل نمودار ذرّات است در پرتو آفتاب مقصود اینست که بدرجه‌ئی عنایت مبارک بود که وصف ندارد فنعم ما قال:

از باده فروش من * سرمایهٔ جوش من * وی از تو خروش من * من نایم و تو نائی
گر زنده کنم خواهی * در من نفسی دردم * من مردهٔ صد ساله * تو جان مسیحائی

خلاصه انفاس و تأیید مبارک بود که تأثیر مینمود قلوب را رام میکرد نفوس را مستبشر ببشارات الهی مینمود از ایشان حرکت مذبوحی بود الحمد لله در مزرعهٔ قلوب تخمی افشانده شد و بذری کشته گشت که الی الابد میروید نفوس مبارکی مشتعل شدند و منجذب گشتند و بخدمت قیام نمودند تا آنکه در نهایت سرور و فرح مراجعت بآستان مقدس شد الحمد لله احبّای الهی از جمیع جهات بزیارت عتبهٔ مقدّسه آمدند و با آنها ملاقات و معاشرت گردید از وجوه نورانی آنها قلب باهتزاز آمد اطمینان حاصل شد که این نفوس در سبیل جمال مبارک جانفشانند مقصد جز رضای او ندارند فکری جز نشر نفحات ننمایند باری در نهایت اشتعال طواف مطاف ملأ اعلی نمودند در بقعهٔ مقدسه در مقام اعلی سر بآستان نهادند و مراجعت بدیار خود نمودند امید دارم که از مراجعت آنها نتایج عظیم و آثار جلیله ظاهر گردد حال که شما میروید باید بهمین قسم تبرّک الهی و بشارات روحانی و انجذابات وجدانی مراجعت کنید *

چون من در اینجا نبودم حضرات آشنایان بیگانه با جمعی اینجا در این مدّت کوشیدند ارتباط پیدا کردند یعنی با بعضی روابط خفیه و با بعضی روابط ظاهره بعد از ورود من با ما مجتمع شدند و مثل زمان عبدالحمید مفتریاتی زدند و حال فرستاده‌اند بگمان اینکه اسباب میشود یا حبس مشئوم یا قتل یا نفی اینست خیال آنها *

مقصود اینست که احبّای الهی باید نظرشان بمن باشد این امر امر عظیم است امر جمال مبارک است هزار نفس مثل من بیاید و برود باشد یا نباشد یکسان است اهمیّت امر مبارک است احبّای الهی باید ثابت و نابت و راسخ باشند معلوم است که من همیشه در خطر بوده هستم و گذشته از خطر من که همیشه در این عالم نیستم یک روزی میاید که آرزوی جوار رحمت کبری مینمایم احبّای الهی باید در نهایت استقامت باشند ابداً در نظر آنها فرقی ننماید تزلزل حاصل نشود بلکه روز بروز ثباتشان مقاومتشان استقامتشان بیشتر شود شما ملاحظه کنید که بندگان حضرت مسیح هرکدام که از این عالم رفتند یا چون شهید شدند دیگران اعظم از آنها قیام بر خدمت نمودند قوّتی عظیم تر ظاهر گردید تا آنکه نور هدایت آفاق را روشن نمود شما هم باید همین طور باشید و یقین بدانید که تأییدات جمال مبارک بر سر

والله الذی لا اله الاّ هو اگر امروز شخصی از اضعف مخلوقات بخدمت حق بپردازد تأییدات و توفیقات ربّانی او را از جمیع جهت احاطه نماید *

باری در پناه جمال مبارک باشید مؤیّد و موفّق باشید مستبشر بنفحات قدس او زنده باشید هر یک در سبیل او علم آسمانی باشید مقصد اینست که نگاه نکنید که من هستم یا نیستم موجودم یا مفقودم بخدمت امر بپردازید توجه بجمال مبارک داشته باشید او شما را از هر نفسی غنی میکند از او مدد بطلبید در امر او ثابت باشید خادم او باشید پاسبان آستان او باشید بندهٔ درگاه او باشید مستمدّ از فیوضات او باشید مستشرق از انوار او باشید در صون حمایت او محفوظ و مصون باشید مطمئن باشید "وَیَنْصُرُ مَنْ قامَ عَلی نُصْرَةِ أَمْرِی بِجُنُودٍ مِنَ المَلَأِ الأَعْلی وَقَبِیلٍ مِنَ المَلائِکَةِ المُقَرَّبِین" اینست اساس حقیقی *

ملاحظه کنید همین آقا میرزا ابوالفضل را چه قدر نصرت کرد در هر موقعی و در هر موردی مؤیّد گردید والله الذی لا اله الاّ هو اگر سلطنت شرق و غرب باشد از برای انسان ذرّه فائده ندارد جز خسران نیست کو ناصر الدین شاه کو محمد شاه کو عبدالحمید کو بوناپارت کو غلیوم نه اثری نه ثمری با وجود اینکه اینها ملوک بودند در زمان

خطابهٔ مبارك

صورت خطابهٔ حضرت مولی العالم عبد البهآء در بیت مبارك در حیفا مهمانی آقا میرزا علی اکبر نخجوانی بعد از ظهر ۲۸ ماه جون سنه ۱۹۱۴ ※

در تمام ایام مبارك همیشه آرزوی من این بود که روزی بیاید بلکه انشآءالله بجهتی سفر کنم و بعد بعجز خود در سبیل امرالله یك حرکت مذبوحی بنمایم لکن از این جهت که مسئلهٔ سجن در میان بود جمیع آن اوقات بحسرت گذشت زیرا ثمرهٔ وجود اینست که از انسان یك حرکت روحانی حاصل شود جامد نباشد جاری باشد ساکن نباشد طائر باشد در جمیع کائنات سکون سبب ممات و حرکت سبب حیات است منتها نشر این است که حرکت مختلف است یك حرکت حرکت وجودی است یك حرکت حرکت کیفی است یك حرکت حرکت کمی است یك حرکت حرکت دینی است یك حرکت حرکت روحانی است یك حرکت حرکت الهی است ※

خلاصه **حرکت سبب وجود است و سکون سبب ممات**

این مدت بسیار افسرده و پژمرده بودم از اینکه میدیدم مؤید و موفق بخدمت آستان نیستم لکن چون ملاحظه میگردید که مانع دست و مانع هم سجن است و آن هم در سبیل مبارك است لهذا تسلی خاطر حاصل میشد تا آنکه صعود واقع گردید شدت تأثر و تحسر بدرجه‌ئی بود که وصف نمیتوان داد آن تأسف و تحسر غالب بر جمیع احساسات بود دیگر در من جان و اراده و فکری نگذاشت مدتی در این حالت تحسر بودم بعد نائرهٔ اختلاف هم مشتعل شد همه شماها میدانید و این هم مانع شد بعد ملاحظه گردید که امرالله در خطر عظیم افتاده است با وجود این خیال حرکت کردم ولی حکومت مانع شد جمیع اعدآء جمال مبارك از اطراف هجوم کردند صعود مبارك را از برای خود فرصت و غنیمت دانستند و بکمال قوت هجوم کردند در هر گوشه‌ئی یك نفر از اعدا بود مسلح شد و بنای دشمنی و جنگ را گذاشت علی الخصوص این یحیائیها که همیشه در سوراخها مخفی بودند نه نامی نه نشانی نه صدائی نه ندائی از صعود جمال مبارك امیدوار شدند که شاید در امر مبارك خللی بنیاد نهند بکمال قدرت قیام نمودند علی الخصوص وقتیکه خبر اختلاف رسید از طرفی هم حضرات علما و مجتهدین آنها نیز فرصت را غنیمت دانسته و بنای هجوم گذاشتند و از طرف دیگر حکومت نیز بتعرض پرداخت مسائل بسیار مشکله در میان آمد مثل

مسئلهٔ یزد که فی الحقیقه استخوان من از آن واقعه بگداخت هر چند چیزی نمیگفتم ولکن شدت حزن و الم شب و روز آرام نداشتم دیگر معلوم است که چه میگذشت همهٔ این موانع سبب شد که خیال حرکت نکردم تا اینکه اعلان حریت شد و بند و بست بر خواست بمحض اینکه اعلان حریت گردید در فکر افتادم که حالا وقتست هر چه باداباد بغتةً در حالتیکه مریض بودم بدون اطلاع نفسی سوار کشتی شدم و بسم الله مجریها و مرسیها گفتم و رفتم ※

حضرات آشنایان بیگانه در عکا همه جا شهرت دادند که من فرار کردم و از جمعیت اتحاد و ترقی خوف کردم و معاذالله خیانت نموده‌ام و ترسیده فرار اختیار کرده‌ام سبحان الله در زمان عبد الحمید اعدای عبد البهآء متصل لوائح مینوشتند که من با حریت پروران همدم هستم و با آنها مخابره دارم و ضد حکومت کار میکنم چون اعلان حریت شد موضوع و محمول بکلی تغییر یافت با افترای دیگر پرداختند لهذا لوائح نوشتند که فلانی در مکاتیبش مینویسد عبد الحمید مظلوم و همچنین پادشاه ایران را مظلوم خطاب میکند و احبا را تشویق و تحریص مینماید که پناه بروس و انگلیس ببرند ※

سبحان الله عبد الحمید جمال مبارك را بیست و پنج سال حبس نمود و من را در مدت سلطنتش و جمال مبارك در حق او در کتاب تصریح فرموده‌اند که پادشاه ظالم است "یا ایتها النقطة الواقعة بین البحرین قد استقر علیك کرسی الظلم" فرموده‌اند و جمعیت اتحاد و ترقی سبب آزادی من شده اند با وجود این چگونه او را مظلوم گویم؟ و انصاف اینست که حریت پروران سبب نجات هزاران نفوس گشته اند

باری از این قبیل مسائل عیان آمد من چون نیتم این بود که بلکه انشآءالله در آستان مقدس بخدمتی موفق شوم باین لوائح اعتنا ننمودم رفتم باروپا و امریکا و در جمیع بلاد سفر نمودم و بعون و عنایت جمال مبارك در هر شهری بملکوت ابهی ندا شد علناً تبلیغ گردید اعلان امر مبارك شد در معابد و کنائس و صوامع و مجامع دیگر جائی باقی گذاشته نشد و حال آنکه در نهایت ضعف بودم لکن تأییدات جمال مبارك میرسید با حالت ضعف در خانه بودم ولی چون در مجامع و کنائس حاضر میشدم توجه بملکوت ابهی میکردم فوراً تأییدات الهیه میرسید و یك ساعت دو ساعت متمادیاً صحبت میکردم ※

يتحقق عنده بأن موسى عليه السلام انقذ بنى اسرائيل من الذل والهوان والاسر والخذلان وربّاهم بتأييد من شديد القوى حتى اوصلهم الى اوج العزة والعلى ومهّد لهم السعادة الكبرى ومنّ الله عليهم بعدما استضعفوا فى الارض وجعلهم أئمة من ورثة الكتاب وعلّمهم فصل الخطاب حتى كان منهم عظماء الرجال وانبياء اسسوا لهم السعادة والاقبال وهذا برهان ساطع واضح على نبوته عليه السلام ※

واما المسيح الجليل كلمة الله وروح الله المؤيد بالانجيل قد بعثه الله بين قوم ذلّت رقابهم وخضعت اعناقهم وخشعت اصواتهم لسلطة الرومان فنفخ فيهم روح الحياة واحياهم بعد الممات وجعلهم ائمة فى الارض خضعت لهم الرومان وخشعت لهم اليونان وطبق الارض صيتهم الى هذا الاوان ※

واما الرسول الكريم محمد المصطفى عليه الصلاة والسلام قد بعثه الله فى واد غير ذى زرع لانبات به بين ظهور قبائل متنافرة وشعوب متحاربة واقوام ساقطة فى حضيض الجهل والعمى لايعلمون من دحاها ولايعلمون حرفاً من الكتاب ولايدركون فصلاً من الخطاب اقوام متشتتة فى بادية العرب يعيشون فى صحراء من الرمال بلبن النياق وقليل من النخيل والاعناب فما كان بعثته عليه السلام الا كنفخ الروح فى الاجسام او كايقاد سراج منير فى حالك من الظلام فتنورت تلك البادية الشاسعة العاطلة الخاوية بتلك الانوار الساطعة على الارجاء فانتهض القوم من رقد الضلال وتنورت ابصارهم بنور الهدى فى تلك الايام واتسعت عقولهم وانتعشت نفوسهم وانشرحت صدورهم بآيات توحيد رتلت عليهم بأبدع الالحان وبهذا الفيض الجليل تدرجوا ووصلوا الى الاوج العظيم حتى شاعت وذاعت فضائلهم فى الآفاق فاصبحوا نجوماً ساطعة الاشراق ※

فانظروا الى الآثار الكاشفة للاسرار حتى تنصفوا بأن ذلك الرجل الجليل كان مبدأ الفيض لذلك القوم الضئيل وسراج الهدى لقبائل خاضت فى ظلام الهوى واوصلهم الى اوج العزة والاقبال ومكّنهم من حياة طيبة فى الآخرة والاولى اما كانت هذه القوة الباهرة الخارقة للعادة برهاناً كافياً على تلك النبوة الساطعة ؟ لعمر الله ان كل منصف من البشر يشهد بملأ اليقين ان هؤلاء رجال كانوا اعلام الهدى بين الورى ورايات الآيات الخافقة على صروح المجد فى كل الجهات وتلك العصبة الجليلة استشرقت فاشرقت واستضاءت فأضاءت واستفاضت فأفاضت واقتبست الانوار من حيز ملكوت الاسرار وسطعت بانوار الهدى على عالم الافكار ثم ان هذه النجوم الساطعة من افق الحقيقة ائتلفت واتحدت واتفقت وبشر كل سلف عن خلف وصدق كل خلف نبوة كل سلف فما لكم انتم يا قوم تختلفون وتجادلون وتتنازعون ؟ ولكم اسوة حسنة فى هذه المظاهر النورانية والمطالع الرحمانية ومهابط الوحى العصبة الربانية وهل بعد هذا البرهان يجوز الارتياب والتمسك باوهام اوهن من بيت العنكبوت وما خلق الله بها من سلطان ؟

يا قوم : البدار البدار الى الالفة عليكم بترك البغضاء عليكم بترك الشحناء عليكم بترك الجدال عليكم برفع الضلال عليكم بكشف الظلام عليكم بتحرى الحقيقة فيما مضى من الايام فاذا ائتلفتم اهتديتم واذا اختلفتم اعتسفتم عن سبيل الهدى وغضضتم النظر عن الحقيقة والنهى وخضتم فى بحور الوهم والهوى ان هذا الضلالة مهلكة للورى واما اذا اتحدتم وامتزجتم وائتلفتم سيؤيدكم شديد القوى بصلح وصلاح وحب وسلام وحياة طيبة وعزة ابدية وسعادة سرمدية ※ والسلام على من اتبع الهدى *

نجم باختر :- این صورت خطابهٔ مبارکهٔ حضرت مولی العالم ومحب الامم عبد البهاء که ٣ سال پیش القا فرمودند وحضّار از فرانسه وآلمان وامریکا وایران بودند واین بیانات در السن مختلفه ترجمه شده وهمه شنیدند ! ※

چه خوش بود اگر همه بموجب این تعالیم عمل کنند واز قیود تقالید نجات یابند که بقول مرحوم آقا میرزا یوسف خان گروسی « گوش نیست ؟ هزار گوش هست ولی یک باهوش نیست » !! وبقول شاعر «لقد اسمعت لو ناديت حياً ✤ ولكن لا حياة لمن تنادي»

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اوّل جلد پنجم شمارهٔ دهم قیمت اشتراك سبتمبر ۸	نجم باختر ۱۳۲۹	PAGE I VOL V № 10 سالی یك دالر ونیم ماه عزّت ۷ سنه

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ وتوزیع میگردد ودر نهایت آزادی در مسائل یگانگی بشر ووحدت ادیان وترویج صلح عمومی وتربیت اطفال وپیشرفت امر حضرت بهاء الله در اطراف جهان وتوضیح حقائق واین دین عمومی خواهد نوشت ومقالات مفید که موافق سبك اداره است قبول ونشر خواهد گردید

خطاب مبارك

نقلاً عن جريدة "كريستن كامنولث" الصادر في ٣٠ سبتمبر سنة ١٩١١

هو الله

ايها الحاضرون : الى متى هذا الهجوع والسبات والى متى الرجوع القهقرى والى متى هذا الجهل والعمى والى متى هذه الغفلة والشقاء والى متى الظلم والاعتساف والى متى هذا البغض والاختلاف والى متى الحمية الجاهلية والى متى التمسك بالاوهام الواهية والى متى النزاع والجدال والى متى النزال والكفاح والى متى التعصب الجنسي والى متى التعصب الوطني والى متى التعصب السياسي والى متى التعصب المذهبي الم يأن للذين آمنوا ان تخشع قلوبهم لذكر الله هل ختم الله على القلوب ام غشت الابصار غشاوة الاعتساف ولم تنتبه النفوس بان الله قد فاضت فيوضاته على العموم خلق الكل بقدرته ورزق الكل برحمته وربّى الكل بربوبيته لا ترى في خلق الرحمن من تفاوت فارجع البصر هل ترى من فتور ؟

فلنتبع الرب الجليل في حسن السياسة وحسن المعاملة والفضل والجود ولنترك الجور والطغيان ولنلتئم التئام ذوي القربى بالعدل والاحسان ولنمتزج امتزاج الماء والراح ولنتحد اتحاد الارواح ولا نكاد ان نؤسس سياسة اعظم من سياسة الله ولا نقتدر ان نجد شيئاً يوافق عالم الانسان اعظم من فيوضات الله ولكم اسوة حسنة في الرب الجليل ولا تبدلوا نعمة الله وهي الالفة التامة في هذا السبيل

عليكم يا عباد الله بترك الاختلاف وتأسيس الائتلاف والحب والانصاف والعدل وعدم الاعتساف !

ايها الحاضرون ، قد مضت القرون الاولى وطوي بساط البغضاء والشحناء حيث اشرق هذا القرن بانوار ساطعة وفيوضات لامعة وآيات باهرة وآثار ظاهرة والانوار كاشفة للظلام دافعة للآلام داعية للائتلاف قامعة للاختلاف الا ان الابصار قد قرت وان الآذان قد وعت وان العقول قد ادركت ان الاديان الالهية مبنية على الفضائل الانسانية ومنها الالفة والود بين العموم والوحدة والاتفاق بين الجمهور ※

يا قوم ! الستم من سلالة واحدة الستم افناناً واوراقاً من دوحة واحدة الستم مشمولين بلحظات عين الرحمانية الستم مستغرقين في بحار الرحمة من الحضرة الوحدانية الستم عبيد العتبة الربانية هل انتم في ريب ان الانبياء كلهم من عند الله وان الشرائع قد تحققت بكلمة الله وما بعثهم الله الا للتعليم وتربية الانسان وتثقيف عقول البشر والترقي الى المعارج العالية من الفلاح والنجاح ؟

وقد ثبت بالبرهان الساطع ان الانبياء اختارهم الله رحمة للعالمين ليس نقمة للسائرين وكلهم دعوا الى الهدى وتمسكوا بالعروة الوثقى حتى انقذوا الامم السافلة من حضيض الجهل والعمى الى اوج الفضل والنهى فمن امعن النظر في حقيقة التاريخ المنبئة الكاشفة لحقائق الاسرار من القرون الاولى

"THIS GREAT CAUSE, WHICH ALONE INSURES THE HAPPINESS OF THE WORLD, MUST RECEIVE SUPPORT THROUGHOUT THE WORLD."

HIS HOLINESS *BAHA'O'LLAH,* fifty years ago, spread broadcast His great Movement and proclaimed the benefits of International Peace . . . .

My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project* will be enlarged, and that earnest concerted action between the nations of the world will result therefrom.

This great Cause, *which alone insures the happiness of the world,* must receive support throughout the world.

—*ABDUL-BAHA ABBAS.*

*See article "A Message to the American People" on page 166.

Supplication

To the Believers of God and the Maid-servants of the Merciful,
Portland, Oregon.

Upon them be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O Thou Heavenly Father!

Thou hast the hosts of the Kingdom and the spiritual angels. We, indigent souls are broken-winged birds; yet we yearn to soar toward the immensity of the Kingdom. We are thirsty fish; we seek the Sea of the Water of Life. We are the butterflies of the nether world; we long for the Lamp of the Realm on High. We are in the utmost weakness and feebleness; yet we are fighting against the armies of the world. Therefore, O Lord of Hosts! confirm us so that the army of Light may become victorious and the legions of the darkness be defeated. Assist us in the service of the Kingdom and acquaint us with the Divine Mysteries. Rejoice us with the glad-tidings of the everlasting sovereignty and bestow upon us a portion and a share of the Life Eternal. Suffer the tongues to be unloosed and grant sight to the eyes; so that we may behold the world of the Kingdom and may praise with an eloquent speech Thy Beauty and Thy Perfection.

Verily, Thou art the Bestower and the Kind!

(*Signed*) ABDUL-BAHA ABBAS.

August 4, 1914, Mount Carmel, Haifa, Syria, Asiatic Turkey.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"THE WORLD IS AT THE THRESHOLD OF A MOST TRAGIC STRUGGLE"

STIRRING TALK BY ABDUL-BAHA PERTAINING TO THE WAR IN EUROPE

From the Diary of Mirza Ahmad Sohrab

Bahai Nest, Mount Carmel,
Haifa, Syria, August 3, 1914.

Dear Friends:—

All over the city there is great commotion; people are wild with excitement. A new imperial Irade has come from Constantinople that any and every man between the ages of 18 and 45 must be enlisted in the army register and be ready to leave at a moment's notice. For the last few days we have heard that war was threatening between Austria and Servia, that open hostilities have already commenced, that Austria has attacked Belgrade, that Russia has threatened Austria that unless she desists from further encroachment, she will be obliged to enter the conflict. England, Russia and France on one hand; Germany, Austria and Italy on the other, are mobilizing their forces. The situation is very grave. Europe is entering one of the darkest crises of its political life. It takes a lively imagination to picture the six great Powers of Europe armed to the teeth, with more than 20,000,000 of soldiers, waiting for the final commands of their superiors to jump into the battlefield and cut each other's throats! No one can conceive of a greater folly and a more stupendous sin against humanity. Everybody here thinks that this war news is the first indication of "Armageddon," the universal war which will teach mankind as nothing else could do, the barbarism of the present-day civilization and the futility of all the pacifist movements. Europe is sitting on the crater of a world-shattering volcano which may burst forth at any moment. The Russian, French and Austrian steamship companies have announced that their steamers will not touch the Port of Haifa for some time to come. Therefore, instead of ten to fifteen steamers a week, there will be only one steamer a week—belonging to the Khedivial Line. The small German colony is sending one hundred of its young men to protect the Fatherland. Thus you see that the atmosphere of this little Syrian port is permeated with wars and rumors of wars.

When the new Irade was proclaimed that all the Turkish subjects must come under the colors, there was a real panic in Acca and Haifa. One saw groups of anxious men gathered in the corners of the streets, talking excitedly about war. The women of Acca were so grief-stricken that they filled the air all night with their shrieks and lamentations. In a literal sense no one could sleep. The children of all the Persians who have lived in Turkey for the last forty years and married Arab or Turkish women are under the law of Military Conscription. No one can attempt escaping, as no steamer is leaving the port. Large, flaring red bulletins are hung in the streets of Haifa, calling the "patriots" to arms. The upper part of these bills are engraved with pictures of swords and cannons, and the lower part contains the call to arms. No one understands the situation, and very few can guess what Turkey means to do with all these preparations. The prices of all foodstuffs have gone up, from 10 to 40 per cent, especially sugar, tea and flour, as well as naphtha.

This evening Abdul-Baha gave a stirring talk on the aforesaid news of war in Europe. All the friends were impressed with his words of truth, and I will share them with you. He opened his address with these simple, dramatic words:

"A resurrection is set up! The world is topsy-turvy! The wrong side of human character is up! A general melee of the civilized nations is in sight. A tremendous conflict is at hand. The world is at the threshold of a most tragic struggle. The evil forces of war are plotting against mankind. The dark waves of

sinister motives and satanic passions are battling in the breasts of men. The shafts of intrigues and diplomatic deceits have blackened the sky of man's conscience. The chancelleries of Europe have become the combustible storehouses of warlike thoughts. Menacing, hidden forces are brought upon the stage of spectacular play. Vast armies—millions of men—are being mobilized and centered at their frontiers. They are being prepared for the fearful contest. The slightest friction will bring them into a terrific clash, and then there will be a conflagration the like of which is not recorded in the past history of mankind.

"While in America, I spoke before many Peace Societies, Churches and Conventions, and foretold the fearful consequences of armed peace in Europe. I said Europe is like unto an arsenal and one tiny spark will cause a universal combustion. *'O men! Come ye together and as far as possible try to extinguish this world-raging fire; do your utmost to prevent the occurrence of this general conflict; make ye an effort so that this flood-gate of human butchery may not be set loose!'* I found no one to listen to my advice. I searched, but there were no hearing ears. I cried out at the top of my voice, I pleaded, I enunciated the evils of war, but people were self-occupied, self-centered. And now *this* is the *result.* They have witnessed, they have experienced in the past that war is conducive to the destruction of the foundation of the edifice of humanity, the cause of devastation of the world of commerce, industry, arts and trade. The combatants—the conqueror and the conquered—are both *losers.* Neither party gains any substantial profit. The two combatants are like unto two ships which collide against each other. One may sink to the bottom of the sea, but the other will also carry away its injuries and bruises. Therefore, the victor and the defeated fail to obtain any benefit. The utmost is this: *Temporarily* one country holds the territory of another. This is of a short duration. In the course of the life of that nation, a time will sooner or later come when the conquered will become again the conqueror. In the political history of France and Germany and their wars, such reverses of national fortunes have often occurred.

"It is very strange to see how 'Illusion' has taken possession of the hearts of men, while 'Reality' has no sway whatsoever. For example: 'Racial difference' is an optical illusion! It is a figment of imagination, yet how deep-seated and powerful its influence! No one can deny the fact that mankind in toto are the progeny of Adam; that they are the offshoots of one primal stock; yet the optical illusion has so radically misrepresented this plain truth that they have divided and subdivided themselves into so many tribes and nations. This is German, the other is French; that is English, a fourth is Italian, a fifth is Austrian, a sixth is Russian, etc. Although many intelligent men amongst them know that this racial difference is an optical illusion, yet they all confess their inability to stand firm before its uncanny, invisible power. The Realty is that all mankind are from one progeny and belong to one family, but although this is the Reality, it exercises no permanent influence upon the minds. . . . .

"So many wars have taken place! So many countries are devastated, so many cities are ruined; and yet people are not satisfied with human butchery, are not satisfied with carnage and bloodshed. Still the hearts are stiff and unfeeling! Still the souls are callous and cold, still the minds are dark and frigid, still the people are unsusceptible and unyielding, still they are in deep sleep! Oh! When will they be awakened? When will they become merciful? When will they practice the Golden Rule? This hatred and animosity destroys the basis of the structure of humanity, while love and amity are conducive to the well-being and prosperity of mankind.

"Today the people are thrown into the utmost consternation! How many fathers were lamenting and groaning last night, and how many mothers have been crying and weeping in this town and Acca! They are thrown into such a panic, they are so alarmed that no description can give an adequate picture! Why this tyranny? Who has obliged them to perpetuate these acts of savagery! The kings and the rulers, the politicians and the statesmen live in the utmost ease in their palaces and send these innocent men and peasants who have never seen each other, into the battlefield to tear each other to pieces with shells and cannon balls. The armies are the pawns to be played with on the chess-board of their fiendish ambitions! How cruel is this! How pitiless is this! How brutal is this! How ferocious is this! These so-called leaders of humanity are not willing to let even one hair fall from their heads. They are cowards and are sulking in darkness. Why do they send these thousands and thousands of men to the field of carnage, to be mowed down by each other like the grass!

"If a number of imaginary or real difficulties have arisen between Austria and Servia, if they are really disinterested and are anxious to keep the balance of the Powers and not disturb the Peace of Europe, why do they not go before the Court of Arbitration? The impartial members of that Court of Arbitral Justice will look into the nature of the claims of each party, and after mature investigation decide which one is in the right. Were they ready to refer all their differences to such a Court, this war would have been obviated. The Universal Court of Arbitration is the only body that shall resolve all the disagreements and contentions that arise between the nations of the world. Extraordinary exertion must be put forward by the civilized governments to organize such an influential, international organization, before which all their quarrels may be arbitrated. What better plan can be conceived by man? What harm is there in this? The rulers, the cabinet ministers and the administrations of each country will find the utmost comfort and ease enjoying the fruits of their labors. . . .

"If we reflect carefully, we observe that since history has been written and the deeds of mankind recorded and preserved, no one can point out a single instance that Peace, Love and Amity have been ruinous and harmful in their results. They have filled the world with joy and radiance and happiness. . . .

"More astonishing than all these matters is this: These warring nations believe that the object of the religion of God is war and strife! This is the most preposterous idea that any man could let enter into his mind! . . . . How negligent are the people! How thoughtless and inadvertent they are! It is as though there is not a single iota of love in the hearts of men, as though they have never heard the name of love, as though their hearts are the sepulchres of hatred and envy! Man is the *most ferocious animal*, yet does he accuse the wild beasts of the jungle of this quality! The ferocious beasts kill other beasts, but not one belonging to their own species. They kill for their own food and sustenance. For example, man says the wolf is ferocious!

O, poor wolf! O, wronged wolf! The wolf tears to pieces one sheep in order to keep its body alive. If it does not kill the sheep, it will die of hunger, because being a carnivorous animal, it cannot eat grass. But man, who considers himself lord of creation, will become the cause of the total annihilation of a million of his fellow-beings. The poor wolf is a very incompetent tyro in comparison with this kind of man! Then he will boast 'I am a conqueror, I am a hero, I am a victor, I am a superior General, I am a Field-Marshal, I am an Admiral!' Man! It is better for thee to hide thy head under the earth! Thou hast crim-

soned the ground with the blood of thy brothers! Thy hand is stained with their blood! Thou hast slaughtered and butchered God's own children! Thou hast destroyed the living temples of the Spirit! Thou hast trampled under thy feet the rights of men! Thou hast snuffed out the burning lamps of life and truth! It is strange, passing strange, that notwithstanding all these violations of Divine Law, thou art yet wantonly boasting and exalting thyself above all mankind."

When Abdul-Baha finished speaking, the room was throbbing with the Spirit! There was a blind singer from Egypt, and he commenced chanting a number of sacred songs. When we left the holy Presence, the spell of his powerful word was still with us, and I believe it will continue to be with us as long as we live.

A MESSAGE TO THE AMERICAN PEOPLE

From the *San Francisco Chronicle*, October 4, 1912

ABDUL-BAHA ABBAS, NOTED PERSIAN TEACHER, ARRIVES

APOSTLE OF UNIVERSAL PEACE AND BROTHERHOOD TO DELIVER SERIES OF LECTURES

ABDUL-BAHA ABBAS, the Persian teacher and disciple of universal peace, the oneness of humanity, the oneness of God, universal love, the eradication of prejudice, arrived in San Francisco early yesterday morning. He has been in the United States six months, and though his arrival here had been arranged for and expected for several days by the local assembly of Bahais, no one was at the railroad station to meet him. This was in accordance with the expressed wish of the venerable teacher. He had telegraphed that he desired to enter the city quietly. His train was eight hours late and he with his suite drove to the house at 1815 California Street, which has been prepared for his residence during his three weeks stay here.

Accompanying Abdul-Baha were Dr. Ameen U. Fareed, Mirza Ahmad Sohrab and Mirza Mahmood of Persia, Mirza Ali Akbar of Russia and M. Fugeta of Japan. They will act as interpreters to Abdul-Baha in the series of lectures he will deliver in San Francisco and the transbay cities.

Abdul-Baha's career is romantic. He went to the prison fortress of Akka, near Mount Carmel, in Palestine, with his father when twenty years of age. With no schooling, except the teaching of his noble father, he spent forty years in prison. Since his release four years ago he has traveled in Egypt, Continental Europe and England, pleading for the removal of prejudice and the establishment of universal peace.

At the house were a score of people, mostly women. One woman said she did not think Abdul-Baha would see a reporter, as he was going to Oakland in the afternoon. But he did.

IS STRIKING FIGURE.

Abdul-Baha is of middle stature, strongly built, and wears long, light-colored robes. His forehead is high, broad and full, his nose slightly aquiline and his beard and mustache gray-white. His eyes are gray and blue, large, soft, penetrating. His gray hair rests on his shoulders.

"My greatest happiness this morning," said he, "is this: That I have come to such a modern and progressive city. Praise be to God, everything is beautiful and there seems to be much joy here."

After a few questions and answers he was shown a copy of the *Chronicle* containing the full accounts of war preparations in the Balkan states and Turkey. He inquired if actual hostilities had begun and then asked:

"Will the *Chronicle* take a message from me to the American people?" Answered in the affirmative, he dictated an appeal for universal peace.

AN APPEAL FOR PEACE.

"Praise be to God: The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America. Among the highest virtues is universal peace, the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues.

"The continent of America is isolated so far as other countries are concerned; the government is not thinking of making conquests, of enlarging the circle of colonization. They are not thinking to contend with other nations so far as financial, commercial and political supremacy is concerned. They are not the rival of any other nation.

"Their utmost desire is this: That the continent of America be protected.

"They are engaged in the amelioration of internal conditions; they are not engaged in warfare with any nation. Therefore, they have the time and ability to raise the standard of universal peace and spread the doctrine of the oneness of God. May their influence spread and permeate to all parts of the world.

"Other peoples of the world have to contend with international difficulties. First, the nations are rivals with each other so far as commercial advantages are concerned. Second, they are thinking of the national self-aggrandizement. Third, they are thinking of planting new colonies. Therefore, it is difficult for them to step into this field, to uphold international peace, because they are contending, warlike, victory-loving people. They cannot be instrumental in promulgating international peace.

PRAISES AMERICAN DEMOCRACY.

"But, praise be to God, the American Government is no warlike government; the American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessings.

"It will eliminate the darkness of prejudice, the darkness of war, the darkness of rancor and hatred, the darkness of racial prejudice, the darkness of political prejudice. May this darkness be blotted out and the light become widespread, universal. May the oneness of humanity become primordial, supreme.

"His holiness, BAHA'O'LLAH, fifty years ago spread broadcast His great Movement, proclaimed the benefits of international peace. This took place at a time when the thought was not in the minds of men, nor the words upon the tongues of the people. At the time He summoned people from all parts of the Orient. He addressed letters to the sovereigns of Europe, setting forth the results to accrue from the establishment of universal peace. He invited all to participate in a world's arbitral court of justice, to be composed of representatives of every government in the world, the delegates thereto to be chosen and ratified by the governments. Thereto would be referred disputes between nations for settlement. In case any government or nation should prove rebellious concerning any decision of the court, the other nations should coalesce to force it into obedience.

"My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom."

"This great Cause, which alone insures the happiness of the world, must receive support throughout the world."

Abdul-Baha will remain in the city for two or three weeks. Many of the churches have invited him to fill their pulpits, and his first public appearance will be Sunday morning at 11 o'clock in the Unitarian Church at Franklin and Geary Streets. Sunday night he will deliver a sermon in the First Congregational Church in Oakland.

Abdul-Baha has been invited to deliver a talk at Stanford University by Dr. David Starr Jordan, which he has accepted. Speaking of this yesterday, he said:

"The duty of educated men, especially university presidents of the nation is this: To teach in the universities and schools ideas concerning universal peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and human issue of mankind."

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V — Masheyat 1, 70 (September 27, 1914) — No. 11

RECENT TABLET FROM ABDUL-BAHA

Through Aga Mirza Lotfullah, London,
To the maid-servant of God, Miss Gamble.

Upon her be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou beloved divine maid-servant!

The letter, dated May 26th of the present year, was received, but on account of the weakened condition of Abdul-Baha the answer was delayed. Now, as through the help and favor of God, health is secured, I therefore write the answer, so that thou mayest perceive that thou art not forgotten. I ever remember thee and beg for thee from the Kingdom of ABHA everlasting help and bounty.

I hope thou art of those who are *firm in the Covenant* and that thou wilt call the people unto the Testament. The Blessed Beauty has established this Covenant so that all (the Bahais) may know that whatsoever things proceed from the Pen of the Covenant (Abdul-Baha) are based upon infinite wisdom. They should not hurry, for it (wisdom) will become apparent and evident later on.

Abdul-Baha has ever been a concealer of defects and still is a coverer of sins and will not attempt to publish the short-comings and the faults of any soul, but will rather keep them secret. Therefore, to some the situation seems ambiguous, for they are ignorant of the reality of the subject.

Should be (Abdul-Baha) not overlook them and explain all the events then there would remain no doubt as to Abdul-Baha's extreme kindness. How patient and long suffering he (Abdul-Baha) is! If he ever utters a word or dictates something concerning a soul, it is a matter of warning which arises from kindness.

It is an act of kindness on the part of a physician when he explains the disease of his patient, for his explanation secures the recovery.

I swear by the God beside Whom there is no other God, were any one to amputate any of my limbs, I would pardon him before he had committed the crime; but I can never say that an invalid is robust and healthy, for I wish his recovery, and this is extreme kindness not enmity.

Therefore, if the believers of God wish to be kind to a soul, they should desire his well-being and try to advise him, so that the kind physician may prescribe a remedy and thus secure his recovery.

Upon thee be Baha-El-ABHA!

(*Signed*) ABDUL-BAHA-ABBAS.

Translated at Mount Carmel, Haifa, Syria, August 24, 1914.

In Memoriam

THORNTON CHASE

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

AT THIS time last year, the STAR OF THE WEST, suggested that the Bahais throughout America, in some befitting manner, observe October nineteenth as "The Day of Thornton Chase"—inasmuch as it was the anniversary of Abdul-Baha's visit to the grave of Mr. Chase at Inglewood Cemetery, Los Angeles, California—whom he eulogized in these imperishable words:

"This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles."

We would respectfully remind the friends of the approach of the second anniversary of this event. THE EDITORS.

"DIVINE WISDOM HAS ENCIRCLED ALL"

Clipping from Newspaper, Fanwood, New Jersey, June 1, 1912

FANWOOD HEARS PERSIAN SPEAKER

ABDUL-BAHA DISCOURSES UPON THE DOCTRINE OF UNIVERSAL BROTHERHOOD

RESIDENTS of Fanwood borough had an opportunity Saturday evening to hear Abdul-Baha, a Persian, who has come to this county to visit, after spending nearly forty of his seventy years in prison in the Holy Land for exploiting the doctrine of universal brotherhood, the doctrine for which his father suffered martyrdom.

While in Fanwood he was the guest of Mr. and Mrs. W. H. Hoar. He will make his home for a time at least in Montclair.

After highly complimenting the citizens of Fanwood for their beautiful homes and stating that the town ought to be named Spiritville, because of its spiritual atmosphere, he turned to a discussion of the eternal verities, a synopsis of his address being as follows:

"Material objects in the material world are subject to change, but the cause of The Kingdom is never-ending. Therefore it is the most important. But alas! alas! day by day the power of the kingdom is weakened, the material forces of nature gain the ascendency. The divine signs are becoming less and less and the material powers more and more. It has reached such a degree that the materialists are daily progressing and advancing, and the divine are vanishing.

"Irreligion has conquered religion. The reason for the chaotic condition lies in the differences among the religions themselves, and animosity and hatred among the sects and denominations. The materialists have availed themselves of this difference amongst the religious and are constantly attacking them so that they may uproot the tree of religion. As the religions are contending among themselves they are being vanquished. If the general is at variance with his army on account of military tactics there is no doubt that he will be defeated by the enemy. Now religions are at variance; war and strife exist among them, and they are back-biting each other, shunning each other's association—nay, rather, if necessary, they engage in shedding each other's blood. Read history and see what horrible events have transpired. All the prophets were sent for the sake of Christ, but alas! that the Talmud and superstitions contained therein could veil Jesus to such a degree that they crucified their promised Messiah. Had they forgotten the Talmudic traditions and investigated in reality the religion of Moses there is no doubt that they would have become believers in Christ. But imitations deprived them of their Messianic bounty. They were not refreshed by the downpour of rain of mercy; neither were they illumined by the rays of the sun of truth.

"Imitation destroys the foundation of religion. Imitation kills the spirituality of the human world. Imitation has changed into darkness the heavenly illumination. Imitation has deprived man of the knowledge of God. Imitation is the cause of victory of irreligion

over religion. Imitation is the cause of the denial of divinity. Imitation refuses the law of revelation. Imitation sets aside the prophethood. Imitation denies the Kingdom of God.

"When the materialist compares these imitations with the intellectual criterion they find they are all superstitions; therefore they deny religion. The Jews have two ideas of purity and impurity of different religion. When you compare them with the criterion of science you will find that they are without foundation.

"Is it impossible for us to receive the infinite bounties of God? Is it impossible to discover the virtues of the spiritual world because we are not living in a day in the past ages—the era of His Holiness Moses—the era of the prophets of God and the era of His Holiness the Christ? Those periods were spiritual periods of the world; therefore, is it impossible for us to become perfect in spirituality as those in the past ages because we are far from them and are living in a materialistic age? But the same God is able to bestow the same favors—nay, rather greater favors upon the present century. For example, in past ages He granted to His servants reason, intelligence and understanding. How can we say that He is not able to bestow the same favors upon His people in this day? Is it just that He sends His Holiness Moses for the guidance of the past nations and forgets entirely those who are living today? Is it possible that this age has become deprived of the bounties of God, when the ages of tyranny and conflict of the past ages received an inexhaustible share of divine bounties? The same kind God who has granted His favors in the past has opened today the doors of the Kingdom. The rays of His sun are shining, the breath of the Holy Spirit is encircling, that omniscient God is still able to assist and con firm us by His spirit, to illumine our hearts and to gladden our souls, to perfume our nostrils with the fragrance of holiness.

"Divine wisdom has encircled all, has spread His heavenly table before us, and we must take a bountiful share of this divine favor.

"The work of the shepherd is to bring together the scattered sheep and to collect the dispersed sheep. If, on the contrary, he scatters the united flock, he is not the shepherd. As the prophets fulfilled their mission in this respect, therefore they are the true shepherds, His Holiness Moses came at a time when the Israelitish tribes were like scattered sheep; discord was rampant among them, enmity and hatred increased their disunion.

"Moses, with divine power, collected and united these scattered flocks. He set within the shell of their hearts the pearl of love. He freed them from captivity and carried them from Egypt to the Holy Land. In science and art they made wonderful progress. Sociology and bonds were established between them. Their progress in all the degrees of human virtues was so rapid and marvelous they founded the Solomonic sovereignty. Is it possible to say that Moses was not a real shepherd and did not gather together these scattered flocks?

"His Holiness Christ was a real shepherd. At the time of His manifestation the Greeks, Chaldeans, Assyrians, the Egyptians and the Europeans were like so many scattered flocks. Christ breathed in them the spirit of unity. He harmonized.

"Therefore it is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices, forget the racial prejudice, the patriotic prejudice, the religious and political prejudice. We must become the cause of unity of the human race. Work for universal peace, sing about the means of love and destroy the basis of enmity so that this material world may become the divine world, the world of matter become the world of the Kingdom and humanity may attain to the world of perfection."

OUR PERSIAN SECTION this issue contains: (1) (2) Talks by Abdul-Bahä in Acca; (3) Poems by Munshid: (a) "Glad-tidings of the Return," (b) "Awaking from Heedlessness," (c) "In Praise of the Blessed Perfection and of the Temple of The Covenant," (d) "The Unselfishness of Religion," (e) "The Education of Children," (f) "Rizwan Greeting and the Emination of the Unity of Mankind."

تربیت را برای موجود است — رب ایجاد آستین بگشود
از عنایت مدیر عالم کون — چه کمانها که از کمین بگشود
پیر عقل از چنین عنایت و جود — لب تحسین و آفرین بگشود
دست حق از در خزانهٔ علم — ناگهان قفل آهنین بگشود
شاهد علم و دین بغمزه و ناز — گره از جعد پر ز چین بگشود
کلک مشاطهٔ بهاء الله — برقع از چهر آن و این بگشود
پس ز هر سو منادی مقصود — لب باعلا ندا چنین بگشود
که شد از دین اسلام و دین — تربیت فرض بر بنات و بنین
فضل حق را که مستمر خوانند — لایق شکر بی شمر خوانند
هر چه جوئی ز علم او میجوی — پرتو آن نکته مختصر خوانند
در چنین کور اعظمی کو را — دورهٔ وحدت بشر خوانند
هر که بی بهره شد ز علم و ادب — هیکلش نخل بی ثمر خوانند
هر که لب تر کند ز نشأهٔ علم — کام او چشمهٔ خضر خوانند
آنکه عاری ز علم و معرفت است — عاری از نطق و از بصر خوانند
آنکه از فضل و علم محروم است — تنش اندوه بی خبر خوانند
این سخن کز عنایت ابهی است — در همه ملک منتشر خوانند
دشمن و دوست یک بیک گویند — یار و اغیار سر بسر خوانند
که شد از دین اسلام و دین — تربیت فرض بر بنات و بنین
کلک حق کایت عطا گوید — حکم تعلیم را بما گوید
حکم تأدیب بر بنات و بنین — گوید و اصل مدعا گوید
لوح تهدید در کتاب جهل — هر کجا گفت جا بجا گوید
هر که ابلاغ فضل و علم نمود — هر چه گوید باو ثنا گوید
مرض مهلک جهالت را — کی جز از تربیت دوا گوید
علم را بهترین عطا شمرد — جهل را بدترین خطا گوید
هر چه جز دین بود هوس خواند — هر چه جز علم شد هوا گوید
علم را خاصیت بپیر و جوان — ابتدا تا بانتها گوید
خامه این چامه بر ورق بندد — شارق این شعر بر ملا گوید
که شد از دین اسلام و دین — تربیت فرض بر بنات و بنین

قصیده در تهنیت عید رضوان و عید اتحاد بشر از طهران

خندید گل بساحت رضوان اتحاد — زد نغمه عندلیب گلستان اتحاد
باد صبا ز گلشن توحید شد وزان — بشکفت پس شکوفه برضوان اتحاد
حق پای زد بعرصهٔ میدان دلبری — صد گوی دل کشید بچوگان اتحاد
گیتی دری گشود ز دیوان بندگی — تا باز کرد حق سر دیوان اتحاد
نوباوگان قدس بهار ادیب حق — زد بانگ الصلا بدبستان اتحاد
شد دست شرق و غرب بقطب جهان بلند — زامر بهاء بستن پیمان اتحاد
گبر و یهود و مسلم و ترسا و بت پرست — بنشسته اند خوش بسر خوان اتحاد
شاه بهاست صاحب فرمان و غصن او — عبد البهاست حامل فرمان اتحاد
سلطان امر و خلق که جاری بامر اوست — روح حیات در تن کیهان اتحاد
آن خالق مسیح چو یحیی بمردگان — تجدید روح داد ز ریحان اتحاد
کلکش چو در بیان مشیت قرار یافت — داده ملوک عالم اعلان اتحاد
کای اهل ارض ذلت تفریق تا بچند — دستی بر آورید بدامان اتحاد
اینک دهید گوش که ز عندلیب قدس — از شاخسار عالم دستان اتحاد
آمد بهار وحدت و سرسبز شد چمن — از ریزش لئالی نیسان اتحاد
گل شعله خیز گشت و شقایق سپند ریز — شاید شوند مجمره گردان اتحاد
زه زه که خنده بر شکر طور میکند — در بوستان عالم نعمان اتحاد
باد صبا بطرهٔ دوشیزگان باغ — هردم زند گره و بگروگان اتحاد
مجموع تر ز طرهٔ سنبل کنون نجوی — در باغ اگر چه بود پریشان اتحاد
از نسمهٔ نسیم صبا زلف ضیمران — روز و شب است سلسله جنبان اتحاد
گل را هر آنچه کلک قدر بر ورق نوشت — خوش خواند عندلیب بعنوان اتحاد
یا حبذا که سم غزالان معنوی — زمردنشان شود ببیابان اتحاد
از گل یگانه گوهری مخزن وجود — یاقوتها بر آورد از کان اتحاد
ای مردگان غفلت و جهل و نفاق و ظلم — تا بردهٔ بوی روح ز ریحان اتحاد
خضر حیات آمده تبلیغ میکند — اموات را بچشمهٔ حیوان اتحاد
خرم شوید ازآنکه در اجساد ممکنات — روح بقا دمید حق و جان اتحاد
درد زمانه را بتقاضا طبیب حق — آخر علاج کرد بدرمان اتحاد
نیکو ببین که نتیجهٔ توحید چون گذاشت — اعمال کائنات بمیزان اتحاد
هر گوشه دو صد ید بیضا عیان نمود — از جیب جود موسی عمران اتحاد
ای مشرک جلی ز گریبان سری برآر — دستی بزن بدامن ایمان اتحاد
تو در مغاک بغض چو خفاش خیمه زد — در قطب چرخ مهر درخشان اتحاد
در کوی حق اطاعت و طغیان گر بجوی — شارق بجز اطاعت و طغیان اتحاد
این وحشت و دوئیت و تفریق و اعتراض — کی زانست زانکه تو ای زادهٔ اتحاد

نجم باختر این قصائد را بانگلیسی ترجمه کرده و در حضور جمعی از احبای اینجا خوانده جمیع مستبشر شدند

دکتر ضیاء بغدادی

قصیدهٔ ترجیع بند
در وجوب تربیت بنات و بنین بر اهل آسمان و زمین

مژده گوئید اهل دنیا را — که ستایند ذات ابهی را
آن خدائی که کلک موهبتش — نفی کرد از جهان معما را
ابر توحیدش از عنایت کرد — غرق توحید کوه و صحرا را
خواند بر خلق رسم یکتائی — که ستایند ذات یکتا را
دست فیض هویتش برداشت — از جهان ذلت من و ما را
تا ز ابها افق تجلی کرد — ساخت معدوم ظلم و بغضا را
زشتی از روی اهل ارض ببرد — تا عیان ساخت چهر زیبا را
تا کند جنگ از جهان منسوخ — دم زد از صلح اهل دنیا را
پی تعلیم جملهٔ اطفال — فرض کرد این ندای اعلی را
که شد از رب آسمان و زمین — تربیت فرض بر بنات و بنین

دل بدانش دهید ای اطفال — تا ز ذلت رهید ای اطفال
پند گیرید تا بچرخ کمال — مهر رخشان شوید ای اطفال
شد دبستان علم ایزد باز — رو بدو آورید ای اطفال
نسمهٔ تربیت ز ساحت قدس — بر دو گیتی وزید ای اطفال
عندلیب ادیب گلشن علم — نغمه ها بر کشید ای اطفال
هر کجا نغمه زن هزار هزار — بچمن آرمید ای اطفال
علم جوئید جمله تا گردید — عصر خود را فرید ای اطفال
بگشائید گوش پند نیوش — پند حق بشنوید ای اطفال
این ندا هر دم از منادی حق — گوش هر کس شنید ای اطفال
که شد از رب آسمان و زمین — تربیت فرض بر بنات و بنین

قرب ایزد صفای تربیت است — دین حق از برای تربیت است
باش از آن بندگی دلا بیزار — که مفادش سوای تربیت است
هست بیگانه از ضلالت جهل — هر که او آشنای تربیت است
زندگانی ز تربیت جوئید — که بقا در بقای تربیت است
دست در ذیل غصن حق بزنید — که نطق غصن ندای تربیت است
بر سرش تاج عزت ابدی است — هر که او خاک پای تربیت است
نشود تا بچشم زار و فقیر — هر که اندر غنای تربیت است
آنچه از دین مشام جان خوش شد — نفحهٔ مشکسای تربیت است
بگشا گوش دل که از هر سوی — جاری این سان ندای تربیت است
که شد از رب آسمان و زمین — تربیت فرض بر بنات و بنین

از وصایای حضرت دادار — پند گیرید یا اولی الابصار
پند گیرید و دیده بگشائید — که جهان شد ز علم پر انوار
هر که از طفل خود بپوشد چشم — گفته حق بایدش کنند اجبار
طفل کز علم بی نصیب آمد — بهتر آن کش بخون کشی صد بار
الحذر از بلای جهل و غرور — زینهار از چنین خطا زنهار
گر ز تعلیم طفل پوشی چشم — کرد باید ز کرده استغفار
دختر اندر چنین بلا مپسند — پسر اندر چنین جفا مسپار
بپسر دختران مقدم گیر — این چنین گفته ایزد دادار
هله گوئید با نشاط و سرور — چه بیاران حق چه با اغیار
که شد از رب آسمان و زمین — تربیت فرض بر بنات و بنین

هر که حق را ز خود رضا فرمود — بخود اجرای این عطا فرمود
کودکان را تربیت یکبار — که چنین حضرت بها فرمود
قلب روشن ز معرفت باید — خلق را این چنین خدا فرمود
کودکان را بجهل وامگذار — که خدا نهی از این خطا فرمود
معرفت جز تربیت نرسد — کاین چنین مالک عطا فرمود
ناجی از ذلت دو عالم شد — هر که بر علم التجا فرمود
هر که در ظل علم منزل جست — فقر را صرف بر غنا فرمود
هر که بوئی ز علم و معنی برد — همه دردها دوا فرمود
کرد باید باهل ارض بلاغ — کاین چنین خسرو بقا فرمود
که شد از رب آسمان و زمین — تربیت فرض بر بنات و بنین

علم نور یقین ایمان است — علم فیض بسیط یزدان است
علم کز خفای معرفت است — علم مهر سپهر عرفان است
علم در ظلمت قلوب امم — رمز مکتوم آب حیوان است
آنکه بر اهل ارض آمده فرض — از خداوند علم و ایمان است
علم خلد عطا و موهبت است — علم ینبوع فضل و احسان است
تا بسنجد جملهٔ اعمال — علم از حق کشیده میزان است
علم بحر محیط لاجدی است — که در التجا در ارکان است
علم در چشم مردمان نور است — علم در جسم مردگان جان است
باز گوئید ای گروه بهاء — هر که را از نژاد انسان است
که شد از رب آسمان و زمین — تربیت فرض بر بنات و بنین

تا خدا باب علم و دین بگشود — بخلایق در یقین بگشود
از پی جلوه گاه حور العین — در فردوس بر زمین بگشود

گر کوس بشارت بنوازید زمان را کان جلوه که حق داد بما وعدهٔ آن را
از پردهٔ اسرار همین است و جز این نیست
آن سر الهی که خدا داشت نهانش بی پرده ببینید هلا فاش و عیانش
جانانه عیان شد بستایید بجانش کان روی که مانند بر خور بر خانش
چون نقش بدیوار همین است و جز این نیست
ای مجلسیان چنگ و دف و تار بگیرید دوران بها شد می سرشار بگیرید
از پیش نظر پردهٔ پندار بگیرید داد دل مهجور ز دیدار بگیرید
کان طلعت دادار همین است و جز این نیست
آن ذات قدیمی که بیارا است نهان را آن غیب منیعی که بپیرا است عیان را
آن وجه لمیعی که برافروخت زمان را آن شوخ که دزدید دل خلق جهان را
زان نرگس عیار همین است و جز این نیست
آن فیض بسیطی که دراو کون و مکان بود آن غیب غیوبی که نهان بود و عیان بود
آن نام فریدی که برازنام و نشان بود آن شوخ که زنجیری او پیر و جوان بود
زان طرهٔ طرار همین است و جز این نیست
المژده که آن نور قدیمی ز پی نور شد طالع و صاحب نظران را شده منظور
صد حیف که درک لمعانش نکند کور آن صاعقه کز بهر کلیم از شجر طور
گردید نمودار همین است و جز این نیست
تا در لهب بغضی و دور از بر تحقیق لب تر نکنی هیچ گر از کوثر تحقیق
رو پای طلب جوی چو داری سر تحقیق گر حق بحقیقت طلبی از در تحقیق
باز آی که زنهار همین است و جز این نیست
ای پند بداندیش بگوشت در شهوار ایزد بتجلی و تو در پردهٔ پندار
پنداری از آن بند شوی عالم اسرار جز وسوسه در عالم پندار پسندار
در عالم پندار همین است و جز این نیست
آن وجه لقاء الله و آن طلعت سبحان کش داد خدا وعده بانجیل و بفرقان
برداشت نقاب از رخ پرده و شد فاش و نمایان آن نجم که از قوت او رایت عصیان
گردیده نگونسار همین است و جز این نیست
از جلوهٔ او چشم جهان یافت بصارت معمورهٔ آفاق از او یافت عمارت
زآب سخنش روی زمین یافت طهارت آن آب که پیر ز آمدنش داد بشارت
بالقدرة قهار همین است و جز این نیست
بنوشت بدلها خط مهری که زدودند بنشاند رها نها تف قهری که فزودند
بر بست بگیتی در جوری که گشودند آن شاهد بازاری ما را که ستودند
در هر سر بازار همین است و جز این نیست
شد چشمهٔ حیوان ز عطای شه قیوم معلوم و هویدا و تو در ظلمت موهوم
ای گشته ز موهوم تو موجود تو معدوم آن خضر که صد همچو کلیمش شده محروم
از عالم اسرار همین است و جز این نیست
آن عبد بها غصن خدا مظهر تجرید آن ذات عبودیت و آن جوهر تفرید
ز دخیمهٔ یکرنگی احزاب بخورشید شارق پی تعمیر طربخانهٔ توحید
خوش باش که معمار همین است و جز این نیست

در توصیف صفات و توضیح خواص دیانت

ای دل قوام کون و مکان از دیانت است آرایش زمین و زمان از دیانت است
قانون اعتصام زمان در شریعت است اوضاع انتظام جهان از دیانت است
تاسیس اتحاد بجا ز آیت هدی است توفیق اتفاق عیان از دیانت است
آنچه از فساد بگذری و از خدا جدا است انجاز صلاح بینی آن از دیانت است
آن وحشتی که مستعد نفس آدمی است دستی که او گرفته عنان از دیانت است
رخشنده شمس طالع روح از شریعت است تابنده مهر خاور جان از دیانت است
در چشم ملک نور ز تایید انبیا است در جسم خلق روح روان از دیانت است
عهد و وفا و صدق و صفا بخشش و عطا صلح و صفا و امن و امان از دیانت است
مهر و وداد و عصمت و ناموس عدل و داد جود و سخا و نام و نشان از دیانت است
آسایش کهان و مهانت گر آرزو است آسایش کهان و مهان از دیانت است
تحصیل سود و دفع زیانت اگر هوا است تحصیل سود و دفع زیان از دیانت است
تشخیص حق مردم و تحدید حد شان راند اگر بکلک و بنان از دیانت است
تشریح قبض و بسط حیات و ممات را هر کو بر آورد بزبان از دیانت است
بازوی اختیار نظام زمانه را این اقتدار تاب و توان از دیانت است
از کوه علوم بدیشان که خلق را در دل هزار معدن و کان از دیانت است
این فیض منبسط که ز گنج غنای حق آمد محیط کون و مکان از دیانت است
بر خلق این سعادت مطلق که همچو مهر شد بر سپهر جلوه کنان از دیانت است
این فیض ارتباط که از شرق تا بغرب جاری است چون محیط روان از دیانت است
آن چشمهٔ یقین که گذشت از [illegible] نقش سواد وهم و گمان از دیانت است
جهل و دغل اگر بجهان از [illegible] علم و عمل اگر بمیان از دیانت است
حق ملجا است و مرجع اگر ممکنات [illegible] پوی رجای پیر و جوان از دیانت است
شارق کنون بمنطق عقل ازلی صلا گوید اگر چنین و چنان از دیانت است
نجم باختر: «الا بذکر الله تطمئن القلوب» شعر باشد یا نثر

قصیدهٔ با بهجت در بشارت ظهور یوم رجعت

منوّر عالم از فرّ بها شد هیچ میدانی | مزیّن هستی از وجه خدا شد هیچ میدانی
ببذل نعمت بی منتها از جلوهٔ جانان | دل و جان پر از حمد و ثنا شد هیچ میدانی
بهر سو از فروغ جلوه اش لمعات شد تابان | همه مرآت پاک حق نما شد هیچ میدانی
بهاء الله را در ظل ایمان از دل و از جان | ز تحت ارض تا فوق سما شد هیچ میدانی
بسان وادی ایمن فضای طور دلکش | زیمن حضرت عبد البها شد هیچ میدانی
ز طوفان بلای ظالمان و آه مظلومان | بپا هر سو هزاران کربلا شد هیچ میدانی
ذبیحان حسام عشق را اندر ره سرور | روان صد زمزم از خون فدا شد هیچ میدانی
کنون ای مردهٔ غفلت کز آب حیات حق | دل اموات تسنیم بقا شد هیچ میدانی
تو روی دل بطغیان سوی باطل کرده اما حق | مدار الملک دل فرمانروا شد هیچ میدانی
در این قیر و زر روزای مانده اندر ظلمت غفلت | ز اسرار قدم کشف غطا شد هیچ میدانی
ز شرق و غرب شد تا بگردون بانگ جاء الحق | بدین برهان حق از باطل جدا شد هیچ میدانی
بمکتب خانهٔ علمش سبق خوان هر که شد فارغ | ز جهل و سهو و نسیان و خطا شد هیچ میدانی
بجهل ای آنکه چشم دانش از وجه خدا بستی | شب قدر آمد و روز لقا شد هیچ میدانی
پی بلع حبال جهل و وهم و غفلت و زلت | کلیم حق نمایان با عصا شد هیچ میدانی
سلیمان الهی شد بفوق تخت آگه هی | ز هر سو پیک امرش در سبا شد هیچ میدانی
پی احیای اموات شقاوت بر زمین نازل | مسیح الله از اوج سما شد هیچ میدانی
پی فتح قلاع دل ز خلف پردهٔ رحمت | عیان بر خلق ختم انبیا شد هیچ میدانی
علیّ مرتضی باذو الفقار حجت و برهان | بامر حق مهیای غزا شد هیچ میدانی
امام انس و جان ابنا ز قرآن قاطع برهان | بشمشیر بیان کشورگشا شد هیچ میدانی
حسین آن کو بخاک کین عجین شد خون حلقومش | کنونش خونبها وجه خدا شد هیچ میدانی
چه مقصد بود عهد ثابت و پیمان محکم را | جنابش مرجع اهل وفا شد هیچ میدانی
چو آن ذات قدم زد دم پی سلطانی عالم | بصد تسلیم دل صاحب لوا شد هیچ میدانی
ظهورش مظهر و مصداق الفاظ و معانی را | همه از ابتدا تا انتها شد هیچ میدانی
وجودش شاهد شاهی و آگاهی بحجیت | بکل انبیا و اولیا شد هیچ میدانی
جهان با آن همه طغیان و کبر و کین ز تابش | قرین صلح و تسلیم و رضا شد هیچ میدانی
دل هر ذره زو بیت المشرف از معمورش شد | لب هر مرده زو عین البقا شد هیچ میدانی
ز تعلیمات آفاق و نفس با همه عصیان | رهین عصمت و حلم و حیا شد هیچ میدانی
بهار کرمل آمد بر سر تخت خداوندی | از او ساعیر و فاران با صفا شد هیچ میدانی
ز حق آن نخوت و کبری که در دل بود زاهد را | کنون آن کبر و آن نخوت کجا شد هیچ میدانی
بگو با شارق تسکین کز آن سلطان با ذل را | زمان بذل و هنگام عطا شد هیچ میدانی
ز توحید بهاء الله تو ای انسان غافل اما | جمادی ناطق مدحت سرا شد هیچ میدانی

قصیدهٔ سبیه در مذمت غفلت از طلعت رحمن و تجاهل از معرفت حضرت سبحان تعالی شانه عما یقول اهل الافک

دعوت حق را بصد برهان ندانستی چرا | قدر این الطاف بی پایان ندانستی چرا
حق ز قرآن داشت صد برهان تو جاهل ز احتجاج | احتجاج جهل از برهان ندانستی چرا
با چنین نعمت که حق چشم حق بین کرده باز | حق رحمن باز از شیطان ندانستی چرا
ای شده مغرور جهل خویش و نامش کرده علم | جهل را از علم گو نقصان ندانستی چرا
ای بشک و ظن تمسک جسته حق شد آشکار | با لوای علم القرآن ندانستی چرا
از تو حق با خون پاک خویشتن پیمان گرفت | ای سیه رو قدر آن پیمان ندانستی چرا
جای طاعت روز و شب طغیان همی ورزی بحق | فرق طاعت آخر از طغیان ندانستی چرا
عدل حق میزان و فرش جنت و نقش جحیم | این جحیم و جنت و میزان ندانستی چرا
راستی را از چه رو نسبت بیوادی بکند | شعر سحبان ز آیت سبحان ندانستی چرا
ای بعمر خویش مغرور و بدنیا داده دین | از فنا فرق بقا چندان ندانستی چرا
آدم از تشریف دانائی به است از گاو و خر | قدر این تشریف ای نادان ندانستی چرا
ای بشک و وهم قانع گشته از حق الیقین | وهم را تو فیری از ایقان ندانستی چرا
حق بنا حق از چه با باطل مقابل ساختی | ای سیه دل ز جمادی جان ندانستی چرا
از خدا بگذشتی و با خودپرستی ساختی | مرگ را از عمر جاویدان ندانستی چرا
جای حب حق درون انباشتی از بغض حق | نار نیران از گل و رضوان ندانستی چرا
خار و خس از سوری و سنبل نفهمیدی ز چه | دیو و دد را رتبه از انسان ندانستی چرا
مرکز پیمان کجا و ناقض پیمان کجا | گرگ را از یوسف کنعان ندانستی چرا
خود تو کاین سان جای ایمان جو بلی از کفر تنج | ز ابتدا این معنی ایمان ندانستی چرا
پیشه ات آزار مردم شیوات درندگی | از بهائم معنی انسان ندانستی چرا
بهر اعطای سعادت دست توفیق خدا | محکمت زد پنجه بر دامان ندانستی چرا
درد بی درمان جهلت را طبیب فضل حق | خواست از علم ابد درمان ندانستی چرا
اجتهاد پیر عقل از احتجاج غول نفس | این دو را از بدسری سامان ندانستی چرا
حق ترا عزت بایمان داد در خذلان کفر | شادی از غم عزت از خذلان ندانستی چرا
شارق از نور وفا یک ذره گویا در تو نیست | ورنه جان را در ره جانان ندانستی چرا

مخمس در بشارت ظهور مالک الطور و ثنای هیکل میثاق بلسان نفس مکلم و مشتاق

خیزید و پوئید همه کون و مکان را | پوئید و بگوئید کهان را و مهان را

نجم باختر: این مثنوی و قصیده ۱ الی انتها از آثار حضرت (منشی) میرزا مهدی بن حسن علاقبند اهل اصفهان (کاتب) ۶ ب (۱۱)

هوایش بسیار لطیف است شهر بسیار باصفائی است یادش
سویسرا بودیم آن دیگر معروف آفاق است چون از اطراف
در موسم تابستان اینجا میآیند ولی مثل هوای حیفا نیست
هوای عکا بهتر از هوای حیفا است لکن این برج و بارو
خانه ها متصل بیکدیگرند و رطوبت بسیار دارد اگر
اینها برداشته شود هوایش خوبست وقتیکه آمدیم ما را
توی قشله کردند ده پانزده روز نگذشت که مثل
برگ درخت میریختند کسی نماند سرپا مگر من و آقا
رضای مرحوم روزی یک دیگ شوربا و شب یک دیگ
ترپلو برای آنها می پختم دیدم حاجی علی اصغر مرحوم چشمهایش
را رویهم گذاشته میگوید "ننه جان ننه جان"
من از آنجا گذشتم چشمهایش را باز کرد خیلی خجل شد
و مثل والده حسین آقا تب کرده بود میگفت "چه شده آ
مرا" از طرف دیگر حسین آقا افتاده بود میگفت
"دلم میسوزد آمان" خلاصه جمیع خوابیدند
کسی که آب بآنها بدهد نبود اینطور بود هوای عکا ضابطها
که محافظ ما بودند ده نفر بودند دیدم نه نفر انها
خوابیدند چاههای عکا مثل زهر تلخ بود حالا شیرین شده
در بیست و پنج سال که جمال مبارک در عکا تشریف داشتند هیچ
ناخوشی نشد چهار مرتبه در همه جا وبا واقع شد و تا
دم عکا آمد ولی داخل نشد چهار نفر از عکا بیرون رفتند دم
دروازه افتادند وقتی که گفتند وبا رسید جمیعاً خواجات
نصارای عکا فرار کردند رفتند بیرون توی دهات آنجاها هم
وبا واقع شد آن وقت فرار کرده آمدند عکا از حکیم کنجشک
تمساحی مشهور پرسیدند چه شد که در عکا وبا نیامد
اول جواب نداد بعد گفت این برجها و بارودها محافظت
نمود" باری هیچ ناخوشی در عکا واقع نشد تا آنکه صعود
واقع شد آن وقت همه جا وبا بود آنجا وبا شد کل
نصارا گفتند "طلسم عکا شکست" از جمیع ظهور
مظاهر مقدسه الهیه روحی لهم الفدا آثار قدرت و عظمت
ظاهر بود لکن بر مؤمنین مثلاً در ایام ظهور حضرت موسی
روحی له الفدا آنفوسیکه مؤمن باو بودند ستایش میکردند

در ایام حضرت روح روحی له الفدا عظمت امر بر یازده
نفر ظاهر بود همچنین در ایام حضرت رسول عظمت
امر بر مؤمنین ظاهر بود اما در این ظهور مبارک
همه کس در ایام صعود مبارک فضائلش را نوشته
اند که ما فوق آن نمیشود شخص مسیحی میگوید
"من معتقد بجمال مبارک نیستم ولکن معجزاتش مثل
آفتاب است" در بغداد جمیع علما و فضلا و اعاظم
و اکابر خاضع بودند یک سید داود افندی بود
عبدالرحمن افندی آلوسی بود باری جمیع علما در نهایت
خضوع بود یک بود در صفحات کردستان که رئیس
آنها احمد بیک پسر خضر بیک و عبدالغفار پاشا
پسر کیخسرو بودند اینها آمدند بغداد بحضور
مبارک مشرف شدند آن وقت جمال مبارک همیشه
در اندرون تشریف داشتند مردم میآمدند در
بیرونی می نشستند بعد یکی یکی را احضار میفرمودند
مشرف می شدند عبدالرحمن گفت بحضرات که "شما باید
باصول حضور پادشاهان داخل شوید" آمدم دم در سرای
ایستاد عرض کرد "قربانت گردم عبدالغفار پاشا
احمد پاشا..." خلاصه باین ترتیب اینها داخل
شدند من آمدم بیرونی دیدم یک کردی میآید
ولی با لباس عجمی یک شال ترمه بر سر و یک شال ترمه
بر کمر او هم از اهل چارسو بود گفت "از شما
یک خواهش دارم آرزوی من اینست که روی درویش
محمد را ببینم" یک طوری گفت که من بدون اینکه
از جلو رفته بگویم کسی نباشد باو گفتم بیا حالت
مرا منقلب کرد آمد دم در اندرونی ایستاد فرمودند
"بیا" رفت بالا او را با پاشاوات نشاندند
باری کسی بحضور مبارک مشرف نشد
مگر آنکه او را منقلب کرد نفوسی که از خارج
آمدند و مشرف شدند کل منقلب می شدند
و محبت پیدا میکردند ※

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اول
جلد پنجم
شمارهٔ یازدهم
قیمت اشتراک
۲۷ ماه سپتمبر

PAG I
VOL V
No 11
سالی یک دلار و نیم
ماه مشیت سنه ۷۱

نجم باختر

۱۳۲۹

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق مسلک اداره است قبول و نشر خواهد گردید

صورت نطق مبارک شب ۱۹ ماه محرم سنه ۱۳۳۲ در عکا

هوالله

واقعاً مردم چه قدر بی انصافند از روزی که حضرت مسیح ظاهر شده تا یومنا هذا نفسی نتوانسته است که در کنیسه های یهود ذکر مسیح را بکند حالا بهائیان در معبد یهود اثبات میکنند که مسیح کلمة الله است مسیح روح الله است و در کلیساهای نصاری اثبات میکنند که حضرت رسول پیغمبر الهی است با وجود این مردم از ما راضی نیستند یک روزی در نیویورک میرفتم در کلیسا صحبت بدارم یک شخص هندی از بزرگان آن بلد ما را تصادفاً ملاقات کرد که رو بکلیسا میرویم تعجب نمود پیش خود گفت "بروم ببینم چه خبر است" آمد در کلیسا دید در بالای منبر من ایستادم و اثبات نبوت حضرت رسول الله را میکنم واقعاً حیران شد وقتی آمدیم بیرون چنان صورتش بشاش بود که وصف ندارد گفت "والله چه حکایتی است که در کلیسای مسیحی در حالیکه قسیسها و مسیحیان حاضر باشند کسی اثبات نبوت حضرت رسول را بنماید" خیلی متحیر مانده شد فی الحقیقه کلیسا پر از نفوس بود بعد هم قسیس اظهار شکر و ممنونیت و سرور کرد در این سفر هر چند ما در نهایت عجز و ضعف بودیم لکن تأییدات جمال مبارک مثل دریا موج میزد در هر جا که وارد شدیم چون بنای صحبت گذاردیم دیدم جمیع ابواب مفتوح و انوار شمس حقیقت چنان تأیید مینماید که حد و وصف ندارد در هر جا که وارد شدیم چه در کنائس چه در معابد چه در مجامع اول توجه بملکوت ابهی نمودم یک چند دقیقه و تأیید میطلبیدم بعد ملاحظه میکردم که تأییدات جمال مبارک در روح آن محفل اوج میزد آنوقت بنای صحبت میکردم

صورت بیانات مبارک روز ۲۲ محرم سنه ۱۳۳۲ در بیت مبارک

هوالله

امروز رفتم یک قدری تا این پائین ها راه رفتم خوب بود عجب است انسان اگر توی رختخواب بخوابد دیگر میخوابد من عادت ندارم بخوابم من تا بحال در وقت ناخوشی هیچ در رختخواب نخوابیدم همینقدر است که انسان باید خودش را از سرما حفظ کند مثلاً اگر در مصر و لندن و در پاریس در رختخواب میخوابیدم اینجا نمیرسیدم الحمد لله بفضل و عنایت جمال مبارک بآستان مقدس رسیدم هیچ آرزوئی نداشتم مگر اینجا برسم بسیار شبها فکر میکردم که چه بخواهم دیدم هیچ چیز غیر این نمی خواهم و ابداً هوائی مثل هوای اینجا نیست برای من این همه ممالک که سیر و سیاحت کردم در بهترین هواهای عالم که مشهور است رفتم مثل دوبلین محل ییلاقی وزرا و وکلای واشنگتن خیلی محل بلندی است درختهای جنگلی بسیار دارد هوایش در نهایت لطافت است خیلی از سطح دریا مرتفع است مثلاً بدنور رسیدیم

THESE DREADFUL EVENTS are as warnings on the part of God so that they may quicken the people and make them mindful. Like unto children, who are being rocked in a cradle, the harder they are rocked to be awakened, the deeper they fall into sleep . . . . We shall wait and see what God hath decreed to be the outcome of this universal upheaval . . . . Perchance, God willing, they may become mindful . . . . In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls, for they know not what they are doing!

—*ABDUL-BAHA ABBAS.*

See page 186

Supplication

Cover the sins of the weak ones with the hem of the garment of Thy Mercy! Change the indifference of the heedless ones into the essence of fidelity, wisdom and understanding! Grant the souls a loftier effort and arouse another (spiritual) tumult in the minds so that they may sing the melody of the Supreme Realm, seek for a Glory Everlasting, long for the delicacies of the New World, soar toward the Brightest Horizon, enter the congregation of the Almighty and become the recipients of the bestowals of the Kingdom! Thus will the dark world become luminous, the satanic field transformed into the courts of the Merciful, the mound of earth become the mound of Heaven and the terrestrial globe the Eternal Rose-garden. Verily, Thou art the Powerful, the Mighty, the Hearer, the Seer!

(*Signed*) ABDUL-BAHA ABBAS.

[Extract from a Prayer revealed by Abdul-Baha.]

Translated by Mirza Ahmad Sohrab, Ramleh, Egypt.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"IF THE POWER OF LOVE AND PEACE BECOME PREDOMINANT, THEIR EFFECTS WILL BE GREATER THAN THE POWER OF HATE AND WAR."

ABDUL-BAHA COMMENTS UPON THE WAR IN EUROPE

From the Diary of Mirza Ahmad Sohrab

Bahai Nest, Mount Carmel,
Haifa, Syria, August 6, 1914.

Dear friends:—

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass. . . . . For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences and earthquakes in divers places." (Matt. ch. 24.)

The present conditions of the world are more or less the literal fulfillment of the above verses. A titanic spirit of unrest has overmastered the higher instincts of mankind and they are sharpening their arms for the destruction of each other. The history of the world does not show a more crucial and a more grave situation than this! We are face to face with the most tremendous struggle of the race. It is just beginning, and no one can safely predict the consummation of this tragic engagement of infuriated and maddened humanity. How these Westerners, who have made themselves famous for their finer sensibilities and refined and delicate feelings, can engage so cold-bloodedly in the business of the slaughtering of humanity, is beyond the imagination of the practical thinkers of this age!

Tonight Abdul-Baha delivered another quickening and stimulating address on the question of the present European war and the coalitions which are being formed for the humiliation and destruction of their so-called enemies. When all the friends and the large body of the Persian students found their way into his presence, and each person took his seat, he began to speak. His earnestness was deep-felt and every word moved and stirred the hearts:—

"The gathering storm is most portentous! Mankind is gripped in the paroxysm of a fearful alarm. They are in the throes of a deadly consternation. On their ashen faces are engraved the distorted pictures of the coming horrors. The kind shepherds have turned suddenly into ferocious wolves, tearing the sheep and the lambs into pieces. Mercy has hidden its face; Love has covered her countenance; Sympathy does not stretch forth its arms; Affection has flown away; Truth finds itself a stranger among a large company of hypocritical admirers and Peace does not envisage herself in the clear mirror of the pure hearts.

"About ten or fifteen days ago I had the pleasure of meeting the German Consul and discussing with him the ominous signs of the coming European war. He delivered himself of the opinion current among the statesmen, that a nation must go on increasing its annual military and naval expenditures if it desires to protect its growing commercial and national interests from the attack of its equally powerful and expanding neighbors or rivals; that the greater the military devices and paraphernalia, the more one is assured of the progress of the nation and its constantly developing resources. In that meeting there were present a number of German and other nationalities. Strange to say, on this question they all agreed with the Consul, and concurred in his opinion as though he had voiced their hidden and most cherished thoughts. I said: 'If the power of Love and Peace become predominant and supreme, their effects will be greater than the power of hate and Mars, the god of war. In the world of existence

there is no power as efficacious and as penetrative as the Power of Love. Military Power coerces and compels men through unnatural resort to force and violation, but mankind yield happily and willingly to the Power of Love.

"'The war expenses of each nation have increased greatly of late years. Although there has not been the physical clash and turmoil of actual war, yet in reality a financial and economic war has been going on incessantly and draining the resources of the people. For a goodly portion of what the poor laborers, farmers and artisans get with the sweat of their brows and the labor of their hands is taken from them under the name of taxes, and expended over military preparations. Hence war is uninterrupted. This exaction breeds discontent, class feeling and group consciousness against the established order;—everyone realizing that human society is out of gear. Now if they could employ this pugnacity, this hammer and tongs, this fists and heels spirit, this feverish haste in the accumulation of war materials, this waste of great thoughts over the perfection of military science,—I say if they could expend this exertion and effort, this endeavor and high-mindedness, in bringing about Love among mankind, in strengthening the ties of interdependence between nations and governments and in establishing fellowship and affinity between the races;—how much more efficacious it would have been! Instead of unsheathing the sword to shed each other's blood, they should think of the perfection of each other's civilizations, sciences, arts, commerce, progress and advancement. Is this not better? Is it not worthier for the noble station of man?'

"The German Consul and others would not think of accepting my ideas, and started to object to them.

"Then I said again: 'What victory will you gain out of this war? What will be the outcome of this bloodshed? What will be the fruit of this onslaught? What will be the result of this aggression? From the beginning of history to the present time, what has been the profit that humanity has gathered from war? Nothing but ruin, devastation, the desecration of the holy rights of man, vandalism, carnage and the brutalization of the ideals deposited by God in the hearts of men. And if we read the spirit of modern history aright, we come to the conclusion that there is no war of conquest—the conqueror and the conquered find themselves in manifest loss at the end of the engagement. * * * Consider what ideal victories! What brilliant triumphs! What spiritual traces! What heavenly successes have become manifest through the Power of Love! Therefore how much nobler and worthier would it be if the sages and thinkers of the world expended their physical, intellectual and moral forces in the promulgation of the Power of Love among mankind. This Power of Love is the means of reciprocity and co-operation between nations! It is the cause of their everlasting Glory! It is conducive to the composure and security of the world of creation!'

"I found my listeners still far from accepting my plea. They were silenced, but I knew it was a silence out of respect and not an acknowledgment and a confession that they were convinced. I found today that owing to the declaration of war in Europe, the Germans in this colony are very sad, and depressed, so much so that it is indescribable. They know that they are in danger; the danger of defeat of the Fatherland. Then, why should they hail war?

"Pursuing my conversation with the German Consul and others, I said: 'In reality all the inhabitants of Europe owe their allegiance to one Religion, and that is the Religion of His Holiness Christ; they also belong to one racial stock, which is no other than Aryan, which parent stock migrated from Asia in ancient times and settled in the different parts of that uninhabited country. After the lapse of many generations, one community called itself Frank, another Saxon, another Norman, another Latin, etc. Later on, step by step, they fabricated the means of differences, and many misconceptions crept in which added day by day to the gravity of the situation. Furthermore, were we to ponder carefully,

we would realize that they are living on one continent—Europe. Hence if they claim that their misunderstanding is on account of religious differences, as they are overshadowed by the influence of one religion, it must not exist. If they state that their alienation comes from racial bias, because they are the descendants of one primal race, it must be brushed aside. If they assert that their strife is on patriotic grounds, inasmuch as they inhabit the one continent it must have no weight. Moreover, they are all *mankind*. They have grown from one *common trunk* and are the branches of one tree.

"'When I was traveling in Europe, I observed every nation crying at the top of her voice: "O my Country! O my dear Country! O my beloved Country!" I said: Oh, my friends! What are all these clamors for? Why all these acclamations? Why all these uproars and outcries? Why all this hullabaloo? These countries over which you are so vociferous and at every moment show the signs of obstreperousness, are *One Country,* the *home* of *humanity*. Wherever man chooses to live, there is his home and his country. God has not divided this earth. It is one globe, one sphere. These boundaries that you have defined are the greatest illusions that man could ever conceive in his mind. They have no reality. It is similar to the division of one room into different sections, with so many hypothetical lines, calling this corner Germany, that corner France and another corner England. Of a truth, these suppositional lines have no outward existence. These assumed boundaries are canine divisions, for it is observed that a number of dogs divide among themselves the public square into various sections and if one dare to go beyond the limit set for it, and trespass on the rights of others, the rest will set up a dreadful howl and bark and go for it; notwithstanding that these imaginary lines have no real forms or shapes.

"'Again, let us still go a little further and investigate and find out what is this "country" over which you so quarrel and scramble? A piece of land. If this is the case, very well then; it is self-evident that man lives above this earth only for a few days and then for all eternity he will go *under* it. It is his everlasting graveyard, his unchangeable cemetery. Is it worthy of man to fight over his own burying-ground? To shed the blood of his own brethren? To destroy the divine edifice—for man is the Edifice of God? Is it noble of him to commit all of these inhuman atrocities for the necropolis of dead bodies?'

"The object is this: These remarks were not relished by the Germans on that day, but I saw them today in an unhappy mood. They were visibly agitated and disturbed. But on the other hand they are manifesting great courage and patriotism. The young men have given up their work and are ready to start for Germany. There are more than fifty volunteers, and probably from this small colony nearly one hundred young men will leave for the scene of war. They are doing this with perfect joy and without the least complaint. But today's news, that Russia, England and France are united together to crush Germany, has given them much food for thought.

"How cruel man is to send his brothers into the battle-field, so that they may cut each other to pieces! Just on the simple ground that thou art German, I am English and he is French! Although in reality they are all human and are living beneath the shade of one God. His Divine Bestowals, Favors and Bounties have encircled all of them. They are all the sheep of God and He as the Spiritual Shepherd is merciful to all.

"In short, the display of this barbaric passion is no other than the passion of nature. These men, like unto animals, are the prisoners of nature, subdued and overcome by nature. According to the requirement of nature, the animals are pugnacious and strive in the destruction of each other. In the world of nature there are aggression, bloodthirstiness, oppression, struggle for existence, rapacity. These qualities are the natural laws of nature. Just as these animals are captives of nature, similarly man is conquered, subjugated and humbled by nature. For example, anger gets the better of man, ferocity prevails upon him,

and he becomes the subject of the lower passions. What are all these? They are no other than the mandates of the world of nature.

"Only those persons who are in reality believers in God, who have witnessed the Signs of God, are attracted to the Kingdom of God and turned their faces toward God—they and they alone are *freed* from the bloody claws of nature. Whereas formerly they were the subjects of nature, now they become the rulers. Whereas before they were vanquished by nature, now they become its victors. In brief, while nature invites man to the baser propensities of ego and self, the Love of God attracts him to the worlds of sanctity and holiness, justice and generosity, mercy and humanity."

During the day, many holy scenes transpired around the unique personality of Abdul-Baha. I was in his presence in the afternoon, and he dictated many Tablets for the Bahais in Persia, England and India. Again I met him before sunset, a wonderful portrait of heavenly ideals, vibrating with the spirit of the Kingdom and creating the proper, peaceful atmosphere for those who are around him and inspiring the hearts with his supreme courage.

ANTHEM OF WORLD PATRIOTISM

O mother earth! of thee,
Home of humanity,
Of thee we sing;
Land where our brothers roam,
Land of the nation's home,
Under all heaven's dome,
Let Duty ring.

Our Father's country this,
Home of His offspring 'tis,
This home we love;
We love all lands and seas,
One kin its people, these,
Their bond and nature, is,
Like that above.

Let friendship fill this place,
And ring to every race
Fraternal's Song;
O, human kind, awake,
Let all that live partake,
The long dead silence break,
The note prolong.

The nations' Lord; to Thee,
Friend of humanity,
Of Thee we sing;
Long may our earth be bright
With brothers' love and right;
Inspire us by Thy Right,
Great Christ, our King.

Bahai Nest, Mount Carmel,
Haifa, Syria, August 7, 1914.

Dear friends:—

Rev. J. W. Van Kirk, the designer of the World Peace Flag, writes the following to Abdul-Baha:

"Having had the honor of seeing you twice and having the great pleasure of meeting a few of your devoted followers in Washington, Philadelphia and New York City, I take the liberty of sending you an emblem as an appropriate standard of the fundamental and comprehensive truths you are promulgating, and hope to have the delight of meeting you in Acca. You will please find enclosed a flag and pamphlet which are self-explanatory. Should the way open, I hope to unfurl in the streets of Acca the standard of the great ideas and principles of the Bahai Manifestation."

Concerning the flag, he says: "The seven stripes are the colors of the rainbow, or what is called in science the spectrum analysis of white light. As the light of the sun passes through the drops of rain, it is broken up into the primary colors of red, orange, yellow, green, blue, indigo and violet, and thrown on the cloud beyond the observer. Also when light passes through a prism it disperses into the same colors. And when these colors are reunited they produce white light. The seven stripes in general represent the human race as it has passed through history. It has been broken up, segregated and divided into many nations, races, languages, civilizations, sects and parties of various kinds, yet, at the same time, it shows that they are not naturally independent, antagonistic or enemies of one another, but are parts, shades or phases of one common humanity."

In another place, he says: "For more than a generation the world has been in a transition from liberty to fraternity, from egotism to altruism, from personal liberty to fraternal liberty, from individuality to social solidarity, from patriotism to humanitarianism, from religious and ethical sectarianism to spiritual and moral unity, from organic disunity to organic unity, from the rule of bossism to government by the people and from selfishness to brotherhood. The era of fraternity has well set in."

The above statements were translated and read to Abdul-Baha, and he was well pleased with them. The "Anthem of World Patriotism," (see opposite page) which we are translating into Persian, is quoted above as a prelude to the Tablet Abdul-Baha revealed to Rev. J. W. Van Kirk as follows:

"O thou respected truth seeker!

"Thy letter was received. It reflected the sentiment of the oneness of the world of humanity. The flag that thou hast forwarded was in reality the foreshadowing symbol of Universal Peace. Today all the nations of the world are animated with a warlike spirit and all the governments of the world are filling their military storehouses, inventing infernal machines and perfecting their man-killing engines; so that their martial powers may preponderate each other; especially the Continent of Europe has become an arsenal of combustible materials. It needs only one tiny spark to set that *hell* into a world-wide explosion. It will be then such a titanic conflagration that its lurid flames shall blazen all the horizons. Hence the 'Anthem of Universal Peace' has still no charm in their ears. Their universally-accepted political axioms are that the greatness and prosperity of a nation depends on her military and naval powers. The more elaborate these preparations, the better protected and secured the well-being and happiness of that government and nation. The kings and rulers of the world are not yet ready to acknowledge that Universal Peace is conducive to the life of the world of humanity. In a similar strain the nobles, the demagogues and those in authority find their glory and reputation in naval and military preparedness.

"Consequently it is impossible that 'economic contentment' be realized by the people of the world save through the transforming Power of Faith. For Faith is the solver of every problem. Therefore you must strive to strengthen the foundation of the Religion of God. Through the Power of the Religion of God every difficulty will be disentangled. The Power of the Religion of God will humble the kings and set at naught the crooked motives of those who are in supreme authority. Then endeavor ye, that the Power of True Religion which breathes the Spirit of Life into the dead body of the world of humanity, may be promulgated. This is the antidote for the poisoned body of the world and a quick-healing remedy for the rancorous disease of man. For this reason diffuse thou as much as thou art able the sweet Fragrance of the Holy Spirit, teach the people the Divine advice and exhortations and spread far and wide the heavenly Teachings * * *."

Bahai Nest, Mount Carmel,
Haifa, Syria, August 8, 1914.

Dear friends:—

The sun had set behind Mount Carmel. The delicate shades of its after-glow—red, pink and orange—had painted the Western horizon of the Eastern sky. The white, fleecy clouds were transformed into golden castles hanging betwixt the heaven and earth. It was as though Iris, the beautiful Goddess of Rainbow, had tinted the blue azure and she herself living in one of those lovely mansions of the air and making a magnificent display of iridescent colors and prismatic hues for the delectation of her admirers. The sunrise and sunset on Mount Carmel are especially gorgeous and superb, for one often observes the sea and mountain on fire—a brilliant and respendent scene of dazzling colors, blended and suffused together in one magnificent whole. On this particular evening there was a lull in the air and a calm grandeur enfolded us. There was the softest rustle through the trees and flowers and the sweetest songs on our lips. A few of us were thus enjoying the pure deliciousness of the garden of Abdul-Baha. The light zeph-

[Continued on page 186].

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V — Elm 1, 70 (October 16, 1914) — No. 12

RECENT TABLET TO THE PERSIAN BAHAIS

HE IS GOD!

O ye friends of the heart and soul of Abdul-Baha!

The violators of the Covenant have raised a new cry and have written to Europe "That Abdul-Baha has become exceedingly weak, that he is no longer able to perform any work, and that he is in great danger and before long he will say his farewell words. Now, this is our chance."

From this news suddenly through the blessing of the Blessed Perfection health was granted to me. Immediately I began to write Tablets so that the "Aiadi"* of the Cause of God would give the Glad-tidings to the friends that Abdul-Baha is not weak. Through the help and assistance and the blessing and confirmation of the Blessed Beauty he is exceedingly healthy, and the proof of it is that day and night he is either writing or revealing (Tablets). Through my own will power all the symptoms disappeared. In short, now I am writing with exceeding joy and happiness.

The writings of Mirza Abul-Fazl—may my life be a sacrifice to him—I am sending to you in order that you will, all together, compile books from these writings and immediately print and circulate them.

I expect Divine confirmations for the "Aiadi" of the Cause of God. Upon them be the blessings of their benevolent Lord.

Upon ye be Baha-El-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

* "Aiadi" means "hands" and refers to four Bahais in Teheran, Persia.

OUR PERSIAN SECTION this issue contains: (1) Tablet for Bahais, East and West; (2) Talk by Abdul-Baha pertaining to the war of the world; (3) Tablet acknowledging congratulations from friends in Russia; (4) Tablet regarding spreading the Fragrances of God in the blessed city, Noor, and Mazendaran, Persia; (5) glad-tidings from Banda Juz, Persia; (6) news from the Holy Land; (7) announcement regarding voice record of Abdul-Baha; (8) photograph from friends in Batum, Russia; (9) poem by Mirza Hossein Touty.

Reading from left to right:
GEORGE LATIMER, Portland, Ore.
MAX BENDER, Esslingen, Germany
CHARLES MASON REMEY, Washington, D. C.
MIRZA AZIZOLLAH, Shiraz, Persia
DR. HABIBOLLAH, Teheran, Persia
GUSTAV EGER, Esslingen, Germany
ALMA S. KNOBLOCH, Germany
JULIE STEABLER, Stuttgart, Germany
HUGO BENDER, Esslingen, Germany
MARGARETHE DORING, Stuttgart, Germany
RICHARD KOHLER, Esslingen, Germany

LETTER FROM MR. CHARLES MASON REMEY

Stuttgart, Germany, August 22, 1914.

To the friends of Abdul-Baha in Washington, D. C., through the kindness of Mr. Joseph H. Hannen.

Dear friends in His service:

For three weeks there has been practically no opportunity to send letters to the friends in America. On account of this terrible war, communications are cut off in all directions, and here in Europe all conditions are most difficult; but now some Americans are going from here to America, so I will try to send this through their kindness.

George Latimer and I were in Leipzig with Miss Alma Knobloch when the first hostilities began. There were some people in Leipzig who were attracted to the Cause, and the work bid fair to progress; but with the commencement of the war all was thrown into confusion and it was impossible to carry on any propaganda work in that city. Therefore, we decided to come on here to our objective point in Germany—Stuttgart. After much difficulty we got through and were followed in a few days by Miss Knobloch.

Here in Stuttgart we found our Bahai friends in great material trouble, but in a state of great spiritual attraction and enkindlement. Their beautiful spirit has been a lesson and a blessing to us.

Although we are suffering humanly because of the suffering about us, yet our own difficulties are nothing compared with those of our German friends. There is hardly a household that has not a father, a brother or a son at the front, and each day brings the news of many killed and wounded—you may imagine the rest! Think of our Bahai brothers going thus to battle! They do not want to kill. They have only love in their hearts, but the conditions necessitate their sacrifice!

Yet despite all this human agony and misery, nowhere in Europe have we found such real spiritual warmth, peace and joy of soul as here in Stuttgart—here where the friends are all in the very vortex of material distress. Every night and every afternoon a meeting is held, and the spirit of the Covenant of God is always manifest in our midst. Through distress the hearts of the people are turned towards God, and many new faces are appearing in the meetings.

Dr. Habibollah and Mirza Azizollah, two young Persian Bahais from the American College in Beirut, Syria, are also here in Stuttgart. Abdul-Baha sent them here on their way to

London, with a mission to perform in connection with the Bahai Cause there; but they have been obliged to remain here in Stuttgart. . .

Pray for the Bahais in Germany, and pray for these multitudes who are soul hungry and are seeking the peace of God's Kingdom. May the friends here be enabled, through the Spirit of the Center of the Covenant, to carry God's Message to all of these hungry souls.

Love and greetings to all.

In His Covenant,

(*Signed*) CHARLES MASON REMEY.

"IF THE POWER OF LOVE AND PEACE BECOME PREDOMINANT"

[Continued from page 183]

yrs moved by gently and our hearts were submerged in the starlit sea of Divine Love. I was weaving garlands of ideals with the fresh, sweet flowers of the spirit, and thinking of those far-off friends who are always near, when suddenly Abdul-Baha entered the garden, leading with his right hand a sweet little girl of five or six years, all dressed in white. He was talking with her in Turkish, and she was answering with much grace and dignity. "This is my guest!" he said, as he pointed to her while standing on the steps of the house "Come, Come! my dear friend! We will go in and have tea and sweets!" And the host and the guest disappeared in the deepening dusk of the night. In the half-darkness of the night, I heard Abdul-Baha's clear voice calling to his sister: "Khanom! Khanom! I have brought you a guest. What nice things have you for her? She is the guest of honor."

Was not this an ideal picture? Even now while the whole world is in a great turmoil and Abdul-Baha's heart and head are filled with pity and sympathy for the afflicted, he is still the simple, child-loving father, over-flowing with tenderness, benignity, benevolence and affection.

This morning I was called into his presence, and after reading a few letters and dictating a number of Tablets, he spoke about the present war and the tremendous issues at stake. There are wild stories of battles fought on land and sea and victories won by the contending parties, but they lack veracity and accuracy; and this evening there was an interesting meeting, Abdul-Baha delivering a short talk, as follows:

"These dreadful events are as warnings on the part of God:—so that they may quicken the people and make them mindful. But the majority of mankind are like unto the children, who are being rocked in a cradle. The harder they are rocked to be awakened, the deeper they fall into sleep. East and West the affairs of the people are in utter confusion and the markets of the world are afflicted with lethargy. The wheels of international transactions are at a standstill. We shall wait and see what God has decreed to be the outcome of this universal upheaval. As for you, pray meanwhile in behalf of the people—so that the forces of Peace may gain ascendancy over the powers of war. They are now in great distress. From all sides they are surrounded with difficulties and hardships. Perchance, God willing, they may become mindful and aware, be released from negligence, abandon tyranny and oppression, treat each other with justice and fairness, and give up the dictates of selfishness and personal interest. Our hope is that they may be freed from the cruelty of passion and egoism; that these wicked powers may not overmaster them; that they may turn their faces toward God; that the hearts may become illumined; that the sphere of the minds be extended; that avarice and covetousness may not remain; that trust in God and self-reliance may take possession of their beings that they may be satisfied with their own rights and that they may not rise in aggression to trample under their feet the rights of others. May all of the causes of war and conflict, hardships and sufferings, be entirely removed! * * * In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls; for they know not what they are doing! May they become emancipated from the defects of their own nature! May they be imbued with the qualities of the heavenly angels! May they give up ferocity and be characterized with the attributes of the Merciful! May they ever live in accord with the good-pleasure of the Lord of mankind! May they become the guardians of the rights of the oppressed and downtrodden! May they be the real servants in the Palace of Universal Brotherhood!"

یادگار احبای باطوم یادگار نجم باختر

جناب آقا میرزا علی اکبر رفسنجانی — جناب آقا سید اسدالله قمی — میرزا حسین طوطی

جناب آقا میرزا حسین تبریزی — جناب آقا میرزا رحیم مراغه ئی — جناب آقا میرزا عبدالرحیم اصفهانی

هوالله

از تابان جمال خدا جهان منور است ⁂ اهل قبور بین همه که پا بمحشر است

طومار و زر ارض و سما منطوی شده ⁂ رحم و غضب ز حضرت او در هم اندر است

اهل یمین او همه در عهد ثابت شد ⁂ از رشک و حقد اهل شمالش در آذر است

عبدالبهاست مرکز عهد جمال حق ⁂ عبدالبها بامر بها قطب محور است

عبدالبهاست مهر مضیئ سپهر شرق ⁂ خور از نشر قبسیت ز منسوب بختر است

عبدالبهاست منشعب از سدره بها ⁂ وجه اللهست دیده بدادار داور است

عبدالبهاست قبله فرقه بها ⁂ مثبت براین کتاب خداوند اکبر است

غصن خدا جمال بها عبد با وفا ⁂ برگشتن عظیم بها طرفه لشکر است

بر کائنات انفس آفاق حاکم است ⁂ بر ممکنات و بهشت و ناسوت سرور است

او مقتدر بهر حکم نیستی ⁂ او موجد وجود و عدم او توانگر است

آمال طوطی دل من بهر وصل اوست ⁂ افسوس حبس در قفس جسم و پیکر است

هوالله

جناب منادی الهی خطهٔ طبرستان علی الخصوص نور موطن مبارک مجلی الطور در این ایام بهمت ناظم اهتزازی یافته امید است که باهتمام شما این حرکت روحا اتمام یابد

عبدالبهاء عباس

هوالله

ای ثابت بر پیمان نامه ئیکه بجناب اسد مرقوم نموده بودی بسیار سبب سرور شد زیرا مژدهٔ قوام امرالله در آن صفحات داشت علی الخصوص از خبر تجلی شعلهٔ طور در قلهٔ نور نور علی نور چون آن خطه موطن اصلی جمال مبارک است از این خبر نهایت مسرت حاصل شد حمد کن خدا را که موفق بخدمتی و در ره حق جانان جانفشان وعلیک البهاء الابهی

عبدالبهاء عباس

بشارات از بندر جز

اخبارات روحانی صفحات مازندران بجدالله خیلی خوب است دوستان عموما قیام صمیمی دارند در ناکر نور که موطن مکلم طور است بهمت شخص محترم ..... مدرسهٔ تأسیس شده در ساری و بارفروش احبای الهی با نهایت جوش و خروش مشغول بتبلیغ امرالله و اعلاء کلمة الله در شاهرود و امغان و سمنان خاصه و سهمیرزاد بهمت مخلصین عباد علم امرالله بلند و در میلان خدمت و جان نثاری نهایت برد باری بخرج داده و میدهند حضرت آقا سید اسدالله قمی علیه بهاءالله از قفقاز ورود ببندر جز فرموده اند وکافه دوستان بندر از زیارت لقای ایشان خرم و شاد مخصوصا این ایام که صحت وجود مبارک حضرت عبدالبهاء روحی لتراب مراقدامه الفداء رسیده علاوه علی ماسبق محبان خورسند و مشعوفند زیرا هیچ فرح و نویدی برای اهل بها اعظم و اعلی از خبر صحت مولا و محبوبشان متصور نه چون سلامتی همه مرهون بسلامتی اوست نعم ماقال

فلیتک تحلو والحیاة مریرة
ولیتک ترضی والانام غضاب
ویالیت الذی بینی وبینک عامر
وبینی وبین العالمین خراب
اذا صح منک الود یا غایة المنی
وکل الذی فوق التراب تراب

ناظم خراسانی

اخبار ساحت اقدس

اگرچه بواسطهٔ این انقلاب اعظم وجنگ عمومی در کل امور وتأخیر پست حاصل ولی لله الحمد در این ایام الواح مبارک برای جمعی از دوستان امریک رسیده که اعلی بشارت همانا صحت وسلامتی هیکل مقدس که اصل مقاصد و آمال است برقرار وگاهی در عکا وگاهی در حیفا بوده اند وکافه دوستان را بصرف عنایت دلداری داده ومیدهند ولیلا و نهاراً در فکر جمیع میباشند چه که از دخول دولت علیهٔ عثمانی در میدان جنگ دنیا بتر شام جمیع مردم پریشان وسرگردان میباشند وجهة جمع آوری عساکر واعانه ومهمات عسکریه از رعیت واحباب خاطرشان مکسور وپریشان است واهل بیت مبارک در ابوسنان تشریف دارند وبعضی دوستان شرق حیفا در مسافرخانهٔ مقام حضرت نقطهٔ اولی ساکن شده اند . خداوند خودش بصرف رحمت ورأفت جمیع را آسوده فرماید .

صوت مبارک

صفحهٔ گرامافون که حاوی صوت مبارک به هشتاد وپنج سنت از امة الله مسس مکنات دریافت میشود

ادرس ایشان از این قرار است :

Mrs. Howard MacNutt,
935 Eastern Parkway,
Brooklyn, N.Y.
U.S.A.

پریشانند که وصف ندارد چه مجبور کرده است اینها را براین کار محرک حرب
در نهایت آسایش در خانهٔ خود جالس و این بیچاره فقرا را بهم اندازند
که در میدان یکدیگر را پاره پاره کنند چه قدر بی انصافی است در
حالتی که راضی نمیشوند که یک موئی از سر خود کم شود هزاران هزاران
نفوس را در میدان حرب و قتال میکشند چه لزوم دارد حال مشکلاتی
میان نمسه و صرب حاصل شده است حل این مشکلات را اگر حواله بیک محکمهٔ
عمومی نمائید آن محکمهٔ کبری تحقیق نماید اگر چنانچه قصور از نمسه است
حکم کند اگر قصور از دیگری است حکم نماید این جنگ چه لزوم محکمهٔ
کبری حل این مسئله میکرد میان افراد اگر مشکلات حاصل شود این مشکلات را
محکمهٔ قضا و تحل مینماید همینطور یک محکمهٔ کبری تشکیل شود مشکلات
بین المللی و بین دولی را فیصل نماید چه بهتر از این است چه ضرری
دارد خود دولتها و ملوک راحت میشوند و نهایت آسایش را یابند
واقعاً از بدایت عالم که تاریخ نوشته شده الی الآن از جنگ الفت
و محبت و صلح ابداً هیچ ضرری از برای نفسی حاصل نشده است سبب
سرور کل و راحت کل بوده و از جنگ از برای کل مضرت حاصل شده
با وجود این بشر مصر در جنگ است و همیشه در جنگجوئی میکوشند
و عجب در اینجاست که این ملل اساس دین الهی را بر جنگ بنا گذاشته اند
چه قدر غفلت است چه قدر بی عقلی است مثل اینکه در قلوب ذره ئی
محبت نیست ملاحظه نمائید درندگی انسان را اما تهمت
بحیوان میزنند حیوان درنده یک شکار نماید از غیر نوع خود
و بجهة طعمه مجبور بر آن است مثلاً گرگ را درنده میگویند بیچاره
گرگ یک گوسفند میدرد آن هم بجهت خوراک خود زیرا اگر ندرد
از گرسنگی میمیرد چه که گوشت خوار است ولیکن انسان سبب
میشود یک ملیون نفوس پاره پاره میگردد آن وقت بیچاره حیوان را
تهمت میزنند ای مرد تو یک ملیون نفوس را بکشتن دادی
آن وقت میگوئی من فاتحم مظفرم دلیرم شجاعم باین کشتن افتخار
میکنی با وجود این خیلی عجیب است که گرگ و خرس را درنده میگوئی

لوح مبارک

در جواب تهنیت احبای الهی در قفقازیهٔ روس

تفلیس اعضاء محفل روحانی علیهم بهاءالله الابهی

هوالله

ای یاران مهربان نامهٔ نوزدهم شعبان سنهٔ
حالیه وصول یافت از عودت عبدالبهاء بحیفا و عکا
سرور نموده بودید مدتی بود که از مشقت سفر در باختر
و تحمل مؤثرات برکد جسم در خطر بود ولی حال الحمدلله
بفضل و عنایت جمال مبارک روحی لاحبائه الفداء فوراً
راحت و شفا حاصل گشت شب در نهایت ناتوانی ولکن
صبح در غایت راحت و صحت و توانائی و این از موهبت
نامتناهی شفای نوری الهی بامداد چون از بالین خواب
برخواستم فوراً بتحریر و تقریر پرداختم هیچ نفسی را گمان
نمیرفت که چنین شفائی عاجل حاصل گردد نه دوائی نه علاجی
نه موافقت هوائی شبی در حیفا توجه بملکوت ابهی نمودم و سر
ببالین نهادم سحر چون بیدار گشتم ملاحظه شد که قوتی
دیگر و حالتی دیگر حاصل گشته و قوه اراده چنان تأثیر نموده
که اعضا و اعصاب در نهایت راحت و آسایش است
مرقوم نموده بودید که مبلغین بداغستان و ایروان شتافتند
اما از صدمهٔ دست آقا میرزا حسین زنجانی تأسف حاصل
ولکن ضرر ندارد زیرا در سبیل الهی بوده
اما مخابره با بلاد داخله اگر استمرار یابد بسیار موافق است
از خدا خواهم که تأییدات غیبیه متتابعاً بمحفل روحانی
برسد جواب آخوند بادکوبه ئی بترکی را اول بفرستید
تا ملاحظه گردد و علیکم البهاء الابهی

عبدالبهاء عباس

الواح مبارک

در باب نشر نفحات الله در خطهٔ مبارکهٔ نور و مازندران

هوالله

جناب آقا میرزا اسدالله فاضل مازندرانی علیه بهاءالله الابهی

اليوم هر نفسی مبلغی مؤید است و مبلغین صف اول مقرب درگاه کبریا و مستمد از ملکوت ابهی لهذا باید احبای الهی نهایت جستجو را در تعلیم و تربیت مبلغین مجری دارند و در هر جا وارد گردند سرور و حبور حصول یابد اما اوصاف مبلغین در الواح الهی نازل مطابق آن اوصاف عمل نمایند والله الذی لا اله الا هو اگر نفسی الیوم بصفات مبلغین متصف گردد و ندا بملکوت ابهی نماید سر طائر ایمان شود و ذباب فانی عقاب اوج رحمانی گردد قطره موج دریا زند و ذره روشنائی آفتاب دهد از جمیع اطراف فریاد این مبلغین بلند است و از ملکوت ابهی ندای این المنجذبین این المنقطعین این الطیبین الطاهرین بگوش هوش میرسد زیرا استعداد عجیبی در آفاق ظاهر شده است تا این ندا استماع کنند ای یاران الهی همتی نمائید تا این شمع شاهد هر انجمن گردد و این آهنگ الهی سبب شادمانی هر انسان شود و علیکم البهاء الابهی

اللهم یا من ماج بحور الطافه وهاج نسیم عنایته علی کل قائم علی اعلاء کلمته وکل سارع الی مشهد الفداء بقلب طافح بالحب والولاء ونطق بالثناء بین الوری علی جماله الابهی رب ایّد کل من دلع لسانه بالبیان فی نشر نفحاتک وانحدرت منه شقاشق البرهان ایضاحاً لحجتک وتلاطم کالطمطام الخضم القمقام بذکرک وتغرد هدیر الورقاء فی ریاض معرفتک وزأر زئیر الضرغام فی ایکة موهبتک رب جرعهم کأساً طافحة من الهدی ورنحهم بسلاف الصهباء وانطقهم بابدع البرهان والهمهم بالحجج والبرهان وعلمهم جواهر التبیان انک انت الکریم انک انت المؤید القوی العزیز القدیر لا اله الا انت الرب اللطیف الرحیم

در بهار آینده هر کس مستطیع باشد یعنی مصارف تام کامل حضور و رجوع داشته باشد که بروح و ریحان بیاید اگر استدعای تشرف باستان مقدس کند اذن داده میشود حال حکمت منع از حضور معلوم شد که در این ایام انقلاب چه قدر مشقات حاصل میشد. فاعتبروا یا اولی الالباب. پس واضح شد که آنچه مرقوم میگردد مبنی بر حکمت بالغه است

عبدالبهاء عباس

جنگ دنیا

خطابهٔ مبارک حضرت عبدالبهاء در خصوص جنگ دنیا

– – – –

معرکه شده است. دنیا بهم خورده است در کارند که همه بجان همدیگر میریزند. در امریکا و اروپا در مجامع و کنائس و محافل ذکر شد که عاقبت حال حاضره بسیار بد است اروپا مانند یک جبه‌خانه میماند و نائره‌اش موقوف بیک شراره است بیائید تا ممکن است این آتش را خاموش کنید که این جنگ نشود گوش ندادند حالا این نتیجه است و حال آنکه میبینند که جنگ هادم بنیان انسانیت سبب خرابی عالم است و ابداً نتیجه ندارد غالب و مغلوب هر دو متضرر میشوند مانند آن است که دو کشتی بهم بخورد اگر یکی دیگری را غرق کند کشتی دیگر که غرق نشده باز صدمه میخورد و معیوب میگردد نهایتش اینست که یک دولتی موقتاً بر دولت دیگر غلبه میکند این غلبه موقت است ایامی نمیگذرد که دوباره مغلوب غالب میشود چه قدر واقع شده که فرانسه بر آلمان غلبه یافته بعد آلمان بر فرانسه غلبه نموده عجب است که اوهام چه قدر در قلوب تأثیر دارد حقیقت تأثیر ندارد خیلی غریب است مثلاً اختلاف جنسی امر وهمی است چه قدر تأثیر در آنها است با وجود اینکه جمیع بشرند جمعی نامشان سقلاب جمعی جنس آلمان جمعی جنس فرانسه جمعی جنس انگلیس ملاحظه نمائید این اختلاف جنس امر موهوم است ولی چه قدر تأثیر و نفوذ دارد و حال آنکه جمیع بشرند این حقیقت است که جمیع بشر نوع واحدند ولی این حقیقت تأثیر ندارد اما این اختلاف جنسی که امر موهوم است و مجاز است تأثیر دارد این همه جنگ شده و خونریخته شده است این همه خانمانها خراب شده این همه شهرها ویران شده هنوز از جنگ سیر نشده‌اند هنوز قلوب و دلها سخت است هنوز تنبه برای ناس حاصل نشده است هنوز بیدار نشده‌اند که این بغض و عداوت هادم بنیان انسانی و حب و الفت سبب راحت و آسایش نوع بشر چه قدر امروز مردم مضطربند چه قدر پدرها امشب ناله و فغان میکنند آرام ندارند چه قدر مادرها گریه مینمایند بدبخت شده

که در جمیع مواقع تأییدات ملکوت ابهی موج میزند وصریخ عبدالبهاء باوج
میرسید والبته در جراید آمریک واروپ اثر کلک ملل سائره قرائت
کرده اید الحق باشهادت عموم الاذکیاء از مندرجات جراید از خامۀ ملت
روح وملت کلیم وفلاسفه وپروفسور وارباب اقلام وادبای غرب
مثلاً دار الفنون اعظم کالیفورنیا وجریدۀ اکسفورد دار الفنون
شهیر انکلترا وروزنامۀ کریستین کامانولث وجریدۀ سائر
وهرالد واستندارد وجراید عربی نیویورک جمیع این اوراق بقلم
فلاسفه وپروفسر وادبای باختر تحریر یافته واین نیست مگر از فضل
وموهبت جمال مبارک که اراده مطلقه بنشر امر الله در جمیع اقطار تعلق یافته وتأیید
عبد آستان نمود باری عبدالبهاء هرچند خود را قطره داند ولکن محیط
اعظم ممد آن وبمثابۀ ذره شمرد ولکن خورشید انور مؤید آن این همه واز
اندیشه بود یعنی بتأیید او باری البته جسد عنصری وقوای بشری
تحمل این مشقت مستمری نماید واگر بدرقۀ عنایت نبود استخوان این ناتوان
البته میگداخت ولی بعون وصون حضرت مقصود نصیر وظهیر عبدالبهاء
علیل وضعیف بود لهذا از شدت تعب وشکستگی در اعصاب خستگی حاصل شد
واز هجوم علل در جسم فتوری حاصل گشت ولکن الحمد لله روح چنان قوتی یافت
که این ضعف عظیم وفتور شدید باندک مدتی بکلی زائل گشت لهذا دوباره
عن قریب عبدالبهاء بتقریر وتحریر خواهد پرداخت ومقصود دیگر نیز در این
سکون وسکوت بود که احبای الهی روش عبدالبهاء گیرند وچنان آهنگی
بلند کنند وثبوت واستقامتی نمایند که از بقا وفنای عبدالبهاء فتوری در
نشر نفحات الله حاصل نگردد بلکه کل مانند دریا بجوش آیند وبمثابۀ طیور
ملأ اعلی بخروش تا نفوسیکه منتظر فوت وموت این بندۀ آستان الهی
هستند خائب وخاسر شوند وبدانند که علو امر مبارک وسمو کلمة الله
منوط ومشروط ببقای عبدالبهاء نه سبحان الله چه قدر عجیب است
وقتیکه حضرت اعلی روحی له الفداء شهید شدند اعدا گفتند که این امر بکلی
از میان رفت بعد ملاحظه کردند که بالعکس از شهادت حضرت اعلی
اعلاء کلمة الله شد بعد منتظر صعود جمال مبارک شدند که بعد از
صعود جمال مبارک شجرۀ مبارکه از ریشه برافتد الحمد لله که بعون وعنایت
جمال مبارک خائب وخاسر شدند حال مدعیان وناقصان منتظر
فوت وموت عبدالبهاء هستند که یا گرفتار گردد ویا در قعر دریا

مقهور گردد ویا بدورترین دیار وقلاع سرگون شود ویا بسبب
علل وامراض تا این آوان وبال نماید تا آنان را جولانگاهی پیش آید
هیهات هیهات امر الله بقوت ملکوت ابهی از جمیع این مخاطرات
محفوظ ومصون خواهد ماند خواه عبدالبهاء موجود وخواه مفقود
آیا از صعود آن دو آفتاب درخشنده فتوری در امر الله ظاهر
شد تا از زوال این بندۀ آن دو درگاه وهنی در امر الله حاصل گردد
هیهات هیهات فسوف ترونهم فی خسران مبین
چنانکه بعد از صعود در بدایت بحبوحۀ نقض وطغیان خبر داده شد که
فسوف ترون الناقضین فی خسران مبین حال ملاحظه نمائید که
مطابق خبر تحقق یافت پس مطمئن باشید که این اوهام حاضر
نیز مثل تصورات ماضیه است وهمچنین بعضی میگویند که عبدالبهاء
مشرف بوداع است وقوای او رو بانحطاط وناتوانی لهذا عن قریب این
عوارض سبب خاتمۀ زندگانی گردد نه چنانست الحمد لله
بعنایت جمال مبارک هرچند جسم در بلایای سبیل مبارک بگمان ناقضین
ناتوان مینماید ولی قوای حقیقی در نهایت جوانی وتوانائی والحمد لله
حال بفضل وموهبت جمال مبارک قوۀ جسمانی نیز حاصل وسنوحات رحمانیه
وبشارات ربانیه واضح وفرح روحانی لائح امید چنانست که من بعد در تحریر
وتقریر تلافی مافات گردد

ای یاران باوفای جمال مبارک از الطاف بدیعۀ از دلبر یکتا امید
چنانست که جوش وخروش جدید در جمیع یاران الهی پدید شود تا
از آهنگ ملکوت ابهی که غیب امکان را باهتزاز آورده سرور
ووجدی عظیم یابند وکل بر اعلاء کلمة الله قیام کنند تا نفحات الله خاور
وباختر را جنت ابهی نماید وابر موهبت روی زمین را گلشن برین
کند ونسیم عنایت دشت وصحرا را معطر ومعنبر فرماید واین بتبلیغ
امر الله وتوضیح برهان الله واقامۀ دلائل وحجج الهی وهدایت من علی
الارض است ملاحظه کنید که حواریین مسیح معدودی قلیل بودند
ولی چون از فیوضات حضرت مسیح مملو گشتند ووصایا ونصائح حضرت
مسیح چون روح در عروق وشریان سریان یافت بقسمیکه جز حب وذکر
مسیح در وجود نماند وقیام بتبلیغ کردند واضح است چه اثری وثمری
عظیم حاصل شد حال ما نیز باید چنین نمائیم ای احبای الهی

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اول
جلد پنجم
شمارهٔ دوازدهم
قیمت اشتراك
اکتوبر ۱۶

نجم باختر

۱۳۲۹

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سالیك دالر و نیم
ماه علم سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلك اداره است قبول و نشر خواهد گردید

شرق و غرب

عموم احبای الهی علیهم بهاء الله الابهی

هو الله

لك الحمد یا الهی بما فتحت ابواب ملکوت العظمة والجلال علی وجوه احبائك وظللت علیهم بشجرة رحمانیتك وادرکتهم بنسمات القبول من ریاض فردانیتك وانزلت من سماء الجود ماءً طهوراً وطهرت به قلوب احبتك واحییت بنفثات روح القدس ارواح الذین قاموا علی خدمتك وایدتهم بملائکة قدسك وجنود لم یروها من الملأ الاعلی تأییداً من عندك وتوفیقاً من لدنك حتی یقوموا علی اعلاء کلمتك ونشر نفحاتك وترتیل آیاتك وترویج کلماتك وبث تعالیمك وتعمیم فیضك وتثبیت میثاقك ورفع خیام توحیدك الضاربة الاطناب علی الملل والنحل فی قطب الآفاق المجللة بفیض الاشراق ربنا انجز ما ابدأته بقدرتك واتمم ما اظهرته علی الکل بقوتك فمن یا الهی للاسیر ظهیر الا انت ومن للمستجیر مجیر الا انت ومن للضعیف نصیر الا انت رب رب انبت الاباهر فی هذه الاجنحة المنکسرة وانعم بالقوادم للطیور المتذللة حتی تطیر الی اوج الفلاح وترفرف فی فضاء النجاح وتبسط الجناح فی علو ملکوتك الابهی وسمو العظمة الملأ الاعلی وتقر اعینهم بمشاهدة الانوار وتتلذذ آذانهم باستماع الاسرار وینتشروا فی مشارق الارض ومغاربها وینطقوا بالثناء علیك فی مجامع الوفاء ویبشروا بظهور ملکوتك فی قطب الآفاق مندفعة دموعهم من الاشواق منجذبة قلوبهم الی الاشراق ویبتهلوا الیك ویتضرعوا بین یدیك وتشرح صدورهم بآیات توحیدك وتقر اعینهم بمشاهدة اعلام نصرتك بین بریتك اللهم اجعل سرورهم ببشارة ظهورك وحبورهم بتشعشع نورك وسکونهم بشمول عنایتك وشفائهم ببدیع ذکرك وحیاتهم بنفثات روح قدسك وسلوة قلوبهم بشمول الطافك وبهجتهم انتشار امرك ونعیمهم اعلاء کلمتك انك انت المؤید المقتدر الحی العزیز المعطی الجلیل وانك لعلی کل شیء قدیر

یاران مهربان عبدالبهاء مدتی بود که در تحریر و تقریر تاخیر شد زیرا این بندهٔ آستان کبریا عبدالبهاء چهار سال متمادیاً در خاور و باختر سفر مینمود و ندا بظهور رب الجنود مینمود تا غرب منور گردد و شرق معطر شود لهذا در جمیع مجامع و صوامع نعرهٔ یا بهاء الابهی باوج ملأ اعلی متواصل شد و فریاد یا علی الاعلی ببارگاه حضرت کبریا متتابع گشت کم ملتی ماند که در معابد موجوده تبلیغ امر ملیك وجود نشد و فرقهٔ نماند در محفل ترتیل آیات رب ودود نگردید در کنائس مسیحیان نفخ روح شد و در معابد یهود بشارت ظهور رب الجنود منتشر گشت در دار الفنونهای اروپ و آمریك نظیر اکسفورد انگلیز و دار الفنون کالیفورنیا که اول مدارس عالم است خطاب بلیغ گشت و بیان فصیح شد منجمله در دار الفنون سانفرنسیسکو در مقابل صد و هشتاد و پنج پروفسور و هزار و هشتصد تلامذه بیان بلیغ گردید در مجامع تیاسوفیها و روحیون و اسپرانتو حتی در مجمع زنادقهٔ امریکا خطابهای بلیغ مجری گشت و در جمیع این مواقع و محافل و کنائس و معابد بفضل و عنایت جمال مبارك نفسی مقتدر بر کلمهٔ اعتراض و احتراز نشد کل اصغای تعالیم و براهین مینمودند و جمیع در وقت خروج اظهار تشکر میکردند و این بعون و عنایت جمال مبارك بود

TODAY in Persia there are assemblages held wherein souls who have listened to the teachings of *BAHA'O'LLAH*, representing Mohammedans, Christians, Jews, Zoroastrians, Buddhists and the various denominations of each, live together with perfect accord and absolute agreement. There is extraordinary brotherhood amongst them. A wonderful love exists amongst them, and all of them are a united force for *international peace.*

—*ABDUL-BAHA ABBAS.*

See address of ABDUL-BAHA on page 193.

BAHAI FRIENDS GATHERED AT THE GRAVE OF FRAU SOFIE S

Before the above photograph was taken prayers were read and the friends also visited th
her Visiting Tablet was read. These services were most spiritual and

[See page 202]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V Kudrat 1, 70 (November 4, 1914) No. 13

"THROUGH THE TEACHINGS OF BAHA'O'LLAH THE EASTERN HORIZON WAS MADE RADIANT"

Address by Abdul-Baha at the Church of Our Father (Universalist), Washington, D. C., Wednesday evening, November 6, 8:15 p. m.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Joseph H. Hannen.

PRAISE be to God! The Standard of Liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought; you enjoy religious liberty; you enjoy racial or sectarian liberty; and you enjoy personal liberty. Surely this is worth thanksgiving.

In this connection, let me comment upon the heartfelt welcome which has been extended to me in my recent travels throughout America.

As to the warm welcome which the Reverend Doctor has extended, I wish to reciprocate fully and completely. His loving susceptibilities especially win my gratitude. Surely men who are leaders of thought must follow such an example as his. Liberalism is what is needed. They must be kind to all the nations. They must not be limited, because God is unlimited. The Love of God is unlimited, and whoever is the servant of the Threshold of God must likewise be free from limitations. The world of existence is an emanation of the Merciful attribute of God. God has shone forth upon phenomena through His Effulgence of Mercy, and he is clement and kind to all of His creation. Therefore the world of humanity must ever be the recipient of the Bounties from His Majesty the Eternal Lord. Even as His Holiness Christ has declared, 'Be ye as your Father who is in Heaven.' For surely His sun shineth upon the just and upon the unjust. Consequently man must learn the lesson of kindness from God Himself. Just as God is kind to all humanity, man must also be kind to his fellow-creatures. If he be kind and loving towards all his fellowmen, towards all creation, then indeed is he worthy of being pronounced the image and likeness of God.

But kindness is of various kinds, and fraternity or brotherhood is different in sorts. At one time brotherhood is of the family type, ana kindness is of the kind which prevails in the household. This is limited and is subject to change or corruption. How often it has happened in a family that amity has been changed into enmity. The second kind of fraternity is that which is manifest in patriotism. Man loves his fellowmen because they belong to the same nativity. This also is limited and is subject to change or corruption. How often it has happened that the sons of the same fatherland have met in war, bloodshed, strife and sedition. The third kind of fraternity is that which characterizes racial unity, the oneness of the race. Because of that racial oneness kindness is evidenced amongst a given people. This likewise is limited and liable to change. How often it has happened that amongst the same people, the same race, there have been warfare, battles and bloodshed! Thus it is made evident and manifest that the fraternity, kindness and love appertaining to the family,—the fraternity, kindness and love appertaining to the same race and to the same nativity or fatherland do not suffice, because both are limited and liable to change or corruption.

The fourth kind of brotherhood is that of species or kind—the love of human-kind; for all recognize the fundamental human bond which obtains amongst mankind. Although this is unlimited, it is still subject to change or corruption. Hence even from this the looked-for result does not appear. And what is the looked-for result? Loving-kindness amongst mankind and a firm, unshakable brotherhood; a brotherhood of that type which includes all the significances. Now it has become evident and manifest that through the family, or through the instrumentality of the oneness of kind, or oneness of race, or oneness of nativity, this looked-for or longed-for object

is not attained, because all of these are subject to change or transformation. In the family there is discord and alienation; amongst the sons of a fatherland there is often strife or civil separation. Amongst the people of a given race there may be sedition or contention. They are limited, and subject to corruption for it is possible to alienate a son from his father, and there may be sedition and discord amongst brothers. Between mother and daughter this often happens. Thus we can conclude that unlimited brotherhood of any of these kinds does not suffice.

Therefore the Lord of mankind has caused His Holy Divine Manifestations to come hither. He has caused His Books to be revealed in order to establish Spiritual Brotherhood and through the Power of the Holy Spirit perfect fraternity to be realized amongst mankind. And when through the Power of the Holy Spirit fraternity and amity are realized amongst men, this brotherhood and love being spiritual in character, this kindness being heavenly, these bonds divine, a unity appears which is indissoluble, inseparable, unchangeable and never subject to transformation. It is ever the same and will remain the same. For example, consider the foundation of brotherhood laid by His Holiness Christ. Regard how that fraternity was the cause of unity and accord, and how it brought various souls to a level where they are willing to sacrifice their lives for each other. They were willing to forfeit possessions, and most joyously willing to forfeit life. They lived together in the utmost love and good-fellowship, to such a degree that even the famous Greek philosopher Galen, though not a Christian, in his work called "The Progress of the Nations," says that religious beliefs are greatly conducive to the foundation of moral and real civilization. As a proof thereof he cites the example of a group of people of whom he says "a certain number of people contemporaneous with us are known as Christians. These enjoy the superlative degree of moral civilization. Each one of these is as a great philosopher, because they live in the utmost of love and good-fellowship. They sacrifice life for one another. They offer possessions for each other. You can say of the Christian people that the whole people is as one person. There is a bond amongst them indissoluble in character." Hence it becomes evident that the cause of real brotherhood, the cause of cordial co-operation and reciprocity and the cause of real kindness is no other than the Breaths of the Holy Spirit. Without that it is impossible. You can realize some degree of fraternity through other motives but this is a limited brotherhood and subject to change. When brotherhood is founded upon the Holy Spirit, it is eternal, changeless and unlimited.

In brief, in various parts of the Orient—in Persia—there was a time when fraternity, brotherhood, loving-kindness and all the praiseworthy qualities had disappeared as it were from amongst men. There was no patriotic brotherhood, there was no racial brotherhood, there was no religious brotherhood but most bigoted and prejudiced conditions prevailed. Each religion was the enemy of the other. Each religion was blood-thirsty for the other. The war in the Balkans at the present time furnishes a parallel. Consider what blood is shed! What ferocity is shown, what tyranny, what oppression! *And all of it is based upon religious prejudice,* for all belong to the same nativity, and yet they spill the blood of each other. They are utterly merciless towards each other. Again we return to Persia, and find what deplorable conditions prevailed. Darkness was widespread through the country. There was not even a faint trace of good-fellowship or amity amongst the races. Nay, on the contrary, the worst hatred and enmity existed; gloomy darkness everywhere. At such a time as this, His Holiness BAHA'O'LLAH appeared from the Divine Horizon even as the sun at mid-day, and in that gross darkness there appeared a great Light. He founded the oneness of the world of humanity, declaring that all mankind are like sheep, and that God is the real Shepherd. The Shepherd is one, and all the people are His flock. The world of humanity is one and God is kind to all. As God is kind, whence this unkindness? This real Shepherd loves all His sheep. He leads them to green pastures. He nurtures all His sheep. Whence is this enmity and alienation? Whence is this sedition and strife? The cause thereof is no other than superstition, because each religion amongst the religions has forgotten the fundamentals of Divine Religion and certain blind imitations or theological dogmas have been created. As these blind imitations are various, consequently strife, hatred and warfare prevail amongst men. But if we refer to the very foundations of the Divine Religion we shall discover that they are one, absolutely changeless and never subject to transformation. For example, each of the Divine Religions is divisible into two kinds of laws or ordinances.

One division is essential and concerns the world of morality. What is this? It is the Knowledge of God. It consists of the Love of God, the love of humanity, ethical institutions, the virtues of the world of humanity, the attributes of the Kingdom of God, and the new birth or being born out of the kingdom of nature. These constitute one kind of law which is absolutely common to all and never subject to change. From the dawn of the Adamic day until the present day it has remained changeless. This is the foundation of the Divine Religion.

As to the second division—it is accidental, of no importance and comprises laws which provide for human needs and transactions;—with the exigencies of time and place. These are of no importance and should never have been made a bone of contention. For example, during the time of His Holiness Moses—Upon Him be Peace!—according to the exigencies of the time, divorce was permissible. During the cycle of His Holiness Christ, inasmuch as that was out of conformity with the times, therefore His Holiness Jesus Christ abrogated it. During the time of Moses plurality of wives was permissible because the exigencies of the times demanded it, but during the time of His Holiness Christ that exigency did not exist, therefore plurality of wives was abrogated or forbidden. His Holiness Moses lived in the wilderness. He dwelt in the Sahara or wilderness of Terah, hence His ordinances and commandments were in accordance with the time and place. For instance, if a man committed theft in those days to the extent of a dollar, they could cut off his hand. Now such an ordinance as this is in keeping with the desert, but at the present time could a hand be cut off because of the theft of a dollar? Even the theft of a million dollars could not be punished in that manner. Such ordinances constitute the second or non-essential division of the Divine Religions and are not important, for they deal with human transactions and changes according to the requirements or exigencies of time and place. The times change and appear in various aspects.

But let it be known that the foundations of the Divine Religions are one, and so long as the foundations of the Divine Religions are one, why should this enmity and strife exist among them? Why this rancor and sedition? Why this bloodshed and battle? Why this ferocity? Is this permissible? Not at all. God forbid!

The third essential principle of BAHA'O'LLAH was that religion must be the cause of unity and love amongst men. Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of the life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are as a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be some steps toward unity.

Fourthly, religion must conform with reason and accord with the postulates of science. For religion is reality; science is a reality; reason is a reality; and the three being realities must be conformable. A question which is religious in its nature must be sanctioned by science. Science must declare it to be valid and reason must confirm it in order that it may inspire confidence. But if a religious teaching be at variance with science and reason, it is undoubtedly superstition. The Lord of mankind has bestowed upon us reason whereby we are to discern the reality of objects. How then can we accept any proposition which is not in conformity with the principles of reason and the postulates of science? Assuredly such a course can not inspire man with confidence.

The Teachings of BAHA'O'LLAH are numerous. I am giving you a synopsis only. Let me touch upon one more:

The Fifth Principle of BAHA'O'LLAH concerns equality between men and women. He declares that all are created by the One God, and in His image and likeness. In the estimation of God there is no distinction of gender. He who is purer in heart, he whose knowledge is greater, who is kinder to his servants,—the Lord considers him the nearest, be that one male or female. In the animal and vegetable kingdoms we find the distinction of gender. All the plants which you observe are male and female. All the trees that you see are male and female. All the animals are subject to that distinction. But in their own estimation you will find no distinction. They do not set up any distinction among themselves. Nay rather, in

the animal and vegetable kingdoms perfect equality is established. Why then should mankind establish this differentiation which the animal does not regard? Why should man make this estimate when we know that all are of the same kindred, all belong to the same progeny? All are the leaves of one tree; all are the waves of one sea! Wherefore this distinction or differentiation on account of sex? What is the cause? The only reasonable cause is that womankind has not received the same educational facilities as man. For should woman be educated as man, if she receive the same culture, undoubtedly she will reach the same level. There will be no distinction. In the estimation of God there are no differences; both are one, and as regards capacity they possess it equally. Both man and woman are possessed of capacity and aptitude. If women are similarly educated, without doubt, generally speaking, they will receive the same prerogatives as man. When His Holiness Christ departed, the disciples witnessed His crucifixion and it is a fact that they were shaken. Even Peter the head of the disciples denied His Holiness Christ thrice. Consider how shaken he was! It was Mary the Magdalene who confirmed them after she brought them together. She admonished them, saying, "Why are ye doubting, why have ye feared? O thou Peter, why didst thou deny Him? for Christ was not crucified. The Christ Reality is alive, ever living and everlasting! It is eternal! For that Reality there is no beginning, no ending, and therefore there will be no death. At most only the body of Jesus is subject to death." In brief, that woman singly and alone was instrumental in transforming the disciples and making them steadfast. Hence we learn that in womankind there is an extraordinary power and superlative attributes, and that man and woman are absolutely equivalent. The one who is better educated, whose aptitude is greater, whose efforts are higher is most distinguished whether man or woman.

In a word, through the Teachings of BAHA'O'LLAH the Eastern Horizon was made radiant. Souls who hearkened to His Teachings and accepted His Behests, today live together in the utmost of amity; in the utmost of good-fellowship. They even offer life for each other. They forego possessions for one another, each one preferring the other to himself. And this has been due to the declaration of the oneness of the world of humanity. Today in Persia there are assemblages held wherein souls who have listened to the Teachings of BAHA'O'LLAH, representing Mohammedans, Christians, Zoroastrians, Jews, Buddhists and the various denominations of each, live together with perfect accord and absolute agreement. There is extraordinary brotherhood amongst them. A wonderful love exists amongst them, and all of them are a united force for *international peace.* Over 20,000 Bahais have virtually given their lives for the Cause of God. The Governments of the East arose against them. They wished to exterminate them. They killed them. But day by day have they increased, day after day have they multiplied in strength, day unto day have they become more eloquent. They have multiplied in great ratios through that wonderful power. Consider what is taking place just now in the Balkans! What blood is being shed! Ferocious animals do not commit such acts. The most ferocious wolf kills but one sheep a day, and even that as a prey for his food. But now in the Balkans one man destroys ten fellow-beings. Each general glories in having killed ten thousand men, not for food, nay rather for greed, for fame and for the dust of the earth. They kill for national aggrandizement, notwithstanding this terrestrial globe is a dark world of grossest matter. It is a world of sorrow and grief; a world of disappointment and unhappiness; a world of death. For the earth is after all the everlasting graveyard, the vast cemetery of man. Yet men fight to possess this grave-yard, waging war and battle, killing one another. What an injustice is this! What ignorance! For the earth after all is spacious, and can hold all. It is so allotted that every man can derive his daily sustenance from it. The Lord does not suffer anyone to starve. All can be blessed with the abundant bestowals of God. But on account of pure superstitions, and by reason of old theological dogmas which have nothing to do with the fundamentals of Divine Religion,—for the sake of such limitations, this bloodshed is taking place.

As to the American people, this noble nation, intelligent, thoughtful, meditative,—is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed *United States.* Therefore the United States is possessed of the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffu-

sion of the Love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race! Therefore I request you to givé this all-important question your most serious consideration and efforts. Thus may the world of humanity obtain peace and composure. Thus may this dark world be transformed into a realm of radiance. Thus may the East and the West clasp hands together. Thus may the Oneness of God become reflected and fully revealed or mirrored forth in the hearts of humanity and all mankind prove to be the manifestations of the Favors of God.

Necessarily there will be some who are defective amongst men, but it is our duty to enable the defective, by kind processes of education, to become perfected. There necessarily will be those who are sick, morally sick. They should be treated in order that they may become well. There are those who are childlike. They must be trained and educated so that they may reach maturity. Those who are asleep must be awakened. Those who are indifferent must become mindful. But all this must be accomplished in the spirit of kindness; not by warfare nor in a spirit of hostility; not in bloodshed, for this is contrary to the good pleasure of God. That which is acceptable in the sight of God is Love. Love is surely the first Effulgence of Divinity and the greatest Splendor of God!

Prayer chanted by Abdul-Baha as a "Benediction"

O Thou Tender Lord! Thou who art Generous and Able! We are servants of Thine, sheltered beneath Thy Providence! Cast Thy glance of favor towards us! Give light to the eyes, give hearing to the ears and understanding and love to the heart. Render joyous and happy the souls through Thy Glad Tidings! O Lord! Point to all of us the Pathway of Thy Kingdom and resuscitate all through the Breaths of the Holy Spirit! Vouchsafe to all the Life-Everlasting and confer the Honor never-ending! Unify mankind and illumine the world of humanity! May we all of us follow Thy Pathway and seek Thy Good-Pleasure and pronounce the mysteries of Thy Kingdom! O God! Unite us and connect the hearts with Thy indissoluble bond! Verily Thou art the Giver, Thou art the Kind One and Thou art the Almighty!

TABLETS AND LETTERS FROM GERMANY

Stuttgart, Sept. 25, 1914.

Mr. A. R. Windust, Chicago.

Dear Bahai brother:—

I send you herewith Mr. Remey's letter.

The visit of the dear ones was indeed a great blessing to us, especially at these times. The meetings were all very well attended and many extra afternoon meetings were held. Many new souls were led into the Kingdom and the glad-tidings were received by many. They were wonderful days of spreading the fragrances of the Kingdom of Abha. The friends never tire in their efforts and so the work keeps on advancing. It is always a great pleasure for me to come to Stuttgart, Esslingen and Zuffenhausen and see the advancement of the new souls and the spiritual growth of the friends. We are very thankful to God that in the last year several cities became blessed through Abdul-Baha's mentioning them. I left Stuttgart last year for Leipzig and visited on my way Gmunt, Gotha and Chemnitz. The glad tidings were given to many and we have now friends in those places. In Gera, two hours' ride from Leipzig, are also active Bahais. In several other places the teachings were given with very good results. I hope in a short time to return again to Leipzig to continue my work there. The friends seem to think it will be a great blessing for this land, and I thank God that He has chosen me for this great work. I ask the friends to pray for us always, that we may become a strong Center. We will endeavor to spread the Bahai teachings to other places also.

Everything is perfectly quiet here—all are busy taking care of the wounded soldiers. The arrangements here are splendid—all are well cared for. The Lazaretts (hospitals) are comfortably arranged and the wounded soldiers are well remembered with flowers, cigars, chocolates and cakes. The prisoners receive the same care, yet a good many of them are mistrustful and believe they will be killed yet. What astonishes me the most is that so little hatred is shown by the Germans, though the German soldiers are almost always brought back in a terrible condition. . . .

Bahai love and greetings to you and all the friends.

Your friend in the Covenant,

(*Signed*) Alma S. Knobloch.

Original in German; translated into English by Mr. and Mrs. Chas. Ioas, Chicago.

[Continued on page 202]

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V Kudrat 1, 70 (November 4, 1914) No. 13

MESSAGE TO THE AMERICAN PEOPLE FROM *ABDUL-BAHA*

(Extract from Address published in this issue of the STAR OF THE WEST)

"GIVE THIS ALL-IMPORTANT QUESTION YOUR MOST SERIOUS CONSIDERATION AND EFFORTS"

This terrestrial globe is a dark world of grossest matter. It is a world of sorrow and grief; a world of disappointment and unhappiness; a world of death. For the earth is after all the everlasting graveyard, the vast cemetery of man. Yet men fight to possess this graveyard, waging war and battle, killing one another. What an injustice is this! What ignorance! For the earth after all is spacious, and can hold all. It is so allotted that every man can derive his daily sustenance from it. The Lord does not suffer anyone to starve. All can be blessed with the abundant bestowals of God. But on account of pure superstitions, and by reason of old theological dogmas which have nothing to do with the fundamentals of Divine Religion,—for the sake of such limitations, this bloodshed is taking place.

As to the American people, this noble nation, intelligent, thoughtful, meditative,—it is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed *United States*. Therefore the United States is possessed of the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffusion of the Love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race! Therefore I request you to *give this all-important question your most serious consideration and efforts*. Thus may the world of humanity obtain peace and composure. Thus may this dark world be transformed into a realm of radiance. Thus may the East and the West clasp hands together. Thus may the Oneness of God become reflected and fully revealed or mirrored forth in the hearts of humanity and all mankind prove to be the manifestations of the Favors of God.

LETTER FROM MR. GEORGE LATIMER

En Route, Alexandria to Naples,
Oct. 25, 1914.

Dear Brother Windust:

After a heavenly stay of two weeks on the Mountain of God, Mount Carmel, Abdul-Baha has sent us back to America to make a tour of the States immediately. He also revealed a Tablet for the American Bahais which I shall copy below. The original is with us and in his own hand. This has been an interesting trip and we shall be glad to get back to a *peaceful* country.

It may sound paradoxical to the outside world, but our largest and best meetings, especially on the peace of God with the world, were held in Germany after the commencement of this present war. The friends there are all on fire with the Covenant and there was scarcely a meeting—and we had one nearly every day, often several, for five weeks—at which we did not see new faces. Now is the time for the American friends to show such a zeal, for the condition of the world is demanding and crying out for the Bahai Message.

We shall tour the eastern states first and will probably reach Chicago after the first of the year. We arrive in Boston, direct from Naples, about Nov. 15th. You can circulate the above Tablet as you think best. Brother Mason joins in heartiest Bahai greetings to you and the "STAR" and all the friends in Chicago. In humble service to the Covenant.

GEORGE LATIMER.

TABLET FOR THE AMERICAN BAHAIS

To the believers of God and the maid-servants of the Merciful in America. Upon them be *Baha'o'llah-el-Abha!*

HE IS GOD!

O ye believers of God and the maid-servants of the Merciful!

From the Graces of His Holiness *Baha'o'llah* I beg for you firmness and steadfastness. Today whosoever is a herald of the Covenant is confirmed and assisted. In these days a number of souls, whose deeds are known in America as clear as the sun, have arisen in enmity against the Center of the Covenant. Their's is the vain imagination that they can extinguish the Light of the Candle of the Covenant. Vain indeed is their their thought. The Candle of the Covenant is like unto the Morning Star which *never sets.*

In short, after a journey through Europe and a visit to the Holy Land, their honors, Mr. Remey and Mr. Latimer, are now returning to America. *I send them.* I am hopeful that from the Bestowals of His Holiness, *Baha'o'llah,* they may become confirmed and assisted in the diffusion of the Fragrances of God.

Upon ye be *Baha-el-Abha!*

(*Signed*) ABDUL-BAHA ABBAS.

The original is in the handwriting of Abdul-Baha. Translated by Mirza Ahmad Sohrab, Bahai Nest, Mt. Carmel, Oct. 19, 1914.

MASHRAK-EL-AZKAR BUILDING FUND

Received previously, $5,560.62; received during October, $557.99.
Total receipts to date, $6,118.61.

TABLETS AND LETTERS FROM GERMANY

[Continued from page 199]

VISITING TABLET FOR FRAU BABETTE RUOFF

A Visiting Tablet for the Maidservant of God, Frau Babette Ruoff.

Upon her be BAHA-EL-ABHA!

HE IS GOD!

O Almighty!

Endear thou this maidservant of Thy Threshold, Frau Ruoff, in the Kingdom of Thy Holiness, and submerge her in the Ocean of Sight. Overlook her shortcomings; confer upon her Thy Grace! Vouchsafe her Thy Purity in the Court of the Paradise of ABHA! Bestow upon her Eternal Life and suffer her to become the manifestor of infinite bestowals in the meeting of transfiguration. Verily Thou art the Generous! The Pardoner and the Compassionate.

(*Signed*) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 18, 1914, home of Abdul-Baha, Mt. Carmel, Haifa, Syria.

Stuttgart, Germany, Sept. 15, 1914.

To Albert R. Windust, Esq., Chicago.

My Dear Albert:—

I send a few lines to you and the friends of Chicago to inform you of the happiness and well-being of the Bahais in this country.

Although there is in this troublesome time no material safety, rest or peace, and all humanity suffers terribly, yet the friends of God are in the greatest activity, in spiritual tranquility and heavenly fragrance. They have meetings every day and their voices are raised in the song of the Covenant and hearts are illumined. The people are firm in the Center of the Covenant—they raise no questions in regard to the divine institutions of Abdul-Baha, hence their meetings are in a growing condition of joy and fragrance. The physical sorrow at present is causing the people in general to turn their thoughts to God and inquire into the reality of spiritual things. One sees new and hopeful faces in every meeting and while the country here is in such a deplorable condition, yet the people of the Covenant work continually in spreading the Message of the Kingdom, and the result of their labor is apparent on all sides.

Dr. Habibollah, Mirza Azizollah (the two Persians), Mr. Latimer and myself were called to Acca by Abdul-Baha. We are at present detained in Stuttgart on account of the passes of our two Persian friends, which had to be sent back to Berlin for correction. Just as soon as they come back, we shall start for the Holy Land.

All the friends here join in sending their love and greetings.

Miss Knobloch was kind enough to translate this letter into German because only German letters are allowed to be sent at this time, and they must be open.

Your friend in the Cause of God,

(*Signed*) CHARLES MASON REMEY.

Original translated into German by Alma S. Knobloch, Stuttgart, Germany; retranslated into English by Mr. and Mrs. Chas. Ioas, Chicago.

TABLET TO JULIA STAEBLER

Through Miss Alma Knobloch, to the maidservant of God, Fraulein Julia Staebler:

Upon her be BAHA'O'LLAH-EL-ABHA!

HE IS GOD

O thou maidservant of God!

Thy letter was received. I am much occupied, therefore brevity is befitting. Be very grateful to Miss Alma Knobloch and Miss Anna Köstlin, for they became the cause of thy guidance.

Thy beloved mother ascended to the apex of the Kingdom. She is the associate and the companion of the spiritual ones. They witness this world and the inhabitants thereof, for the veil is rent asunder and the covering is taken away from before the insight. Beg of God for them the exaltation of spiritual degrees.

Praise be to God that, on the Day of the Declaration of His Holiness the BAB, you celebrated the Feast with the utmost beauty. The nineteen days' Feast has the utmost importance, that the beloved ones may gather in a meeting, be occupied with the utmost love and fellowship in mentioning the name of God, and speak about the glad tidings of God, deliver the proofs and evidences of the appearance of BAHA'O'LLAH, mention the praiseworthy deeds and the sacrifices endured by the Believers of God in Persia, talk about the severance and the attraction of the martyrs and remember the co-operation and the mutual assistance of the friends. Therefore this nineteen days' Feast is most important.

The believers of God in Persia sacrifice their lives in the path of each other, the rich give to the poor, and the worthies protect and guard the weak ones.

Convey to all the friends the wonderful greeting of ABHA.

Upon ye be Baha-el-ABHA.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Dublin, N. H., August 7, 1912.

OUR PERSIAN SECTION

This issue contains: (1) Talk by Abdul-Baha to Mr. and Mrs. Moser in Paris; (2) talk by Abdul-Baha regarding the war of the world; (3) article on Universal Peace and the terrors of war by M. Abul-Kassim, Golestané, Shirazi; (4) good news from India; (a) Tablet to Mrs. Stannard, (b) article by Mrs. Stannard, in the *Sind Gazette,* India.

و تعالیم الهی سبب سعادت و راحت و ثروت و عزت نوع بشر و اصلاح آن‌ها است ولله الحمد با وجود این حرب عمومی که عالم را مشغول نموده باز در کل قطعات دنیا حتی ممالک متحاربه احبای الهی بکمال شوق و انجذاب بخدمات امریه مشغول و وحدت عالم انسانی و محبت نوع بشر و صلح عمومی و رفع تعصبات دینی و جنسی و وطنی و سیاسی را نشر و ترویج میدهند و با جمیع طوائف عالم خیرخواه صادق و دوست مهربانند و با احدی بغض و کینه و عداوت و غرض ندارند و در امور سیاسیه بکلی مداخله ننمایند و از ملکوت الهی سائل و آملند که این جنگ و جدال بصلح و سلام مبدل گردد و نفوس بیدار و آگاه شوند .

میرزا ابوالقاسم گلستانهٔ شیرازی
بمصر

خبرهای خوش از هند

لوح مبارک برای امة الله المنجذبه مسس استانرد

هوالله

"ای منادی ملکوت الله خبرهای خوش از هند میرسد که الحمدلله نفحات الهی در انتشار است و آن محترمه بنهایت همت بخدمت مشغول چون بموجب تعلیم عبدالبهاء حرکت نمودی و در نهایت توجه بملکوت ابهی هستی و لسان و بیان بتبلیغ میگشائی یقین است که رب الجنود ترا تأیید نموده و خواهد نمود فی الحقیقه هندوستان در ترقیات است و میدان نفوس مبارکه و مقصدشان وحدت عالم انسانی و ازالهٔ تعصبات دینی و مذهبی و جنسی و سیاسی الحمدلله خطهٔ هند وسیع است و حکومت هند حکومت عادله ظلم و تعدی و تعرض مفقود جمیع ملل در مهد امن و آسایش آرمیده اند کسی تعدی بدیگری نتواند لهذا اهدا تقدیر نمود که تو با آن دیار مروج ندای ملکوت الله نمائی و سبب نورانیت هندوستان شوی من مشکلات است بجهت کانگرس بتوانم بهند آمد ولی بعضی خطابه‌ها مرقوم خواهد گشت و ارسال خواهد شد . . . "

مسس استانارد

در مسئلهٔ امر بهائی صحبت می نماید

ترجمهٔ مقالهٔ امری در جریدهٔ سیند گازت هندوستان مورخهٔ ۲۴ دسمبر سنه ۱۹۱۳

یک حرکت جدید دینی — شرح تعالیم این دین در شهر کراچی هندوستان

دیشب مسس ج استانارد خطابه‌ئی در نهایت فصاحت در باب امر بهائی در تالار تیاسفی ها در شهر کراچی ادا نمود اول شرحی مختصر در تاریخ امر بهائی بیان کرد و بعد در نهایت فصاحت و بلاغت بیشتر از یک ساعت بجهت حضار صحبت نمود خلاصهٔ خطابهٔ او از این قرار است

"اولین مؤسس امر بهائی جوان ایرانی معروف به باب بود که در سنهٔ ۱۸۴۴ مسیحی در شهر شیراز پایتخت قدیم ایران اعلان امر خود کرد در سن بیست و چهار سالگی قلب او ملهم بالهامات الهی گردید و بغتتاً جمیع امور شخصی را کنار گذارده در نشر این تعالیم جدید کوشش نمود و اگرچه مسلم بود و از عائلهٔ محترمهٔ حضرت رسول ولکن مانند یوحنا معمدان اعلان نمود که من راه را بجهت شخص دیگری صاف مینمایم ایام زندگانی او قلیل بود و حکومت ایران در سنهٔ ۱۸۵۰ مسیحی او را بدرجهٔ شهادت رسانیدند و دسته‌ئی قلیل از پیروان او که موسوم به بابی بودند باقی ماندند ولی حضرت باب نبوت صریحه نموده بود که در سنهٔ نهم بعد از ظهور او شخصی از اعضای عائلهٔ نجبای ایران قیام نموده این بشارات جدید را باطراف عالم منتشر خواهد ساخت و چنین شخص عظیمی موسوم به بهاءالله قیام نمود و نفوسیکه در ایام حیات او در حضورش مشرف شدند شهادت میدهند که حیات جمیل او و تعلیمات مفیدهٔ او بجهت روشنائی عالم انسانیت و جلال خداوند در نهایت کمال در هیکل این شخص جلیل ظاهر و باهر"

بعد مسس استانارد شرحی بیان نمود که چه نوع این شخص عظیم هیکل عجیبی با عقلی خارق العاده و قلبی ملهم رسائل و کتب اخلاقی بیان مراتب الوهیت و فلسفهٔ الهی از قلمش جاری گردید و بنوعی این تعالیم افکار دانشمندان ممالک عالم را بحرکت و اهتزاز آورده که از قوهٔ بیان خارج است با وجود این آثار معجزه آمیز او حکومت عثمانی و حکومت ایران در ایام استبداد و ظلم باهم مشورت نموده این مظهر حب و وفا را در شهریکه از قبل گمنام و حال مشهور عالم است حبس نمودند بلکه باین اکتفا ننموده او و پیروان او را در قلعهٔ عسکریهٔ آن مکان حبس نمودند در این قلعهٔ کثیف و در این شهر بود این پیغمبر جدید ایران چهل سال زندگانی نمود تا آنکه اقتدار و استبداد عبدالحمید در هم شکست

[بقیه دارد]

دکتر ضیاء بغدادی

حضرت بهاء الله جل ذکره الاعلی عالم امکان را بانوار جمال بی‌مثال منور فرمودند و پنجاه سال قبل تعلیمات آسمانی و بیانات ملکوتی برای راحت و آسایش و سعادت عالم انسانی انتشار دادند و حضرت عبد البهاء مسافرت ببلاد اروپا و امریکا فرمودند و این تعالیم روحانی را در مجالس و محافل و کنائس و جوامع و صوامع بگوش ملل و ادیان رسانیدند و بعبارات دلپذیر خطابه‌ها خواندند و نطقها نمودند و شرح و بسط دادند و اتمام حجّت بر جمیع فرمودند طوائف مختلفه و مذاهب موجوده همه شنیدند و در جرائد و مجلات مهمه ترجمه و درج کردند و در عالم منتشر ساختند عقلا و علما و فلاسفه و پروفسرها تحسین و تمجید و اعتراف نمودند که این تعالیم روح این عصر و نور این قرن و سبب نجاح و فلاح و اصلاح حال من علی الارض است

از جملهٔ تعالیم مبارک وحدت عالم انسانی و ترویج صلح عمومی و تأسیس محکمهٔ کبرای بین دول و بین الملل است که جمیع تحسین و تصدیق نمودند و اکثری اظهار همراهی کردند و بعضی اقدام در خدمت و انتشار نمودند

حال فتنهٔ عظیمی برخواسته و جمیع اهل شرق و غرب را مبتلا داشته آتش جنگ و جدال و حرب و قتال شعله‌ور شده و شراره‌اش باطراف جهان منتشر گشته نائرهٔ جانگداز آن عالم انسانی محزون و دلخون نموده و آوازهٔ فتنه خبرش قلوب هواخواهان نوع بشر را مهموم و مغموم کرده اخبارات تلگرافات و انتشارات بواسطهٔ جرائد نفوس را مشغول داشته تجارت موقوف صناعت و فلاحت متروک راهها مسدود راحت و آسایش مسلوب و جمیع مردمان حیران و سرگردانند رؤسای امور و امرای جمهور هریک بلحنی فریاد خدمت بعالم انسانیت مینمایند و داد مظلومیت میزنند امپراطور نمسه و مجارستان قصاص قاتلین ولیعهد و زوجهٔ ولیعهد را خواهد و خونخواهی و دادطلبی نماید امپراطور آلمان در خطابه و نشریات خود را هواخواه دول شرق شمارد و این همه خونریزی را برای حمایت دیگران گوید ملک بلجیک بی‌طرفی خود را از سابق بتصدیق دول داند و این تعدیات را ظلم فاحش خلاف قانون اظهار کند قیصر روس خود را معاون مظلومان این حرب را حرب مقدس شمارد و تأییدات الهی را شامل خویش داند ملت فرانسه صلح‌طلبی و سکون خویش را منتشر کند و متعدی را ظالم و ناصب گوید

ملک انگلستان معاونت مظلومان و رعایت معهودات پیشنهاد کند و مداخله در جنگ را محض آزادی و راحت عموم اعلان نماید . هریک خود را محق و معاون عموم بشر داند و صلح و سلام را خیر و صلاح گوید و جنگ را ناچار و اجبار شمرد و خصم را متعدی و ظالم اظهار دارد و هر ساعت بر قوای حربیه بیفزاید از این میانه میدان جنگ وسیع و صدای توپ و تفنگ عالم را بلرزه درآورده خون جمعی بندگان خدا ریخته شود اموال بهدر رود قحط و سختی عالم را احاطه کند پدرها و مادرها بی‌پسر شدند اولادها بی‌پدر گشتند زنهای بی‌شوهر شدند نفوس بی‌لانه و آشیانه دربدر گشتند شهرها قریه‌ها خانه‌ها و املاک هباءً منثوراً گشت عمارات عالیه ابنیهٔ قدیمه و قصور بدیعهٔ رفیعه ویران و با زمین یکسان شد اموال پایمال گشت بنیان الهی که عالم انسان است خراب و نابود شد ناله و فغان بآسمان رسید

آه مظلومان و بیکسان عالم امکان را تیره و تار کرد ظلمت توحش باسم مدنیت جهان را تاریک نمود اتلاف نفوس و اموال باسم معاونت و محافظت قلوب را گداخت حرص و طمع و خودپسندی من علی الارض را گرفتار سختی و صعوبت کرد مع ذلک هنوز متنبه نشده‌اند و بر استعدادات و مهمات حربیه اطمینان دارند و بر خونریزی بیفزایند و خون بیچارگان هدر دهند

عن قریب باید روزی که دول متحاربهٔ متنازعه و سائر دول و ملل عالم بیقین مبین بدانند که این همه تهیه و تدارکات حربیه بر خطا و بلا فائده بوده و سبب اتلاف نفوس و خرابی عالم شده و اصلاح آن موقوف باجرای تعلیمات مبارکه است

وحال آنکه اینها فی الحقیقه جمیع از یک دینند در حضرت مسیح و از یک جنس و آن جنس آریان که از آسیا در از منهٔ قدیم باروپا آمدند و از قطعات مختلفه منزل گرفتند بعد از مدتی جمعی خود را فرانسه جمعی آلمان دسته ئی انگلیس و فرقهٔ ایتالیا نامیدند و بعد کم کم از برای خود اسباب اختلاف وضع کردند اما در اصل یک جنس بودند بعد وهم ها در میان آمد و اختلاف روز بروز زیادتر شد و همچنین چون درست فکر نمائیم ملاحظه میکنیم که اینها در یک قطعهٔ زمین ساکنند در اروپا لهذا اگر بگویند که بجهت اختلاف دینند دین واحد دارند اگر بگویند بجهت اختلاف جنس است کل از جنس واحدند اگر بگویند بجهت اختلاف وطن است کل در قطعهٔ واحد منزل دارند و از اینها گذشته جمیع اینها از نوع بشرند از یک دوحه و از یک شجر روئیده شده اند در وقتی که من در اروپا بودم هر ملتی میگفت وطن وطن وطن من میگفتم جانم این چه خبر است این همه هیاهو از کجاست این وطنی که شما برای آن داد و فریاد میکنید روی زمین است وطن انسانست هر کس در هر جا ساکن شود وطن اوست خدا این زمین را تقسیم نکرده است جمیع یک کره است این حدود که شما تعیین کرده اید این حدود وهمی است حقیقت ندارد مثل آن است که در این اطاق یک خطوط حدود وهمی بکشیم و نصف آن را آلمان و نصف دیگر را انگلیس و فرانسه بگوئیم خطوط وهمی که ابداً وجود ندارد این حدود وهمیه مانند تقسیمات و حدود کلیه است زیرا کسانی چند در یک میدان ولی میدان را بخطوط و حدود وهمیه میان خود تقسیم کنند و اگر یکی بخواهد از حدود خود تجاوز کند دیگران بر او حمله نمایند و حال آنکه این خطوط هیچ وجود حقیقی ندارد و از این هم گذشته میبینیم این وطنی که شما میگوئید وای وطن چه چیز است اگر زمین است این واضح است که انسان چند روزی روی زمین زندگی میکند و بعد از آن الی الابد زیر آن میرود قبر ابدی اوست آیا سزاوار است که بجهت این گورستان ابدی انسان جنگ کند خون برادران بریزد بنیان الهی ویران کند زیرا انسان بنیان الهی است آیا این سزاوار است باری مقصد اینست که بر حضرات آلمانیها آن روز این صحبتها خیلی گران آمد ولی امروز دیدم خیلی مکدرند و مضطرب و پریشان

اما از طرف دیگر چه غیرتی دارند جوانان کارها را ترک کرده اند و عازم هستند و پنجاه نفر بدلخواه خود حاضر سفر شده اند از این ده کوچک بقدر صد نفر جوان میرود و بکمال سرور و ابداً شکایتی هم ندارند ولی از این خبرهای امروز که روس و فرانسه و انگلیس برضد آلمان متحد شده اند بسیار دلتنگ شده اند چه قدر بی انصافی است که انسان یکدیگر را پاره پاره کنند! مجرد برای اینکه تو آلمانی من فرانسه ام او انگلیسی است و حال آنکه همه بشرند و در ظل یک خداوند زندگی میکنند و فیوضات والطاف و عنایات الهی شامل کل است کل اغنام الهی هستند و این شبان حقیقی بجمیع مهربان است دیگر آنکه این هیجان طبیعت است این بیچاره ها مثل حیوانات اسیر طبیعتند مغلوب و محکوم طبیعتند حیوان باقتضای طبیعت تجاوز مینماید هر یک در هلاک دیگری میکوشد این مطابق حکم و مقتضای طبیعت است در عالم طبیعت درنده گی است ظلم است تنازع بقا است و جمیع اینها مقتضای طبیعت است همان نوعی که جمیع این حیوانات اسیر طبیعتند همان نوع انسان هم ذلیل و مقهور و اسیر طبیعت است مثلاً غضب بر انسان غلبه میکند درندگی بر او مستولی میشود اسیر شهوات نفسانی میگردد اینها چه چیز است جمیع اینها از مقتضیات عالم طبیعت است مگر نفوسیکه فی الحقیقه مؤمن بالله و موقن بآیات الله و منجذب بملکوت الله باشند و فی الحقیقه متوجه الی الله این نفوس را از اسیری چنگال طبیعت خلاص شده اند بعد از آنکه محکوم طبیعت بودند حاکم بر طبیعت میشوند بعد از آنکه مغلوب طبیعت بودند غالب بر طبیعت میگردند طبیعت انسان را دعوت بر هوی و هوس مینماید و محبت الله انسان را بعوالم تنزیه و تقدیس میکشاند

اعلان صلح عمومی
و مضرات حرب حاضره

بحرفهای رؤسای روحانی متعصب شدید زیرا تقالید آنها سبب فساد شده والا در قرآن نهایت ستایش مذکور و موجود. باری مقصد اینست که حضرت موسی درختی غرس فرمود که ثمر اخلاق مرضیه و کمالات و ترقیات عظیمه داد و آن درخت امرالله و شریعت الله بود ولی چون کهن شد از ثمر باز ماند حضرت مسیح آمد و باز از همان اصل نهالی غرس فرمود که فواکه و ثمرات طیبه داد و همچنین سایر انبیا ولی اساس ادیان الهیه ترک شده و حال همه بی ثمر مانده جز تقالید در دست ام نیست لهذا حضرت بهاءالله باز شجری غرس فرموده که ثمره صلح دهد و میوه وحدت عالم انسانی بار آرد

عرض کردند این سبب اطمینان است و یکی از آثار اطمینان راحت بودن هنگام مرگ است بسیاری از مسیحیان را دیده‌ایم که در حال موت نهایت اضطراب داشته‌اند.

فرمودند بلی انسان روحانی نمیترسد میداند که در عالم وجود فنائی نیست بهائیان زیر شمشیر خندان بودند بلکه بقاتل خود شیرینی میدادند و میگفتند شما سبب سعادت و تقرب ما شدید و از برای شما مغفرت الهی میطلبیم باری امیدوارم که کتابی بکلی تألیف نمائید که آثارش ابدی باشد.

عرض کردند کوشش میکنیم و رجای تأیید و مدد داریم

فرمودند البته چون لسان بگشائید مؤید میشوید حضرت مسیح میفرماید چون لسان میگشائید فکر نکنید که چه بگوئیم روح القدس بشما القا مینماید لهذا امیدوارم خدا شما را تأیید کند ابداً شما را فراموش نمینمایم انشاءالله خادم صادق ملکوت الهی شوید و کتابی هردو بالاتفاق بنویسید که در جهان الهی الی الابد پاینده بماند

وعده خواهی از حضور مبارک نمودند که بسویس تشریف ببرند

فرمودند ممکن نیست دو سال و نیم است در سفرم باید زود مراجعت نمایم.

جنگ دنیا

نطق مبارک حضرت عبدالبهاء در خصوص جنگ دنیا

عجایب جنگ مردم مضطربند ده پانزده روز قبل با قونسول آلمان در این مسئله جنگ صحبت شد او اصرار بر ازدیاد و اکمال قوه حربیه داشت میگفت هر قدر قوه حربیه مکملتر باشد سبب ترقیات ما است بعضی از آلمانیها و سایر نفوس حاضر بودند آنها هم تصدیق میکردند و در این مسئله متفق بودند ذکر شد اگر قوه محبت غالب شود تأثیراتش اعظم از قوه حربیه است در عالم وجود هیچ قوه‌ئی مثل قوه محبت نافذ نیست بقوه حربیه مردم از روی کره ساکن و ساکت میشوند اما بقوه محبت از روی میل تمکین مینمایند در این وقت دول متصل در تدارک حربیه میکوشند و اگرچه بظاهر حرب نیست ولی فی الحقیقه حرب دائمی مالی است زیرا این بیچاره های فقرا بکد یمین و عرق جبین چند دانه جمع میکنند آن وقت جمیع صرف جنگ میشود لهذا حرب مستمر است حالا این اصرار و حرصی که در تجهیزات جنگی دارند و این افکاری که در ترویج علوم حرب بکار میبرند این سعی و کوشش و این همت و فکر را اگر در محبت بین بشر و ارتباط دول و ملل و الفت اقوام صرف کنند آیا بهتر نیست عوض اینکه شمشیر بکشند خون یکدیگر بریزند در فکر آسایش و راحت و ترقی یکدیگر باشند آیا خوشتر نیست حضرات این صحبت را قبول نمیکردند مجادله مینمودند گفتم آخر چه ثمری از این خونریزی چه نتیجه‌ئی از این ظلم چه فائده از این عدوان و از این هجوم از اول عالم تا حال که تاریخ بشر خبر میدهد چه ثمر و چه نتیجه و چه فائده از جنگ گرفته شده برعکس ملاحظه کنید که بقوه محبت چه آثار الهیه ظاهر شده چه فتوحات معنویه جلوه نموده چه آثار روحانیه هویدا گشته لهذا چه قدر نیکو و سزاوار است اگر افکار عقلای ارض صرف نشر قوه محبت شود سبب الفت و التیام است سبب عزت ابدیه است سبب آسایش عالم انسانی است.

حضرات زیر بار نمیرفتند ولی سکوت نمودند اعتراف نکردند سکوت اختیار نمودند امروز میبینیم همه آلمانیهای اینجا بواسطه خبر اعلان جنگ باندازه مغموم و محزون هستند که وصف ندارد زیرا میبینند که در خطرند خطر اینکه مبادا آلمان شکست بخورد پس چه لزوم مردم را در این خطر بیندازند

فرمودند بلی بلکه انشاءالله عالم آسوده شود چه قدر بلایا بر نفوس وارد شد چه قدرها دران بی پسر چه قدر پسران بی پدر گشتند همه این جنگ و جدالها از تعصبات است یکی از دوستان نزد ما اینجا ذکر میکرد که در شرق شش قریه در نهایت عمران و آبادی داشته حال خبر آمده که تمام زیر و زبر شده هیچ اثری از آبادی نمانده .

مسس ومسس مونر عرض کردند چیزی که در این امر خیلی جلب قلب و نظر مینماید آن قوه ئی است روحانی که سبب صلح و اتحاد میشود والا ما مجالس داشتیم که برای صلح بود ولکن جمیع بی فائده و اثر مانده

فرمودند بلی در عالم انسانی صلح و وحدت یا از ارتباط وطنی است که بواسطهٔ هموطنی جمعی بهم مربوط میشوند یا از ارتباط جنسی است یا از ارتباط سیاسی ولی هیچیک کفایت نماید چه بسیار هموطنان که با یکدیگر در جنگ و جدالند و علاوه هر کس وطن خود را دوست دارد دوستی وطن خود سبب دشمنی با دیگران میشود همینطور ارتباط جنسی و سیاسی سبب اختلاف و قومی اختلاف منافع ممکن نیست سبب صلح و اتحاد عمومی گردد پس چه باقی ماند قوهٔ الهی لازم است تا سبب چنین صلح و اتحادی گردد .

دربارهٔ نفوس بد اخلاق سؤال نمودند که با آنها چگونه سلوک شود

فرمودند قوهٔ الهیه اخلاق را تعدیل میکند شخصی از اهل قفقازیه از قطاع طریق بود نفوس بسیاری را کشته بود چون بهائی شد بدرجهٔ مظلوم گردید که مشغول باو انداختند ولی او دست باز نکرد چنان شخص درنده ئی چنین انسان مظلومی شد پس باید اخلاق را تعدیل نمود تا نفوس متنبه شوند و این جز بقوهٔ الهیه ممکن نیست .

سؤال نمودند در چه مملکتی بهائی بیشترند

فرمودند در ایران اهل بها بیشترند و این امر در اغلب اماکن یافته در امریکا هم از هر قبیل نفوس هستند

عرض نمودند الحمدلله در این عصر از هر ملتی نفوس با استعداد یافت میشود که آرزوی صلح عمومی دارند نمیگویند ما یهود یا نصاری یا مسلمان بلکه طالب الفتند اما از مسائل دینیه در کنار

فرمودند بلی این قرن قرن حقیقت است از هر جهت در

عالم ترقی فوق العاده حاصل و مشهود اما کنار رجوع نفوس از ادیان سبب این است که ادیان سابقه از نفوذ و تأثیر باز مانده مانند شجر بی ثمر یا مثل قشر بدون لب ملاحظه نمائید که حضرت مسیح فرمود اگر کسی بشما تعدی کند شما در عوض خوبی کنید حال امت مسیح شب و روز مشغول حربند و نام آنرا حرب مقدس نهاده اند اینچه مناسبت بتعالیم الهیه دارد با آنکه حضرت مسیح برای خود قبول صلیب فرمود شناعت تا تلون نمود

عرض کردند شما را مسیح چه میدانید

فرمودند چنانچه در انجیل است ما مسیح را کلمة الله میدانیم نهایت آنرا شرح میدهیم و بیان میکنیم ما جمیع انبیا را قبول داریم حضرت موسی حضرت ابرهیم و حضرت رسول و سایر انبیا را تمام برحق میدانیم میخواهیم جمیع امم را بهم صلح دهیم هزار و سیصد سال است بین مسیحی و مسلمان جنگ و جدال است بجهت سوء تفاهم اگر این سوء تفاهم از میان برخیزد با یکدیگر برادر شوند

عرض کردند تعالیم مسیح صرف روحانی بود اما در اسلام جنگ بود

فرمودند تفصیل آن این است که حضرت رسول سیزده سال در مکه بود و همیشه مبتلای زجر و زحمت او را اذیت میکردند اصحاب فرار کردند بعضی اسیر شدند میخواستند خود شما را نیز بکشند لهذا هجرت فرمود ولی مخالفین لشکر کشیدند بر سر حضرت محمد آمدند تا رجال را بکشند و نساء را اسیر کنند حضرت محمد امر بدفاع فرمودند این بود اساس حرب اسلام که هر چه مدافعه میکردند آنها را شکست میدادند باز برمیگشتند با حضرت محاربه مینمودند زیرا خونخوار بودند همیشه حرب دائمی در میان داشتند و حرب و قتل نفوس و نهب اموال و اسارت عیال و اطفال افتخار میکردند و دیگر آنکه حکم مدافعه و مقاتله در اسلام با مشرکین عرب خونخوار بود نه اهل کتاب اما دربارهٔ اهل کتاب و مسیح مذکور است آنچه ابداً در انجیل انگونه ستایش نیست میفرماید مریم خطیب نداشت بلکه همیشه در قدس الاقداس بود از آسمان برای او مائده نازل میشد و حضرت مسیح بمجرد تولد تکلم فرمود و این نص قرآن است که نصاری دوست شما هستند باید شما گوش

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۲ هجری

صفحهٔ اوّل جلد پنجم شمارهٔ سیزدهم قیمت اشتراک نوفمبر ٤	نجم باختر ۱۳۲۹	PAGE I VOL V N°: 13 سالی یک دالر و نیم ماهه قدرت ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد ودر نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت ومقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

نطق مبارک

صورت نطق مبارک حضرت عبد البهاء برای مستر و مسس موزر در منزل مبارک در پاریس روز ۳۱ مارچ سنه ۱۹۱۳

خوش آمدید من وقتی کتاب شما را دیدم بسیار مسرور شدم میخواستم شما را ملاقات و اظهار تشکر نمایم که آثار عتیقه را جمع و ضبط نمودید شما از شرق خبر دارید که چه قدر افق شرق را ظلمت نادانی احاطه کرده بود ادیان و مذاهب شرق در نهایت عداوت و جدال بودند بدرجه ئی که اسرائیلیان روز باران نمیتوانستند از خانه بیرون بروند چه که سائرین با رطوبت انها را لمس نمینمودند و ایشان را پاک نمیدانستند ملل شرق خون همدیگر را مباح میدانستند در چنین زمانی حضرت بهاء الله چون شمس از افق شرق طالع شد اول اعلان وحدت عالم انسانی فرمود که جمیع اغنام الهی هستند و خدا شبان حقیقی و بکل مهربان است جمیع را خلق نموده جمیع را میپروراند اگر دوست نمیداشت مهربان نبود انها را خلق نمیکرد روزی نمیداد .

ثانی تعلیم حضرت بهاء الله تحری حقیقت است که چون ادیان تحری حقیقت نمایند متحد شوند زیرا حقیقت یکی است تعدد قبول ننماید بالعکس چون تقالید مختلف است مادام پیروی تقالید میکنند در اختلاف و نزاعند .

ثالث دین باید سبب محبت و الفت بین بشر باشد اگر دین سبب نزاع و جدال شود بیدینی بهتر است زیرا دین بمنزلهٔ علاج است اگر علاج سبب مرض گردد ترک علاج بهتر است خدا ادیان را برای ایجاد بین قلوب محبت و الفت فرستاده نه اختلاف و عداوت

رابع دین باید مطابق عقل و علم باشد اگر مسئله ئی از مسائل دینیه مطابق علم و عقل نباشد وهم است از این قبیل تعالیم بسیار فرمود ولی او را تکفیر نمودند و اموال را نهب و غارت کردند حبس و زجر نمودند آخر از ایران سرگون ببغداد شد و از بغداد باسلامبول و رومیلی با وجود این دیدند این سراج روشنتر شد و قوت این امر شدیدتر گشت عاقبت حضرت بهاء الله را بسجن عکا فرستادند ولی بهاء الله در سجن نیز امر الله را بلند نمود و تعالیمش را در جمیع ممالک منتشر ساخت با وجود انکه در حبس بود احکام صلح و سلام را ترویج فرمود پنجاه سال پیش مسئلهٔ صلح عمومی را اعلان نمود بسلطان و شاه ایران نوشت که هر چند من در زندانم و مبتلای ظلم و طغیان لکن این سلطنت و عزت نیز پایدار نماند و مبدل بزحمت میگردد آن الواح در هند مطبوع شد و الآن موجود است خلاصه از نفوذ این تعالیم در شرق امم مختلفه متحد شدند نفوس کثیره از یهود و زردشتی و مسیحی و مسلمان الفت تامه جستند و در نهایت یگانگی و اخوت با یکدیگر محشورند چنانچه اگر کسی در مجمع آنها وارد شود نمیداند کدام یهود کدام زردشتی کدام مسیحی کدام مسلمان است گویا کل برادران و خواهرانند و یک عائله و خاندان .

مستر و مسس موزر اظهار نمودند که از این امر ما خوب اطلاع داریم این امر نوری است که از شرق دمیده و سبب صلح خواهد شد .

"The Song of The Covenant"

The Divine Minstrel held the stringed instrument in His Hand, and preluded a melody and tune after the Persian note, and sang this Song with a loud voice, as follows:

This is the Ancient Covenant!

This is the One Who has the Cup in His Hand!

This is the One Who has brought failure in the market of the Joseph of the Merciful God!

This is the Testament of Accord!

This is a Covenant to hold to, and utterly detach one's self from aught else!

This is the cause of stopping the cries of contradiction (made by deniers) through the Divine Mercy!

This is the Pre-existent Covenant!

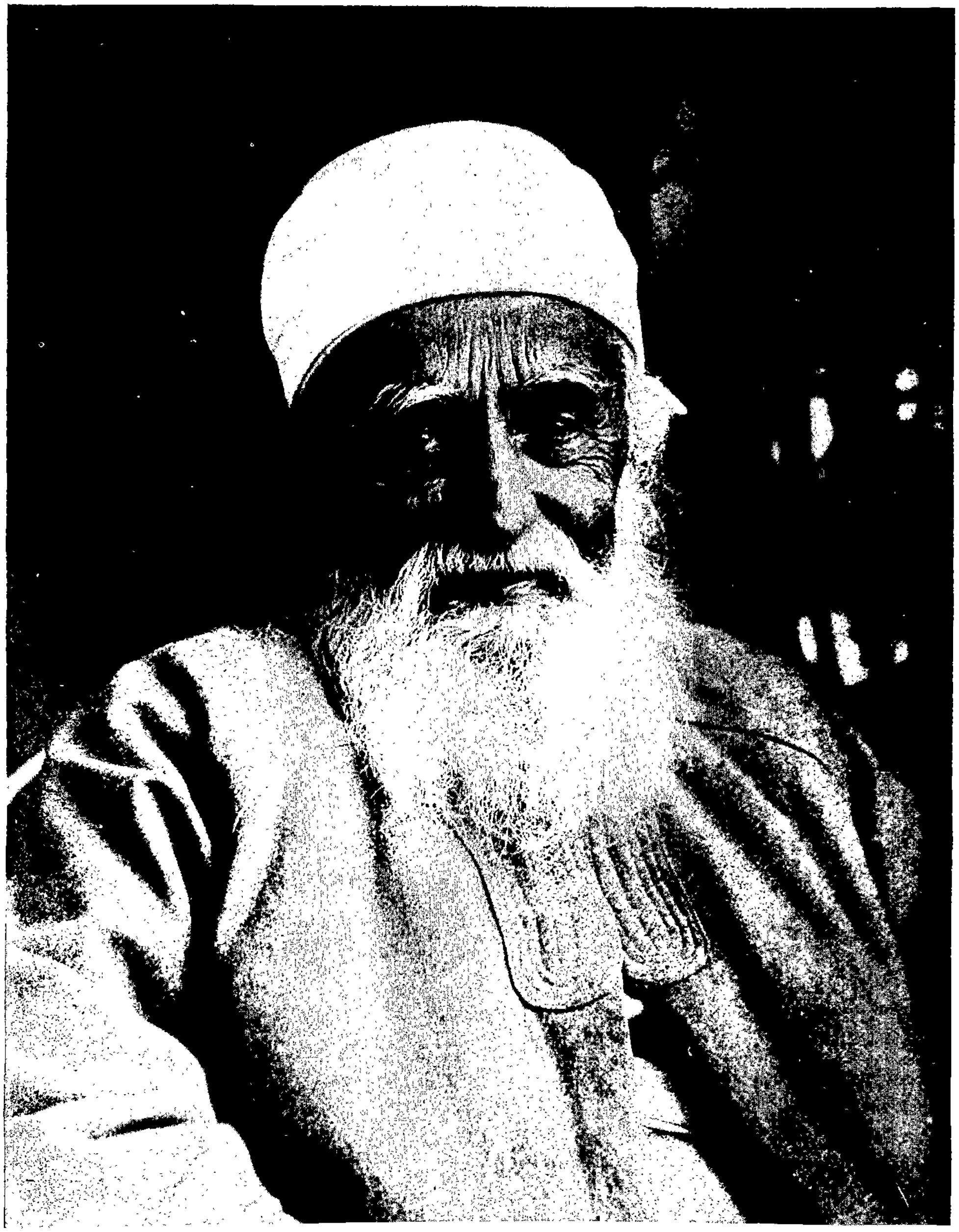
This is the weighty Mystery!

This is the Greatest Secret of the Countenance of El-Baha—May my soul redeem His beloved ones!

—ABDUL-BAHA ABBAS.
[Extract from Tablet]

[Following its usual custom, this issue of the STAR OF THE WEST especially emphasizes "The Center of The Covenant" in the person and function of ABDUL-BAHA, inasmuch as the 26th of November is "The Feast of the Appointment of The Center of The Covenant." This subject will be continued in No. 15 issue. —*The Editors*]

THE CENTER OF THE COVENANT, ABDUL-BAHA ABBAS



"O ye loyal friends of the Blessed Perfection! It is hoped that through the wonderful bestowals of that Peerless Adored One, a new dynamic acclamation and stirring activity be realized amongst the divine believers so that they may obtain a boundless rejoicing and exultation through the Melody of the Kingdom of Abha, which has moved the invisible world, and arise in the delivery of the Word of God;—so that the Holy Fragrances of God may transform the East and the West into the Paradise of Abha!"

—See Tablet opposite page.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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TRUMPET CALL TO THE EAST AND WEST

TABLET FROM "THE CENTER OF THE COVENANT"

To the believers of God and the maid-servants of the Merciful!
Upon them be BAHA'O'LLAH-EL-ABHA!
East and West.

HE IS GOD!

GLORY be unto Thee, O God! for Thou hast opened the Doors of the Kingdom of Grandeur and Majesty before the faces of Thy beloved ones; overshadowed them with the wide-spreading Tree of Thy Mercifulness; stirred them into cheerfulness by the Breezes of Acceptance from the Garden of Thy Singleness and caused the downpour of pure Waters from the heaven of Thy Generosity, through which Thou didst cleanse the hearts of Thy friends.

Thou didst resuscitate the spirit of those who have arisen in Thy service with the Breaths of the Holy Spirit and reinforced them with the angels of Thy Sanctification and the unseen Cohorts from the Supreme Concourse. Verily, this was no other but a reinforcement from Thee and a fresh Confirmation on Thy part; in order that they might arise in the proclamation of Thy Word, the diffusion of Thy Fragrances, the perusal of Thy Verses, the promulgation of Thy Religion, the propagation of Thy Teachings, the universalization of Thy Grace and the strengthening of Thy Covenant. Verily, they have pitched on the apex of the world, the Tabernacle of Thy Oneness, whose cords are unbreakable, under whose shade nations and peoples shall dwell and which is glorified with the Bestowal of Thy Effulgence.

O Lord! We are weak, fortify us with Thy Power; we are prisoners, shine upon us the Light of Thy Freedom!

O God! This captive has no other protector save Thee; this afflicted one has no other guardian except Thee, and this weak soul has no other support beside Thee!

O Lord! O Lord! Grant endurance and fortitude to these broken wings and brace and steel the nerves of these suppliant birds;—so that they may soar towards the apex of prosperity, wing their way through the immensity of success to the highest station of worthiness, stretch forth their pinions to reach the loftiest point in Thy ABHA Kingdom and the apogee of grandeur in Thy Supreme Concourse: thus their eyes may be brightened by beholding the lights and their ears be charmed by listening to the singing of the mysteries!

O Lord! Assist them in the promotion of Thy Glad-tidings between the East of the world and the West thereof; inspire them to speak of Thy glorification in the congregations of fellowship and enliven them to impart the gospel of the appearance of Thy Kingdom in the zenith of the universe. Thus, through mutual attraction, hot tears might flow from their eyes, their hearts be drawn towards the refulgent Light of God, supplicating Thee, beseeching in Thy Presence, their breasts expanded by the signs of Thy Singleness and their visions clarified by perceiving the Standards of Thy Victory amongst Thy creatures.

O God! Suffer their joy to be in the glad-tiding of Thy Manifestation; their happiness in the shining forth of Thy Light; their serenity in the obtainment of Thy Favor, their health in the healing wonders of Thy Name; their life in the Breaths of the Spirit of Thy Holiness; the consolation of their hearts in the winning of Thy Bounty; their hope in the propagation of Thy Cause and their aspirations in the promotion of Thy Word.

Verily, Thou art the Confirmer, the Omnipotent, the Self-Subsistent, the Giver, the Mighty and the Most Beautiful, and verily Thou art powerful over all things.

O ye friends of Abdul-Baha! It has been sometime since correspondence and letter-writing has been postponed, because this servant of the Threshold of the Almighty—Abdul-Baha—has been travelling continually throughout the East and the West for the last four years, reminding the people of the appearance of the Manifestation of the Lord of Hosts;—so that the Occident might become illumined and the Orient perfumed. Therefore, in all the meetings and temples the cry of, "*Ya-Baha-El-*ABHA!" reached to the zenith of the Supreme Concourse and the voice of, "*O my Lord the Supreme!*" soared unremittingly towards the Court of His Highness the Almighty. In the temples of many a nation the Cause of the Possessor of Existence was taught and in the houses of the worship of many a religion meetings were held for announcing the Signs of the Clement Lord. In the Christian Churches the Spirit was breathed and in the Synagogues of the Jews the Gospel of the Appearance of the Lord of Hosts was proclaimed. In the Universities of Europe and America, such as the University of Oxford, England, and the Leland Stanford University in San Francisco, California, which are considered in the vanguard of educational institutions of the world, eloquent addresses were delivered. In the last mentioned university there were present one hundred and seventy-five professors and one thousand eight hundred students. Many speeches were given before the various Theosophical, Spiritualistic and Esperanto Societies, and a speech was delivered before the Open Forum in San Francisco, explaining the aim of Eastern and Western systems of philosophies. In all these churches, temples, synagogues, meetings and clubs, through the Favor and Bounty of the Blessed Perfection,* there was not found one soul who could utter a word of opposition and criticism. Every one listened most attentively to the explanation of teachings and proofs, and all expressed thanks and gratitude at the end of the

*Blessed Perfection: A title of BAHA'O'LLAH.

meetings. This was only made possible through the grace and bestowal of BAHA'O'LLAH. For under all circumstances the Sea of the Confirmation of the Kingdom of ABHA was waving high and the cry of Abdul-Baha ascended to the highest apex.

Undoubtedly you have read the contents of the American and European newspapers which are mirrors reflecting the public opinion of other nations. Verily, truth is that which is concurrently testified to by all wise men! The contents of these magazines and newspapers are the traces of the pen of the followers of Christ, the people of Moses, philosophers, professors and thinkers of the West. For example, amongst them might be mentioned, the *Palo Altan*, published in the town wherein the Leland Stanford University is founded, the newspapers of Oxford, *Christian Commonwealth*, *Century*, *Herald*, *Standard*, *Review of Reviews*, the Arabic newspapers of New York, etc., etc. The philosophers, professors and literary men have expressed their opinions concerning this Cause in these periodicals. This was again through the mercy and providence of the Blessed Perfection whose Absolute Will had ordained the promotion of the Cause of God in all parts of the world and who confirmed this servant of the Threshold in this service.

In short, although Abdul-Baha considers himself as a drop; yet this drop is connected with the Most Great Sea. Although he looks upon himself as an atom, yet this atom is related to the world-illuminating sun. As it is said: "The Originator of all these voices is the King himself;" or in other words: "It is through His assistance."

Unquestionably this physical body and human energy would have been unable to stand this constant wear and tear, and were it not for the support of the angel of Providence even the bones of this servant would have mouldered away. But the aid and help of His Highness the Desired One was the Guardian and Protector of the weak and humble Abdul-Baha. Through the many annoyances and inconveniences of the journey, physical exhaustion was produced in the nerves and the various indispositions caused poor health, but the Spirit was so energized that this great weakness and excessive feebleness disappeared in a short period of time, and ere long Abdul-Baha will be occupied again with reading and writing.

However, back of this apparent silence and interruption of all correspondence for the time being, there was hidden another wisdom. It was this: That the believers of God might walk in the foot steps of Abdul-Baha and raise such a melody and show forth such a firmness and steadfastness that the diffusion of the Fragrance of God might *continue* whether he does exist or not, nay, rather that all of them might roar like unto the sea and break forth into joyous songs of thanksgiving. Thus these souls who are anticipating the death or departure of this servant at the Divine Threshold might be afflicted with regret and remorse and realize that the exaltation of the Blessed Cause and the increasing majesty of the Word of God does not depend upon the existence of Abdul-Baha.

Praise be to God! How inscrutable are His ways! When His Holiness the Bab—may my life be a ransom to Him!—was martyred; the enemies vociferously cried out that this Cause was totally annihilated!

Afterwards, they witnessed the result contrary to their expectations; for with the martyrdom of His Holiness the Bab, the Word of God was promulgated more widely. Then, changing their front, they expected the departure of the Blessed Perfection, dreaming vainly that after His ascension the Blessed Tree would be uprooted. Praise be to God, that through the Bounty and Bestowal of the Blessed Perfection they were stricken with self-condemnation and grief. In a similar manner, the pretenders and Covenant-breakers are waiting the decease and the passing away of Abdul-Baha in various and divers manners; i. e., either that he may be cast to the bottom of the sea or be suspended high on a cross, either be banished to the remotest country, be imprisoned in the dark dungeon of a fortress or through manifold sickness and illness he may quit singing the Songs of Life and the Anthems of Light—that thus after him they might obtain a field for the display of their nefarious activities and the promotion of their poisonous ideas.

Alas! Alas! Vain is their imaginings. Whether Abdul-Baha does exist or not the Cause of God shall be protected and preserved from all these supposed dangers through the Power of the Kingdom of ABHA. Were the wheels of the Cause of God stopped in their onward progressive march through the setting of those two brilliant suns (The Bab and BAHA'O'LLAH)? Or is it possible that through the death of this servant of the Threshold, the Cause of God will lose its influence? Alas! Alas! Ere long you shall see them (the nakezeen) in manifest loss!

Soon after the ascension of BAHA'O'LLAH, while they were weltering in the midst of rebellion and violation, I predicted that in a short space of time you would see the nakezeen in evident deprivation! The present condition is an unmistakable assurance that that prediction has literally been fulfilled.

Therefore, rest ye assured that their present baseless surmises will be as barren and as fruitless as their past imaginings. Some have also asserted that Abdul-Baha is on the eve of bidding his last farewell to this world, that his physical energies are being depleted and drained and that ere long these complications shall put an end to his life. *This is far from truth.* Although in the outward estimation of the violators and defective-minded the body is weak on account of the great ordeals in the Blessed Path, yet, praise be to God, through the Providence of the Blessed Perfection the spiritual forces are in the utmost rejuvenation and strength. Thanksgiving behooveth the Lord, that now, through the blessing and benediction of BAHA'O'LLAH, even the physical energies are fully restored, divine joy obtained, the supreme glad-tidings are resplendent and ideal happiness overflowing. I hope that, in the future, letter-writing and correspondence may continue uninterruptedly.

O ye loyal friends of the Blessed Perfection! It is hoped that, through the wonderful bestowals of that Peerless Adored One, a new dynamic acclamation and stirring activity be realized amongst the divine believers so that they may obtain boundless rejoicing and exultation through the Melody of the Kingdom of ABHA, which has moved the invisible world, and arise in the delivery of the Word of God;—so that the Holy Fragrance of God may transform the East and the West into the Paradise of ABHA, the Clouds of Grace change the surface of the earth into a delectable Rose-garden and

the Breeze of Compassion give fragrance and perfume to the plain and the meadow. This state is only made possible through teaching the Cause of God, explaining the Proofs of God, demonstrating the Religion of God with divine evidences and irrefutable arguments and guiding the inhabitants of the earth to the Fountain of Reality!

Consider, that the Apostles of Christ were few in number, but because they were filled to overflowing with His Graces, and the essence of His Advice and Commandments was circulating, like unto the spirit, through their veins and arteries, to such an extent that one could find nothing else throughout their beings save His Love, and they girded up the loins of endeavor to convey the Message. Now it has become manifest what a tremendous effect and result their services produced! We must also act accordingly and follow in their footsteps.

O ye divine believers! Today any soul who is a teacher of the Cause is confirmed. The teachers are in the front rank, are favored at the Threshold of the Almighty and helped from the Kingdom of ABHA! The believers of God must exercise the utmost love, respect and consideration towards the teachers;—so that in whatever place they may enter, joy and happiness be obtained. But regarding the qualifications of the teachers, they are revealed in the Divine Tablets. They must adorn themselves with those attributes. I declare by God, beside whom there is no God, that if today a weak mosquito is characterized with the qualifications of the teachers and summons the people to the Divine Kingdom, it will become a soaring falcon of heaven and the ephemeral moth will be changed into an eagle of the apex of the Merciful; the drop will be transformed into a surging ocean and the atom will emit the brilliancy of the sun. From every part the cry of, "*Where are the teachers?*" is being raised, and from the Kingdom of ABHA, the voice of, "*Where are the attracted ones? Where are the severed ones? Where are the righteous ones? Where are the sanctified ones?*" reaches to the ear of intelligence. The inhabitants of the world have attained to a most astonishing capacity and are ready to hearken to this Call.

O ye friends of God! Show ye an effort, put ye forth an extraordinary exertion—so that this Candle may become the witness of every congregation, and this lay or strain be the Cause of happiness to every human soul.

Next spring whosoever has competency, or in other words, can provide sufficient and adequate travelling expenses for his coming and return, so that he can journey with the utmost joy and fragrance, if he asks for permission to visit the Holy Threshold, it will be granted. Now, the present conditions show the wisdom of withholding permission in the past, for during these days of general revolutions and disturbances, the pilgrims would have been obliged to suffer innumerable difficulties. Be ye admonished! O ye possessors of intelligence! Hence, it is plain that all which is written is based on a consummate wisdom.

Upon ye be Baha-El-ABHA!

Glory be unto Thee, O Thou whose Seas of Bestowals are waving and whose Breezes of Providence are wafting over all those who have arisen to

[Continued on page 218]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V — Kowl 1, 70 (November 23, 1914) — No. 14

MESSAGE TO THE BAHAIS OF THE WEST

"TODAY, WHOEVER IS A HERALD OF 'THE COVENANT', IS THE LIGHT OF THE REGIONS!"

MR. GEORGE LATIMER WRITES OF VISIT TO ABDUL-BAHA

To the STAR OF THE WEST:

This present trip of nine months through Europe and culminating in our visit with Abdul-Baha in the Holy Land has brought a new realization of the Cause to Mr. Remey and myself. I feel we are entering upon a new era of progress,—one in which the Call of the Kingdom must be raised in such a manner as to reach the entire world. The method by which this can be accomplished is through the unity and attraction of the friends. We have had the letter of the Teachings and now is the time to get the *Spirit* of the Divine Admonitions. It is this spirit—which Abdul-Baha radiates so bountifully—that the world of humanity is crying out for in its present crisis. In considering how to reach the people through writing and speaking Abdul-Baha said, *"You must be very moderate.* Consider the taste of the public. This is the best policy. Moderation, moderation. You must speak and write in such a manner as not to offend anyone. The LORD addressed Moses and Aaron saying: When you go to Pharaoh, speak in a moderate, sweet language'."

The keynote of Abdul-Baha's Message to the American friends is to be found in the following talks given to us during our stay in Haifa, and they bring out two essentials which are so necessary for today. One—the acquiring of the spirit of harmony and happiness of the Kingdom of ABHA; the other, the giving of that spirit to the world.

He gave the following talk on Oct. 9th: "On this journey I hope that both of you will return to America with a new power, filled with the glad tidings of the Kingdom. Be ye full of joy to such an extent that in whatever meeting you enter those present may be permeated with a spirit of heavenly blessedness."

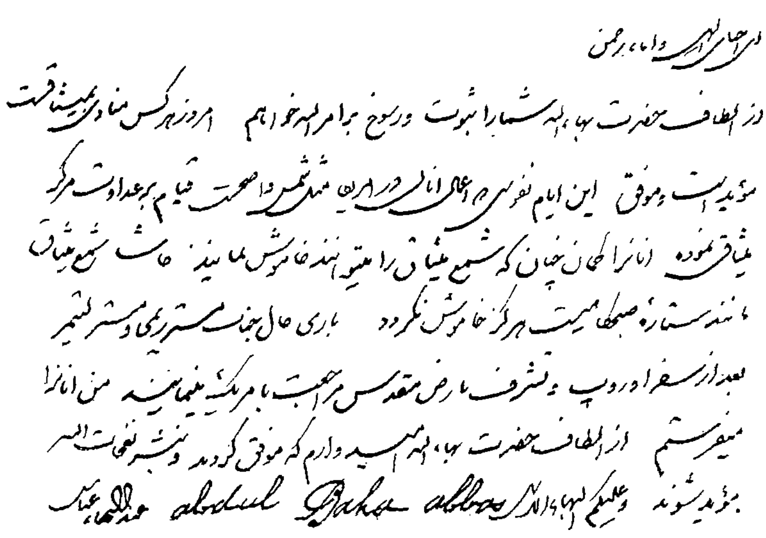
On Oct. 18th we were called into his presence about 6:30 in the evening and after a few remarks he spoke as follows: "There are many heralds in this world. Here is a herald who summons the people to the love and defense of his country, calling out at the top of his voice: 'O my country, O my beloved country!' There is a herald who blows the bugle of New Nationalism. Here is another herald who calls the people to politics, in order that he may wield great powers of state. There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests and its expansion. And there is still another herald who sounds the trumpet of war and militarism. But praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls, who are the heralds of the Kingdom, is eternal for they are sounding the trumpet of celestial, Universal Peace.

Their voices will ring throughout the future centuries and will be immortal and age-abiding. *Thank ye God that ye are the heralds of the Kingdom of Abha, the heralds of the Covenant of the Almighty.* All other voices will be repressed but this harmonic song of the Kingdom of Peace and Truth is eternal and everlasting.

"Now, I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of ABHA that you may go forth into the world with a heavenly power, with radiant hearts and with breaths imbued with the Fragrances of the Holy Spirit! May you be confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad-news from you."

Abdul-Baha's farewell talk was given to us Oct. 19th about four in the afternoon. We were ushered into his room where he was writing the Tablet to the American friends (see facsimile herewith). On being shown this Tablet after our return a Persian scholar immediately called our attention to the firmness of the hand-writing indicating the strength and health of Abdul-Baha. Never have I seen him in better physical health and spirits and he confirmed that impression in the following talk: "One of the things that ill-wishers circulated in London is that 'I have grown old and weak and that my physical forces are on the wane, consequently some people have gained ascendancy over my mind and caused me to issue these commands.'

"*My power* consists of the Bestowals of the Blessed Beauty. They are all spiritual Favors given to me by BAHA'O'LLAH. From early morning until now I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing. When in America, although I had a nervous fever, yet I attended churches, meetings, conventions, speaking and crying out at the top of my voice. *Never was I attacked with a spiritual weakness or inability.* In Budapest I had a high fever and a severe cold. Notwithstanding this, from six in the morning until twelve at night, I was either speaking, calling on the people, addressing meetings or writing. At nine in the evening there was a meeting on the top floor of a high building in a remote part of the city. A heavy snow was falling. It was very cold weather. I had this cold and fever, but not-



Abdul-Baha's handwriting—Facsimile of Tablet to American Bahais—English translation appeared in No. 13 issue of the STAR OF THE WEST.

withstanding this, I went, ascended 120 steps and addressed the people for about two hours.

"In short I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmations of the Kingdom of ABHA may encircle you and that you may become the means of the guidance of the people. With reinforced hearts, strong resolution and heavenly assistance may you loose your tongues, deliver eloquent speeches and promote the Word of God. You have undertaken much trouble in coming here. You must be very happy; you must be very rejoiced because you have come to this Sacred Spot and worshipped at the Holy Tomb of the Bab. For many days you have associated with me and I have enjoyed your visit, and I hope that good results will issue therefrom. *Today whosoever is a herald of the Covenant is the light of the Regions. In the Supreme Concourse the Heavenly Cohorts are arrayed, watching to see who will enter the arena of service of the Covenant,* that they may rush forward to reinforce, to strengthen and to confer upon him triumph. In brief, be ye overflowing with joy; be ye overflowing with happiness for ye are the objects of the Favor of the Blessed Beauty. Be ye full of clamour and acclamation like unto a cup which is overflowing to the brim."

May the friends arise as never before to pass this cup of Divine Joy to the thirsty, parched world.

Faithfully in the Spirit of the Covenant,

GEORGE LATIMER.

TRUMPET CALL TO THE EAST AND WEST

(Continued from page 215)

promote Thy Word amongst mankind and are hastening towards the city of self-sacrifice with a heart overflowing with love and fidelity and a tongue eloquent with the praise of Thy ABHA Beauty!

O Lord! Confirm whoever opens his mouth in the explanation of Thy Cause; arises in the diffusion of Thy Fragrances, from whose lips flows the irresistible torrents of evidence in the elucidation of Thy Religion; waves like unto the surging of the mighty ocean; sings like unto the singing of the golden-tongued nightingale in the Garden of Thy Knowledge, and roars like unto the roaring of the lion in the Forest of Thy Favor.

O Lord! Cause them to quaff from the goblet which is filled with the Wine of Thy Guidance, exhilarate them with the intoxication of Thy Elixir, suffer them to speak of Thy most incontrovertible proofs, inspire them with irrefragable evidences and demonstrations and teach them the essences of wisdom and understanding.

Verily, thou art the Clement, Thou art the Confirmer, the Powerful, the Mighty and the Omnipotent, and verily there is no God beside the Lord of Grace and Mercy!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, September 22, 1914. "Bahai Nest," Mount Carmel, Haifa, Syria.

OUR PERSIAN SECTION this issue contains: (1) Verses and commands of BAHA'O'LLAH regarding the station of The Center of The Covenant, Abdul-Baha, and the violators; (2) quotation from the Koran regarding the hypocrites and the violators; (3) and (4) utterances from the Blessed Tablets regarding The Covenant and the violators; (5) "The light of the moon shall become like the light of the sun," by Mirza Abul-Fazl; (6) "The Covenant Unique," from the eloquent words of Sheikh-ol-Rais; (7) "The ego of satan is the cause of his infidelity," by M. Moustafa Bagdadi.

وَيَكُونُ نُورُ الْقَمَرِ كَنُورِ الشَّمْسِ

ازفرائد درّیّهٔ بحر العلم من ادرک لقاء ربه آقا میرزا ابوالفضل گلپایگانی درخصوص مرکز میثاق میفرمایند :—

وهمچنین نظر فرمائید در اصحاح ثلثین از سفر اشعیای نبی که در این اصحاح اوّلا از حلول مصائب و آلام بر بنی اسرائیل خبر میدهد وپس از آن از ظهور موعود اخبار میفرماید ؛ ویکون نور القمر کنور الشمس ونور الشمس یکون سبعة اضعاف کنور سبعة ایام فی یوم یجبر الرب کسر شعبه ویشفی رض ضربه یعنی روزیکه خداوند شکستگی قوم خود را خواهد بست وجراحت ایشان را شفا عنایت خواهد نمود نور ماه مثل نور آفتاب خواهد شد ونور آفتاب هفت باره مضاعف مانند نور هفت روز خواهد گشت واین آیه مبشّراست براینکه در یوم ظهور انوار مشرقه از شمس حقیقت بهفت مرتبه از ظهور قبل افزونتر خواهد گشت واشعّهٔ ساطعه از قمر ولایت که فرع منشعب از اصل قدیم است مانند اشعّهٔ ساطعهٔ از شمس حقیقت خواهد بود واین آیات مذکوره در اسفار مقدّسه را هرگز هیچ عاقلی نمیتواند بر شمس وقمر ظاهری حمل نماید چه که منتهی بجمع بین النقیضین میشود زیراکه ممکن نیست در یوم ظهور موعود هم شمس وقمر مظلم وتاریک شود وهم نور قمر مانند نور شمس ونور شمس بهفت مرتبه مضاعف گردد لذا نزد اشخاصی که قلوبشان مطبوع ومظلم ومقلوب نیست در غایت وضوح ثابت است که در یوم ظهور موعود شمس وقمر دیانت سابقه مظلم وتاریک ومنسوخ خواهد شد وشمس وقمر سماء دین جدید در غایت اشراق وسطوع طلوع خواهد نمود چنانکه هر نفس تیک بختی که مرتبهٔ بیچارگی وفقر وعدم قدرت بر مسافرت بخواند وبهجرت الی الله قیام نمود بمشاهدهٔ همین انوار باهره فائز گشت وازاشعّهٔ این نیّر مشرق صدر وفؤادش منشرح ومنوّر شد ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ .

در این مقام از احبّاء الله رجا مینمایم که در این نکته قدری تدقیق فرمایند وبنظر تحقیق بنگرند که نیّر مشرق بازغ ساطع النوری را که خداوند تبارک وتعالی در کتاب اشعیا زیاده از دو هزار وپانصد سال قبل بعبارت ویکون نور القمر کنور الشمس وجود مبارکش را ستوده ودر قرآن کریم وفرقان عظیم بقوله جلّ وعلا : والشمس وضحیها والقمر اذا تلیها بوجود مسعودش قسم یاد فرموده وعظمت مقام محمود ورفعت لواء معقودش را باین عبارات عظیمهٔ رهیبه بیان نموده است ناقضین عهد الله وناکثین میثاق الله بمساعی باطله ودسائس دنیّه

خود میخواهند خلق را از توجّه بوجه منیرش ممنوع دارند وعباد را تضلیل کنند ومرکز میثاق را تحویل دهند وخود بصفت طیور لیل در ظلمت ضلالت طائر آیند باهریك در تفسیر کتاب مفسّری مطاع الرأی گردند ودر دین حضرت ربّ الارباب مجتهدی نافذ الحکم شوند

زهی تصوّر باطل ✤ زهی خیال محال ....

باری براهل بهاء واصحاب سفینهٔ حمراکه از شریب عذب ایقان آشامیده واز رشحات بیان رحمان سرشار گشته اند مشتبه نشود وتخلیط وتمویه ناقضین وناکثین پس از تفسیر وتبیین معانی شمس وقمر در ایقان شریف وسائر الواح مقدّسه براحدی مخفی ومستور نماند ونیّر بازغ بکلام واهی فارغ زائل وآفل نگردد

وَهَبْنِي قُلْتُ أَنَّ الصُّبْحَ لَيْلٌ
أَيَعْمَى الْعَالَمُونَ عَنِ الضِّيَاءِ

أَلْعَهْدُ مَخْصُوصٌ

از عبارات بلیغهٔ حضرت شیخ الرّئیس درخصوص عهد الله

﴿ قوله ﴾

أَلْعَهْدُ مَخْصُوص وَوَلِيُّ الْأَمْرِ مَنْصُوص
وَيَحْفَظُ اللهُ عَهْدَهُ مِنْ شَرِّ اللُّصُوص
أَلَّذِينَهُمْ فِي ضَمَائِمِ الشَّقَاوَةِ فُصُوص

أَنَانِيَّةُ الشَّيْطَانِ عِلَّةُ كُفْرِهِ !!!

مِنْ نَظْمِ مَنْ أَدْرَكَ لِقَاءَ رَبِّهِ آقا محمّد مصطفی بغدادی قوله

خَلِيلَيَّ إِنَّ الْحَاسِدِينَ تَهَامَسُوا
عَلَى نَقْضِ عَهْدِ اللهِ مِنْ شِدَّةِ الْبُغْضِ

يَقُولُونَ زُوراً وَالْأَبَاطِيلُ قَوْلُهُم
وَلَا يَرْعَوُوا عَمَّا افْتَرَوْهُ مِنَ الرَّفْضِ

يُرِيدُونَ نَقْضَ الْعَهْدِ وَالْعَهْدُ ثَابِتٌ
مِنَ اللهِ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ

وَظَنُّوا بِأَنَّ الدِّينَ أُضْحُولَةُ الدُّنَى
وَأَكْبَرُهُم قَدْ صَارَ يَنْعَقُ بِالنَّقْضِ

وَلَكِنَّ أَمْرَ اللهِ قَدْ غَلَبَ الْوَرَى
وَقَدْ خَسِرَ الشَّيْطَانُ مَا أَوْحَاهُ لِلْبَعْضِ

أَنَانِيَّةُ الشَّيْطَانِ عِلَّةُ كُفْرِهِ
وَقَدْ ظَهَرَتْ فِي أَكْبَرِ نَاقِضٍ مَحْضِ

بر غرض بود زیرا در میان مردم انداختند که این شخص حلّل ما حرّم الله وحرّم ما احلّ الله وترك الصّيام وترك الصّلوة وترك الجهاد وارتدّ عن دين جدّه و باین جهت است که در زیارت آنحضرت میفرمایند اشهد بأنّك اقمت الصّلوة وآتيت الزّكوة یا اینکه هفتصد نفر از علما مهر کردند که این شخص از دین جدّش برگشته لهذا بر هر مسلم قتل او واجب ببینید که چه قدر امر را مشتبه کردند حالا العياذ بالله آیا حضرت از دین جدّشان برگشته بودند بر عکس ترویج دین جدّ خود را مینمود جانشان را در سبيل دين الله فدا کرد همیشه این نوع روایات است که کار را خراب میکند على الخصوص وقتیکه مِنْ دُونِ بَيِّنَةٍ وَبُرْهَانٍ باشد مردم هم از کثرت شنیدن باور میکردند مثلاً عمر ابن سعد ابن عمر پسر سعد وقّاص است کسیکه جمیع ایران را باسلام فتح کرد همچنین پسر ابن انس انس ابن مالك که از اعظم اصحاب حضرت رسول بود چگونه امر بر آنها مشتبه شد امّا آنکه تحرّی حقیقت میکند بر اصل مطلب آگاه میشود ما در یك سبیلی مشی میکنیم کاری بکسی نداریم...

عبد البهاء مبيّن جميع كتب الهى

در یك لوحی که بافتخار یکی از یاران امریك نازل شده در این باب میفرمایند

هو الله

ای ثابت بر پیمان نامهٔ شما رسید بنصّ کتاب اقدس و صریح کتاب عهد عبد البهاء مبيّن جميع كلمات وكتب جمال مبارك است نه کتاب اقدس تنها و این مسئله پیش نفوسی که مطّلع بر صحائف و الواح هستند واضح و عیان است و اگر چنین نبود هر کس بهوای خود تفسیر مینمود و تفسیر خویش را مرجّح بر تفسیر دیگران میشمرد و سبب اختلاف عظیم میشد ....

حال وقت تفسیر نیست وقت تبلیغ است جمیع احبّا باید زبان به تبلیغ بگشایند زیرا تبلیغ سبب هدایت من على الأرض است تبلیغ سبب روشنائی عالم است تبلیغ سبب هدایت عالم انسانی است تبلیغ سبب تأییدات نفثات روح القدس است این است امر عظیم ولکن اگر نفسی آیه از آیات الهی بخواند و بیانی نماید که ضرری نداشته باشد با و اعتراض ننماید صحبتی است می نماید ...

عبوديّت در ظلّ علم ميثاق

در لوح دیگر میفرمایند

عبد البهاء را نهایت آرزو عبودیّت این مظاهر مقدّسهٔ الهی است و نهایت آمال جانفشانی و شهادت کبری در سبیل آنان ...

من بعبودیّت آستان مقدّس مباهات نمایم این جوهر نور ساطع جبین من است و گوهر درخشندهٔ صدف قلب حزین من و سراج وهّاج جان غمگین من این است نهایت عزّت ابدیّهٔ من . ولی جمیع را در ظلّ علم میثاق محشور نمائید تا بکلّی ارادهٔ خویش را فراموش نمایند و باراده مرکز میثاق حرکت کنند این است سلطنت ابدیه احبّاء الله این است نور آیتی تا آنی الی حیلوه...

ازل بعد از صعود حضرت اعلى چه کرد ؟

حضرت اعلى روحی له الفدا میفرمایند : کفیک کلّ وبابك آیه من نظهره الله حجّة ازبرای جمیع من على الأرض حالا این همه آیات و تفاسیر و خطب و شئون علمیّه و مناجات از فم جمال مبارك روحی لأحبّائه الفدا نازل شده آیا دیگر جای انکار مانده است با وجود این جمعی از بی خردان میخواهند ازل را در جلو جمال مبارك بگذارند همه میدانند که این شخص از هر فضلی عاری بود و نوشتجات که الآن در کتابخانهٔ لندن موجود است بنوعی سخیف و بی معنی که حتّی اطفال مدرسه قبول نمیکنند که بآنها نسبت داده شود یعنی از اوّل یوم آدم الی یومنا هذا عباراتی باین رکیکی نوشته نشده بعد از شهادت حضرت اعلى مکتوبی در زمان وجود مبارك در بغداد میرزا سعید خان نوشته است بمیرزا حسین خان مشیر الدّوله که بوزرای عثمانی برساند مضمون این است که این امر بکلّی تمام شد دیگر کسی نیست جز جمال مبارك و بس جمیع کشته و ریشه کند گشتند و بنیاد این امر بکلّی بر افتاد حال ریشهٔ این امر جمال مبارك است اگر جمال مبارك از میان برداشته شود بکلّی این امر معدوم میشود زیرا کسی دیگر نیست و حال آنکه میرزا یحیی موجود بود ولی بی نام و نشان در سوراخها از شدّت خوف بی نام و اثر شده بود ولی جمال مبارك در بغداد امر را بلند نمود و واضحاً مشهوداً مقابل جمیع ملل و نحل ایستادند و بعد از آن تفاصیل مدهشه و صدور فرمان سرگونی با آن عظمت و جلال از بغداد حرکت فرمودند و این نفس ازل بعد از صعود حضرت اعلى چه کرد آیا یك شخص را تبلیغ نمود یك خدمتی بحضرت اعلى کرد کاری که کرد پشت سر هم عیال گرفت و اوقات خود را بآنها گذرانید حتّی جسارت بر این نمود که حرم حضرت اعلى را گرفت که بنصّ بیان حرام است چهل سال در قبرس در نهایت عزّت بود آیا یك نفس را تبلیغ کرد حال نفسی باین بیعرضه گی میخواست ادّعای وجود نماید مثل آن میماند که ذرّه در مقابل آفتاب ادّعائی نماید و اقعاً چه قدر قساوت قلب لازم دارد آن شهادت حضرت اعلى و این نوع مشغول شدن بلهو و لعب چه قدر غفلت است !!

پس از حضرت اعلى جمال مبارك در زیر زنجیر تبلیغ میفرمودند در زیر شمشیر آیات هدی میخواندند و او در هزار سوراخها مخفی و تاریك بود ...

نجم باختر :—

از اهمّ لوازم احبّای جدید اینست که کتاب مبارك عهد و لوح الغصن را اگر تا بحال زیارت نکرده اند از بهائیان معروف ثابت قدیم بطلبند و همچنین امیدواریم که کافهٔ اطفال مؤمنین وصایای جمال مبارك را از بر یاد بگیرند و بخوانند.

را این سنه باید بعون و عنایت الهی معجزه نمائید و صحبت شما باید در نهایت صمیمیت باشد بگوئید جمال مبارک این میثاق را برای این گرفتند تا توجه کل بنقطهٔ واحده باشد اگر چنین نبود تا بحال هزار فرقه در میان بهائیان تشکیل شده بود ما کار عجیبی نداریم ما میخواهیم حصن حصین امرالله را محفوظ کنیم شما ببینید که بعد از حضرت مسیح چه قدر فرق و مذاهب ظاهر شد حال جمال مبارک یک نقطه را معین نموده اند که دیگر اختلافی در میان نماند ...

این مسائل مثل کف دریا میآید و میگذرد

در بیان انواع از اشکالاتی که در امر اتفاق افتاده و میفتد میفرمایند :-

این مسائل مثل کف دریاست میآید و میگذرد ؛ شما مطمئن تا بیانات الهیه باشید احبای الهی چون دارای ثبات و استقامت نمایند توفیقات صمدانیه شامل حال گردد روزی خواهد آمد که ذکری از اینها نخواهد ماند محزون مباشید مغموم مگردید بکمال قوت قیام نمائید زیرا این نفوس مانند ثعالب اند و بیشگان جمال مبارک اسد غالب و عنقریب این ظاهر و آشکار شود .. شخصی بر من اعتراض نموده که تمدن الملک چرا طرد شد و حال آنکه باید جمیع طوائف عالم را دوست داشت ولکن اینقدر ملاحظه ننموده که نفس مبارک حضرت بهاء الله نفوسی را طرد نمودند و در کلمات مبارک نهایت تحذیر از معاشرت با منافقین میفرمایند* بلی با جمیع طوائف عالم باید نهایت دوستی داشت ولی با منافقین معاشرت و الفت ممکن نیست زیرا مضرت بر امر واقع شود منافقین در امر رخنه نمایند و بکلی اساس امر الهی را از ریشه بر اندازند الفت با منافقین مانند آن است که انسان ماری را در جیب خود بپروراند یا عقربی را در آستین خود منزل دهد جمیع حواریون مسیح از یهودای اسخریوطی اجتناب نمودند و همچنین در مکاتیب پولس مطالعه نمائید که چه قدر منع معاشرت با منافقین کرده است .

آیا باید چنین انسانی را نهایت پرورش و الفت و محبت نمود یا آنکه باید نفوس را از چنین نفوس محفوظ نمود ولی بجمیع عالم باید در نهایت محبت و مهربانی باشیم یعنی نفوسیکه نمیدانند نه منافقین زیرا منافق سبب شود فسادی عظیم در میان آید ما با کسی نزاعی نداریم نهایتش این است که تمدن الملک بین احباب فتنه انداخت بدرجه ئی بود که نزدیک بود بکلی بنیان الهی برافتد بکرات توبه کرد بعد از توبه باز فساد کرد نهایت بلغاری درجتوا و مرقوم گشته که تمدن توحش است معاشرت با او جائز نیست و اگر چنین نمیشد بنیان الهی بکلی در طهران منهدم میگشت این عبد را مقصد جز خیر عموم عالم انسان نه اما اگر مار عقرب تمدن الملک هجوم کند مجبورم بر آنکه اجتناب ببیاد کنم و اگر نکنم عند الله و عند الخلق مسئولم اما اگر نفسی ضربتی بر نفس من وارد آرد نه امرالله ولو عضوی از اعضای مرا قطع نماید فوراً عفو نمایم و بنهایت مهربانی با او پردازم دشمن را دوست شمرم اما اگر نفسی ضرّ بامرالله رساند او را دوست نشمرم و اگر وهنی بر امرالله وارد آرد البته تمکین ننمایم ...

دهقان الهی و مخربین

امروز در الجواد بعضی نفوس سیر میکردم که دهقان آسمانی آمد و اراضی را از خس و خاشاک پاک کرد آن دهقان آسمانی بکمال زحمت و مشقت و تحمل بلایا و رزایا این زمین را پاک و مقدس نمود تخم زد و بعد تخم پاکی در این زمین افشاند و کم کم سبز و خرم شد لکن مقصد این بود که توده توده خرمنها تشکیل دهد و فیض و برکت آسمانی هویدا شود نهالهای بیمثال غرس نمود نسیم بهاری بر آنها وزید و از فیض غمام عنایت آب داد و حرارت آفتاب بر آنها بتابید و نفوسی را انتخاب نمود و گفت شما ها از جان و دل خدمت باین نهالها بکنید خدمت باین کشت و زرع بنمائید تا نشو و نما نماید و خوشه ها و برکت آسمانی حاصل شود و گفت از طرف این نهالها را آب دهید باغبانی کنید تا بثمر برسد .

حالا بعضی نفوس آمده اند این کشت را درو میکنند میگوئی چرا درو میکنی آن دهقان الهی این کشت را باین درجه رسانیده که خوشه دهد و خرمنها جمع شود میگوید خیر من تعجیل دارم چه کار دارم باین کارها من حالا علف میخواهم نهالها را میکنند که من حالا هیزم میخواهم هرچه گفته میشود که ای رفیق درختهای جنگلی بسیار است برو آنها را ببر چه کار داری باین نهالهای پر طراوت و پر لطافت جواب میدهد من این چیزها را نمی فهمم منفعت میطلبم آن معلم الهی چراغهای نورانی روشن کرده است می آید یکی یکی خاموش میکند میگوئی چرا چنین میکنی میگوید من تاریکی میخواهم تا سرقت نمایم برای دزدی تاریکی لازم است این چه قدر بی انصافی است چه قدر ظلم است چه قدر بی باکی است چه قدر ستم است که انسان این نهالهای پر طراوت را که باغبان الهی کشته ببرد و بسوزاند .

باری مقصد اینجاست که حضرت اعلی روحی له الفدا و جمال مبارک روحی لاحبائه الفداء زحمتها و صدمات و بلایا و حبس و نفی و شتم و لوم دیدند تا این زمین را مستعد نمودند و تخم زدند و با هزار بلایا و محن آب دادند ما ها باید بکوشیم تا این کشت را از سارقین طریق محافظه نمائیم و آبیاری کنیم و محافظت این نهالها نمائیم تا بار دهد و آن زرع خوشه ها و خرمنها ببار آرد نفوسیکه منقطع از ماسوی الله هستند و موقن بآیات الله و مؤمن بالله هستند آن نفوس شب و روز میکوشند تا آنکه این کشت الهی نشو و نما نماید و این نهالها بر طراوت و لطافت بیفزاید از روی جان و دل خدمت باین کشت مینمایند آن وقت خوشها مشاهده مینمایند نهایت سرور و خرمی بر آنها روی دهد و مستبشر و مسرور میگردند ...

أحبّ الأشياء عندي الإنصاف

خداوند بلسان مظهر خود وحی نموده که :
احبّ الأشیاء عندی الانصاف وبها ترى بعينك لا بعين العباد
لهذا انسان هر چیزی را باید بعین خودش نظر کند نه بدیدهٔ دیگران باید خودش تحری حقیقت نماید تا درست بفهمد که حقیقت واقع چگونه است والا اقوال مختلفه است هر قومی در عالم یک قولی دارد هر ملتی یک غرضی دارد و اگر جمیع ناس انصاف میدادند و تحری حقیقت میکردند اختلافی نمیماند و جمیع متحد و متفق میشدند مثلاً چه طور شد نفوسیکه از اصحاب و از مهاجرین و از سلالهٔ انصار بودند با آن شدت و قوت بر قتل حضرت سید الشهداء روحی له الفدا قیام نمودند جمیعش از روایات و حکایات

* قوله الاحلی : ای پسر من صحبت اشرار غم بیفزاید و مصاحبت ابرار زنگ دل بزداید ...... ای پسر خاک با اشرار الفت مگیر و موانست مجو که مجالست اشرار نور جان را بنار حسبان تبدیل نماید ......

الامور عند الله كم من نفوس اقبلوا الى الله ودخلوا فى ظل كلمة الله واشتهروا فى الآفاق كيهوذا الاسخريوطى ثم عندما اشتد الامتحان وعظم الافتتان زلّت اقدامهم عن الصراط ورجعوا من الاقرار الى الانكار وارتدوا من الحب والوفاق الى اشد النفاق فظهرت قوة الامتحان الذى تزعزع منه الاركان .

انّ يهوذا الاسخريوطى كان اعظم الحواريين ويدعو الى المسيح فظنّ انّ المسيح زادت عواطفه على بطرس الحوارى ولما قال له انت بطرس وعلى هذا الصخر ابنى كنيستى فأثّر هذا الخطاب والتخصيص لبطرس تأثيراً اورث حسداً فى قلب يهوذا ولاجل هذا اعرض بعدما اقبل وانكر بعدما اقرّ وابغض بعدما احبّ حتى صار سبباً لصلب ذلك السيد الجليل والنور المبين وهذا عاقبة الحسد الذى هو اعظم سبب لارتداد البشر عن الصراط المستقيم ومثل هذا قد حدث وسيحدث فى هذا الامر العظيم ولكن لا بأس فى هذا لانه هو السبب لظهور ثبوت الآخرين وقيام النفوس الثابتة الراسخة كالجبال الراسيات على حب النور المبين وانك انت بلّغ اماء الرحمن بانهن يثبتن على حب البهاء اذا اشتد الامتحان والافتتان لان الزوابع والارياح تمر فى موسم الشتاء ثم يأتى الربيع بالمنظر البديع ويزين التلول والسهول بالرياحين والورد الانيق وتترنم الطيور بالحان السرور على غصون الاشجار وتخطب باحسن الانغام على منابر الافنان بابدع الالحان فسوف ترين انّ الانوار قد سطعت ورايات الملكوت قد خفقت ونفحات الله قد انتشرت وجنود الملكوت قد نزلت وملائكة السماء قد ايدت وروح القدس قد نفثت على تلك الآفاق فترين المتزلزلين والمتزلزلات خائبين وخائبات وخاسرين وخاسرات وهذا امر محتوم من رب الآيات وانك انت طوبى لك لثبوتك على امر الله ورسوخك على ميثاق الله وانى ابتهل الى الله ان يعطيك روحاً رحمانياً ودماً ملكوتياً ويجعلك ورقة ريانة نضرة على شجرة الحياة حتى تخدمى اماء الرحمن بالروح والريحان وربك الكريم يؤيدك على خدمته فى كرمه العظيم ويجعلك واسطة لبث روح الاتحاد والاتفاق بين اماء الرحمن ويفتح بصيرتك بنور العرفان ويغفر السيئات ويبدلها بالحسنات ان ربك غفور رحيم ذو فضل عظيم وعليك التحية والثناء .

ع ع

بعضی از بیانات مبارکه در مسئله میثاق

امر مبارک امر الهی است ولی از هر جهت آفات آنرا احاطه کرده است جمیع ملل آفاق مهاجم بر امر ند .....

مقصد اینجاست که امر مبارک را خطر از هر جهت احاطه کرده است جمال مبارک ما را تربیت فرمود و بانواع عنایات و الطاف احاطه نمود تا در چنین روزی سراج امر او را از بادهای مخالف محفوظ نمائیم و هر کدام بقدر امکان سعی و جهد نمائیم تا این امر از شر مارقین محفوظ ماند و خللی در این بنیان رصین نیفتد والا والله الذی لا اله الا هو محو میشود اثری باقی نمیماند جمیع این زحمات و سرگونیها بهدر میرود وقتی از حضرت رسول پرسیدند که آیا خالد که در میان عرب ظاهر شد و مردم را دعوت میکرد پیغمبر بود ؟ جواب دادند که "پیغمبر بزرگی بود ولی بعد از او پیروانش قیام بر خدمت ننمودند فراموش شد" حالا هم اگر ما ها محافظه ننمائیم جانفشانی نکنیم در فکر نشر نفحات نباشیم منقطع و منجذب نباشیم فدا کاری نکنیم فراموش میشود علی الخصوص بعد از من واگر در چنین ایام نکوشیم کی کوشش نمائیم باری من اول در حق خودم دعا میکنم بعد در حق شما که جمیع شما در صون و حمایت او باشید خادم امر او باشید ناصر امر او باشید فدائی امر او باشید شب و روز بکوشیم و بجوشیم تا حریک بقدر امکان وقوه خود امر مبارک را صیانت کنیم الحمد لله کل در ظل عنایت و الطاف او بودید الحمد لله شما ها را از میان جمیع عالم انتخاب کرد و در سجن اعظم در معیت او بودید اگر هر دقیقه صد هزار شکر نمائیم از عهده شکر او بر نیائیم این دنیا پنج روز است میگذرد ببینید ما ها هفتاد و دو نفر بودیم که وارد این حبس شدیم حالا سه چهار نفر بیشتر نمانده است ما ها هم میرویم .....

تأییدات الهی با ناقضین نیست

چون بعضی اشراق انوار شمس حقیقت را از آفاق امریک دیده اند بخیال آن افتاده اند که نفوسی بآن صفحات بفرستند بلکه بتوانند دسته ئی را باطراف خود جمع نمایند ولی زحمت بی فایده میکشند زیرا تأییدات الهیه با چنین اشخاص نه عون و عنایت جمال مبارک میرسد و جمیع این کارها از میان خواهد برد ما توکل باو داریم ....

عداوت دو نوع است

عداوت دو نوع است یک عداوت دینی و یک عداوت شخصی نفس مسلم که دشمنی و حق و دوستان دارد از روی عداوت دینی است گمان میکنند که این عداوت سبب تقرب او بدرگاه حضرت احدیت میشود ولی ناقضین اینطور نیستند اینها عداوت شخصی دارند بهر کس بگویم چه را چنین عمل قبیحی کردی چرا دروغ گفتی چرا حیا نکردی ؟ میرود ناقض میشود ولی اگر بگویم بارک الله ! خوب کاری کردی مسرور میگردد خود ناقضین میدانند چه کرده اند بر آنها پوشیده نیست این نفوسیکه از صراط منحرف میشوند هر قدر انسان با آنها خوش رفتاری و چشم پوشی و عفو و سماح کند بیشتر سبب غفلت و جسارت آنها میشود اگر شخصی کالک در دست گرفته بنیان امر الله را خراب کند چنین توقع دارد که من بگویم بسیار خوب مرحبا خوب کاری کردی بعضی نفوس چنین میدانند که از برای این خلق شده اند که جان و مال و زندگانی و مقام خود را در سبیل جمال مبارک فدا کنند و همچنین اشخاصی پیدا میشوند که گمان مینمایند که شهادت حضرت اعلی و شهادت احبای الهی و جمیع این محن و بلایا و مصائب و رزایا بجهت این بوده است که با آنها خوش بگذرد جمیع اینها مقدمه بوده است که او کیف بکند خوش بگذراند باقی عاند و اگر بگوئی خیر جان من چنین نیست ناقض میشود این همه بلایا و مصائب و محن برای چشم و ابروی شما نبوده است چه قدر بی انصافی است چه قدر ظلم است که انسان این همه صدمات و رزایای جمال مبارک را فدای بی هوی و هوس خود نماید عوض اینکه شب و روز بکوشد فکر کند که این شهدا چه طور جانفشانی نمودند چگونه در سر بزغل و زنجیر تحمل هر بلائی کردند جمال مبارک چه صدماتی کشید حضرت اعلی چه شقتها دید حضرت قدوس چطور تکه تکه شد جناب باب الباب چگونه ریزه ریزه شد سلطان الشهداء چطور جانفشانی نمود حال انشاء الله اقل ما یکون من هم ریزه خوار آنها باشم ....

شب و روز بکوشید

شب و روز بکوشید تا علم میثاق چنانچه باید و شاید در آن آفاق موج زند زیرا الیوم نبض میثاق نفوس باحسن انداز آیند بروح میثاق زنده شوند بنداء میثاق بحرکت آیند والا پژمرده و افسرده شوند جسمی بیجان گردند و زجاجی بی سراج شوند

توجه کل باید بنقطه واحده باشد

نجم باختر - در وقتیکه دکتر حبیب الله خدا بخش و آقا میرزا عزیز الله خان مأذون بسفر اروپا شدند بعضی از فرمایشات مبارک برای آنها این بود :-

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ایضاً

لوح مبارک برای یکی از یاران الهی قدیم در شرق .

(هو الله)

یا من استبشر ببشارات الله در این قرن اعظم مبارک که آفتاب روشن قرون اولی و نیر منور قرون اخری است نفوسی از برق هدی مبعوث شوند که چون شمع در انجمن عالم بنور استقامت برافروزند و چون نجوم بحقیقت جمال مبارک بدرخشند و چون بنیان عظیم و چون سدی از زبر حدید بعهد و میثاق الهی مستقیم و بایمان و پیمان ربانی مستدیم گردند و معاوت و مداومت شدید جویند نقض و نکث نمایند و کل را بثبوت و رسوخ بر امر الله دلالت فرمایند حصن حصین کلمة الله را لشکر پر شکوه و مدینة امر الله را محافظ و مدافع بر هجاجمین این باشند از خدا میخواهم که آنجناب از اعاظم این جنود رب ودود باشند و از اکبر جار این بنیان عظیم حضرت معبود در هر عهد و عصر مظاهر مقدسه الهیه نه عهدی و پیمانی و نه ایمانی و میثاقی در عصر حضرت ابراهیم در حق اسحق برکت و عائی و در عصر موسی یوشع ابن نون را از لسان حضرت مختصر مدح و ثنائی و در ظهور عیسی در حق شمعون یا انت الصخرة و علی هذه الصخرة ابنی کنیستی بیان مجملی و در طلوع شمس محمدی در غدیر خم من کنت مولاه فهذا علی مولاه عبارت مختصری و در این کور اعظم و دور اقوم ظهور حق و طلوع شمس حقیقت که جمیع شئون ممتاز از سائر اکوار و مشرق بر جمیع ادوار است در کتاب اقدس که مهیمن بر جمیع کتب و صحف و زبر است و کل در آنچه مذکور ناسخ جمیع صحائف و کتب حتی اوامر و احکام و اعلان و اظهار آن ناسخ جمیع اوامر غیر مطابق و احکام غیر متساوی مگر امری و حکمی که در آن کتاب مقدس الهی غیر مذکور در چنین کتاب مبین و زبور و قدیر بنص صریح من دون تاویل و تلویح بیان فرموده و بکتاب عهد با اثر قلم اعلی تاکید و توضیح و تشریع نموده تا مقام مرکز این کور اعظم واضح و مبرهن گردد و محل توقف و نزاع و خلافی از برای نفسی نماند و مقصد اصلی الهی و رضای حقیقی ربانی یعنی اتحاد من علی الارض بر کلمه واحده حاصل گردد و جوهر توحید در حقائق نفوس ظاهر و لائح شود این عبد خود را در جمیع شئون محو و فانی مشاهده میکند و آیامش قلیل است عنقریب رجوع بعتبه مقدسه مالک الوجود نماید مقصدی جز حفظ وحدت امر الله و اتحاد احباء الله نداشته و ندارم ملاحظه شود که حضرت اعلی روحی له الفداء جمیع بلایا را در سبیل این امر تحمل فرمود و نهایت یار مظلوم هدف صد هزار تیر گشت و جناب قدوس و جناب باب [الباب] و جناب وحید و جناب ملا محمد علی و حضرت خال و جناب سلطان الشهداء و محبوب الشهداء و ده بیست هزار نفوس مقدسه از صغیر و کبیر و رجال و نساء دماء مطهر شان در این سبیل ریخته شد و جمال اعظم روحی لتراب اقدام احبائه فداء این جمیع صدمه و بلایای متتابعه و سلاسل و اغلال را تحمل فرمودند و بکرات و مرات اذیتهای شدیده بر وجود مبارک وارد گشت و آثار سم در دو طرف جسم مبارک همیشه ظاهر بود و این مدت مدیده را در جمیع اوقات در حبس و زندان و نفی و سرگونی بسر بردند و عاقبت محبوس و مسجون و محکوم صعود بملکوت تقدیس فرمودند و همیشه ناله و فریاد مبارک از بود که من جهت اتحاد من علی الارض خود را فدا نمودم ای احبا بکوشید که آثار اختلاف را از روی زمین زائل نمائید و انوار اتحاد را بر عباد ساطع و لائح کنید حال بعضی آنکه کل متحدا متفقا بذیل اتحاد متشبث و بعروة اتفاق متمسک و متحد او متفقا وفاء بعنایات جمال مبارک و اسم اعظم بر اتحاد من علی الارض قیام نمایند از بعضی گوشه و کنار سرا و باطنا در کمال احتیاط نغمات غیر مرضیه میوزد که سبب اختلاف عظیم در نفس امر مبارک میشود نعوذ بالله من ذلک باری این عبد قسم بجمال مبارک خود را وجودی مشاهده نمی نمایم و در ساحت احبای مخلصین فانی محض هستم و ابدا ادعائی نداشته و ندارم و تا بحال اظهار کلمهٔ که دلالت بر انتساب آستان مبارک باشد ننمودم و الحال نقد التماس از احبای الهی دارم که سبب اختلاف در این امر که جوهر تقدیس است نگردند و اسرار

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و رموز و اشارات سریه را رواننمایند امر الله ظاهر و مشهود است الحمد لله در این کور اعظم امر مصرح و مشروح غیر مستور و مرموز نه مراتب شریعت و طریقت حقیقت و نه مظاهر ظاهر و مظاهر باطن از بیمزگیهای متصوفه موجود بل کل این مسائل بتصریح آیات الله مذموم و مردود باری حال باید ما بشکرانه الطاف و عنایات الهیه جمیع این اذکار و اقوال را فراموش نموده کل متفقا متحدا باعلاء کلمة الله بکوشیم و در نشر نفحات الله سعی بلیغ نمائیم .

حال آنجناب الحمد لله بشرف لقا فائز و از تفاصیل مطلع و برضای رحمن واقف هر نفسی را که ملاحظه نمائید که نغمه ئی از روائح غیر مرضیه در مشامش تاثیر نموده نصیحت فرمائید که متنبه و بیدار گردد و از غیر رضای جمال مبارک بیزار شود والبهاء علیک . ع ع

ایضاً

لوح مبارک برای یکی از اماء الرحمن در امریکا

شیکاغو بواسطهٔ دکتر ضیا البغدادی (هو الله) مسس جولیت ادیسون

یا امة الله نامهٔ تو رسید مرا مقصد چنان است که سبب ثبوت و استقامت نفوس بر میثاق شوی تا رویت روشن گردد و قلبت بفیض ملکوت ابهی ملهم شود ثبوت بر پیمان رائحه ئی مثل مشک معطر است مشامها را معنبر نماید و نقض رائحه ئی که مشام را معذب چند پس مشام جان استنشاق نمائید البته فرق در میان دو رائحه میگذارید عالم نقض مثل درخت بی ریشه است عن قریب بکلی خشک گردد ولی عالم عهد مثل شجره مبارکه است که در جویبار آب حیات در نهایت طراوت و لطافت است و روز بروز در نشو و نما است عنقریب اثری از عالم نقض باقی نخواهد ماند کسی حضرت بهاء الله را و نص قاطع او را ترک نخواهد نمود و عقب اوهام ناقضین نخواهد رفت زیرا کل ناقضین را بصریح عبارت و خط مبارک بکمال قوت امر باطاعت فرموده اند و این نفوس ناقض را که میبینی انها کل این حقیقت را میدانند ولی غرض در میان آمده است که عقب نقض میروند از خیر الله مکاتیبی بخط او موجود که صراحتا میگوید که من شهادت میدهم که تو مسیح ابن اللهی ولی من این را از او نپذیرفتم مرقوم نمودم که من عبد البهاء هستم حال بجهت غرض متابعت ناقضین نمود ولی این غرض نمیماند زائل میشود این جیل بگذرد در جیل ثانی یک نفر ناقض نمیماند و علیک البهاء الابهی .

عبد البهاء عباس

نجم باختر :- این خانم محترمه در عریضه اش سؤال نموده بود که چگونه ثابت از ناقض شناخته میشود .

ایضاً

لوح مبارک برای امة الله مسس کورین ترو در شیکاغو " در خصوص امتحانات الهیه

(هو الله)

ایتها الشعلة الحیة الملتهبة بنار محبة الله انی قرئت کتابک الوارد من عندک و ابتهجت قلبا بالمعنی البدیع و المضمون البلیغ الدال علی فرط خلوصک فی امر الله و ثبوتک علی صراط الملکوت الله و استقامتک فی امر الله لأن هذا اهم

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سالیانه یکدالر ونیم
ماه قول سنه ۷۰

نجم باختر
۱۳۲۹

صفحهٔ اول
جلد پنجم
شمارهٔ چهاردهم
قیمت اشتراک
نوفمبر ۲۳

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ وتوزیع میگردد ودر نهایت آزادی در مسائل یگانگی بشر ووحدت ادیان وترویج صلح عمومی وتربیت اطفال وپیشرفت امر حضرت بهاء الله در اطراف جهان وتوضیح حقائق این دین عمومی خواهد نوشت ومقالات مفیده که موافق مسلک اداره است قبول ونشر خواهد گردید

* ازآیات واوامر جمال مبارک درحق مرکز میثاق عبد البهاء

درکتاب مستطاب عهد میفرمایند :

وصیة الله انکم باید اغصان وافنان ومنتسبین طراً بغصن اعظم ناظر باشند انظروا ما انزلناه فی کتابی الاقدس — اذا غیض بحر الوصال وقضی کتاب المبدء فی المآل توجهوا الی من اراده الله الفرع المنشعب من هذا الاصل القدیم مقصود ازاین آیهٔ مبارکه غصن اعظم بوده کذلک اظهرنا الامر فضلاً من عندنا وانا الفضال الکریم .

درلوح دیگر میفرمایند

یا اهل الانشاء اذا طارت الورقاء عن ایک الثناء وقصدت المقصد الاقصی الاخفی ارجعوا مالا عرفتموه من الکتاب الی الفرع المنشعب من الاصل القدیم .

ایضاً

انت تعلم یا الهی بانی لا ارید الا ما اردته وما اخترته الا ما اصطفیته فانصر بجنود ارضک وسمائک .

ایضاً

یا الهی هذا غصن انشعب من سدرة وحدانیتک ودوحة فردانیتک .

ایضاً

انا جعلناک حرزاً للعالمین وحفظاً لمن فی السموات والارضین وحصناً لمن آمن بالله الفرد الخبیر

ایضاً

طوبی لمن والاک والسقر لمن عاداک .

ایضاً

فانصر یا الهی من نصره ثم اخذل من انکره ولم یرده .

ودرحق اهل وفاء ودرحق اهل نقض میفرمایند

ان الذی تزین برداء الوفاء بین الارض والسماء یصلّی علیه الملأ الاعلی والذی نقض العهد یلعنه الملک والملکوت .

ودرحق ناقض میفرمایند

واگر آنی از ظل امر منحرف شود معدوم صرف خواهد بود

ازآیات فرقان کریم درحق منافقین وناقضین

میفرمایند : واذا لقوا الذین آمنوا قالوا آمنا واذا خلوا الی شیاطینهم قالوا انا معکم انما نحن مستهزئون الله یستهزئ بهم ویمدهم فی طغیانهم یعمهون ..... الذین ینقضون عهد الله من بعد میثاقه ویقطعون ما امر الله به ان یوصل ویفسدون فی الارض اولئک هم الخاسرون

ازالواح مبارکهٔ مرکز میثاق که درخصوص میثاق نازل شده

مناجات

هو الله

ای پروردگار دراین کور عظیم بسلطان مبین تجلی فرمودی ودر حشر اکبر بجمال انور اشراق نمودی این قرن سلطان قرون واین عصر نوبهار اعصار درجمیع شئون وچون جمیع جهات ومراتب این کور را ممتاز از سائر ایام ظهور مظاهر احدیت فرمودی محض سد باب خلاف وشقاق وقطع ریشهٔ فساد ودفع شبهات ومنع ارتیاب درکتاب اقدس که ناسخ کل کتب وصحف است بنص جلی قاطع حق را از باطل واضح فرمودی وجمیع مدعیان محبت از بزرگ وعبد از عکا اقدس سی سال بلبن عهد ومیثاق پرورش دادی ودر جمیع الواح وصحائف متمسک بعهد را نوازش وستایش فرمودی ومتزلزل وناقض را نفرین وتکوهش نمودی پس بأثر قلم اعلی کتاب عهد را مرقوم نمودی ولوح میثاق نگاشتی تا مجال شبهه وارتیاب نماند وامر ومقر الهیه چون آفتاب واضح وروشن باشد وهیچ نفسی نتواند رخنه نماید ودر امر مبارک که سبب اعظم اتحاد عالم ودافع اختلاف امم است رخنهٔ خلافی ونقاب افکند واین بنیان عظیم را خراب کند واین جنت ابهی را خارستان جفا نماید حال نوهوسانی چند درفکر نقض میثاق افتادند وبغرورانی چند درصدد قلع وقمع این بنیان درسر بلکه الیوم جهاراً تیشه بر ریشهٔ ایمان وپیمان ارتب زنند وسیف بر هیکل میثاق روا دارند درهر دقیقه بظلمی برخیزند وجفائی وارد آرند وفریاد مظلومی بلند کنند الواحی را که منصوص صریح مبین وواضح ومشهود باوهام خویش مخفی کنند ودر جیب وبغل نهند واستدلال براوهامات وترهات خود کنند وبر بندگان مظلومت استهزاء نمایند تیری نماند که پرتاب ننمودند سهم وسنانی نماند که روانداشتند طعنی نماند که نزدند زخمی نماند که وارد نیاوردند ای پروردگار توآگاهی ای آمرزگار تو ملجأ وپناهی ای کردگار توگواهی دوستان ثابت گرفتارند تو نجات بخش ویاران سخت مبتلایند تو رهائی ده علم منیعت را بلندکن وثعبان مبین را جانب تا از آستین کلیمت بدر آید فاذا هی تلقف ما یأفکون

والبهاء علی کل ثابت علی عهد الله المحکم المتین

ع ع

* نجم باختر : چون مسئلهٔ ثبوت ورسوخ درعهد ومیثاق جمال قدم جل ذکره الاعظم اهم واعظم امور بلکه اساس ایمان دراین امر مبارک لهذا این شماره را دراین موضوع چاپ نموده مخصوص ازبرای حضرات مستبدئین .

"BRING THEM TOGETHER AGAIN, O LORD BY THE POWER OF THY COVENANT!"

Supplication

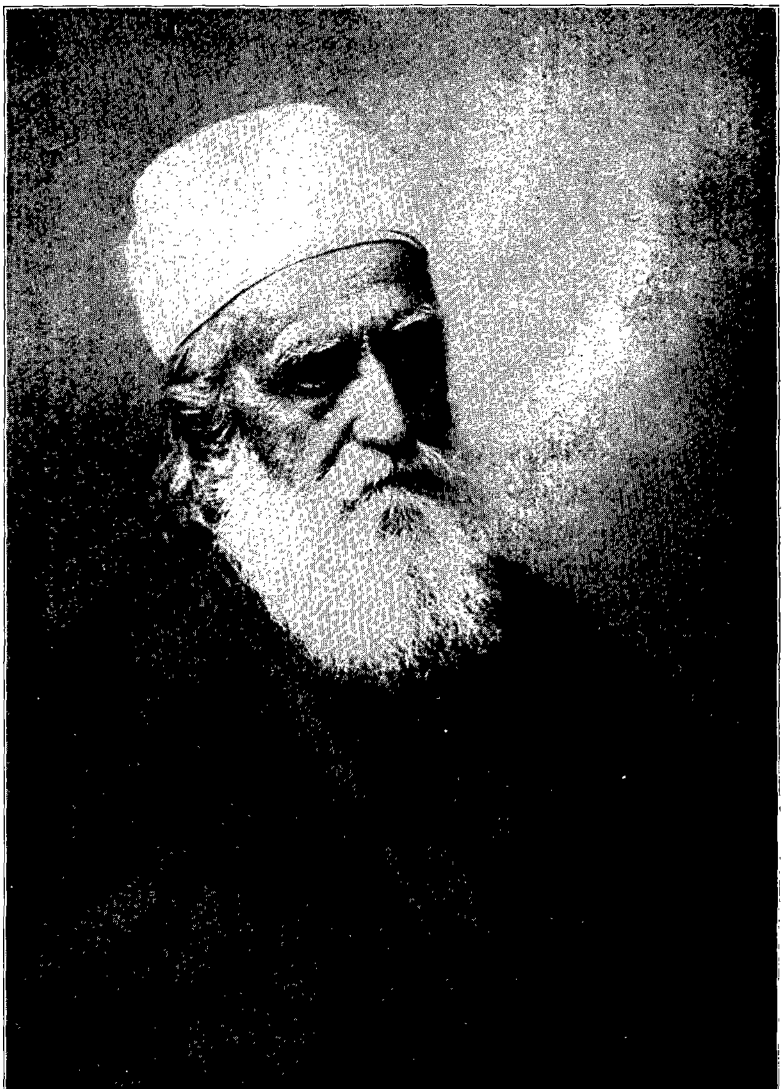
Bring them together again, O Lord, by the power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another. O Lord, cause to decend upon them quietness and tranquillity! Shower upon them the Clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the Spiritual! O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou art the Generous, the Merciful and Benevolent.

—ABDUL-BAHA ABBAS.

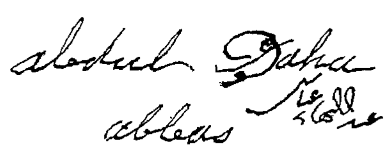
[As announced in our last issue, the subject of "The Center of The Covenant" is continued in this issue.—*The Editors*]

"YE ARE ALL THE FRUITS OF ONE *TREE* AND THE LEAVES OF ONE *BRANCH*"—*Baha'o'llah*



"This is *THE BRANCH* that hath extended from the Bower of Thy Oneness and from the *TREE* of Thy Unity. Thou beholdest Him, O My GOD, gazing unto Thee and holding fast to the Rope of Thy Providence. Preserve Him in the neighborhood of Thy Mercy!"

—*Revealed by* BAHA'O'LLAH



STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"With the utmost resolution and constancy call the souls to the Kingdom of ABHA and invite them to firmness and steadfastness in The Covenant and Testament. Read to them the translation of the *Tablet of The Branch* and speak with gentleness, moderation and loving-kindness."

[See page 233]

—ABDUL-BAHA ABBAS.

"THE COVENANT" AND "THE CENTER OF THE COVENANT"

DURING Abdul-Baha's sojourn in America in 1912, he awakened many to an understanding of the Covenant BAHA'O'LLAH made with all the people of the world. He outlined "The Covenant" from the time of Abraham down to the present, and explained the meaning of "The Center of The Covenant," showing this phase to be unique in the Bahai Dispensation. He demonstrated that the appointing of "The Center" by BAHA'O'LLAH is the greatest characteristic or teaching of His Revelation. That is: BAHA'O'LLAH *Covenanted with all the people of the world regarding the Interpreter of His Teachings,* thereby making provision against differences, so that no one shall be able to create a new sect—thus closing the greatest door to dissension, strife and war. In this unique Covenant Abdul-Baha admonished all to remain firm and steadfast, saying:—

"Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

"In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'thou art Peter'—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

"But in this Dispensation of the Blessed Beauty (BAHA'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas,* the Book of Laws, and *Kitab-el-Ah'd,* the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHA'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever* THE BRANCH *says is right,*

FROM THE *KITAB-EL-AH'D*—"BOOK OF THE COVENANT"

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise and glitter:—

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not at its seeming differences. *This is the* TESTAMENT OF GOD: *that the Branches* (Aghsan), *Twigs* (Afnan), *and Relations* (Muntessabeen), *must each and every one look to the Greatest Branch* (Ghusn Azam). Reflect upon that which is revealed in My Book, *The Akdas*:—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom GOD hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

FROM THE *TABLET OF THE BRANCH*

Verily a WORD hath gone forth in favor from the Most Great Tablet and GOD hath adorned it with the Mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through it, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through it, they shall glorify their Creator and sanctify the Self of GOD which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye GOD for its Manifestation (THE BRANCH), for verily it (THE BRANCH) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto GOD and whosoever turneth away from him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, he is the Remembrance of GOD amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of GOD, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth GOD, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrance of the Rizwan from his roses and be not of those who are deprived. Appreciate the Bounty of GOD upon you and be not veiled therefrom—and verily We have sent him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of THE BRANCH are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of GOD, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

"THE PURPOSE OF THE COVENANT WAS SIMPLY TO WARD OFF DIFFERENCES"

Address delivered by Abdul-Baha at the home of Mrs. Corinne True, Chicago, November 1, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Gertrude Buikema

THIS evening I am well pleased with every person here and in meeting the friends of God and the maid-servants of the Merciful. Praise be to God! the faces are radiant and the hearts are attracted to the Kingdom of ABHA. In the countenances of all faith is expressed and this is a source of joy. The Blessed Perfection, BAHA'O'LLAH, for fifty years endured hardships and vicissitudes. There was no vicissitude which He did not experience. There was no ordeal which He did not sense. Notwithstanding that, He endured all in the utmost joy and happiness.

Whosoever beheld the Blessed Perfection was certain of His great happiness—not a trace of sorrow was ever visible in His face. In prison even He was like a king enthroned upon the throne of majesty and greatness and He ever conducted Himself with majesty, great certainty and dignity. Whenever the grandees and the officers of the government were presented to Him, they at once became most respectful. His dignity and majesty were awe inspiring. . . . Remember He was a prisoner—He was in prison. That is to say, He endured all these ordeals for the sole purpose of illuminating us, in order that our hearts might be attracted to the Kingdom of God; in order that our faces might be radiant through the glad tidings of God; in order that we might be wholly submerged in the Ocean of Lights; in order that we might be as radiant candles shining and illuminating the dark recesses, flooding all the regions with radiance. Now, as I look around, I observe that your faces—praise be to God!—are radiant, your hearts are filled with the love of God, you are thinking of service in the Cause of God. Therefore I am very happy to be here and I hope that this happiness will be with you always—an eternal condition.

I went to San Francisco and from there to Los Angeles. In reality I found there most attracted friends. Truly zealous and set aglow with the fire of the love of God, their sole purpose is ever to serve the Kingdom of ABHA. Therefore I am hopeful that you may serve more faithfully, that you may take precedence over all the others. I hope that the fire of the love of God may be so enkindled in Chicago that all the cities of America shall be ignited. This is my hope. In brief, this is my third visit to you here and this in itself expresses the degree of my longing to see you and the extent of my love for you. It was thought that I should go from San Francisco to the Orient, going directly to New York, but out of excessive love for you all here, during my second visit I passed through here and in my third journey I have sojourned in Chicago in order to visit with you and to associate with you in good fellowship. I hope that these three visits of mine may be most productive in the future. May you all become signs of unity; may each one of you be a standard of BAHA'O'LLAH; may each one of you shine even as a star; may each one of you become very worthy in the Kingdom of God; may you experience such a state as to astound the people; may they all say of you, "Verily, these persons are proofs in themselves of the validity of BAHA'O'LLAH, for through the training of BAHA'O'LLAH they have been so regenerated. These souls are peerless; these souls are truly the people of the Kingdom; these souls are distinguished above the people. This is the proof of BAHA'O'LLAH. Consider how well educated they are."

Although this Cause appeared in the Orient, the friends of the Orient were self sacrificing to the utmost, they forfeited everything. It is a significant fact that to a human being the dearest thing on earth is his life, yet 20,000 people offered their lives and were willing to have their blood shed in the pathway. In the last episode, which transpired in the city of Yezd, two hundred of the Bahai friends were exterminated and they went to the place of martyrdom in the utmost state of attraction, even smiling with the greatest joy and gratitude. Some of them offered rock candy to their executioners, saying, "Do taste of this, so that with sweet taste you may give me the cup of martyrdom." Among these beloved ones were a number of women who were subjected to the most cruel manner of execution. They were cut to pieces, and not content with that, some of them were set on fire and their bodies were consumed; but not a single soul among the Bahai friends recanted or objected to them.

No resistance at all was manifested. The Bahais in that city were most courageous and strong. In point of strength and fortitude one single Bahai could have withstood many of the others, but they proved non-resistant. They were martyred in the utmost state of resignation. Many of the friends thus wronged were crying, "O Lord! forgive them; pardon them, they know not what they do. If they knew, they would not commit such a thing." Thus were they exposed to martyrdom, but they willingly offered all they possessed in this life.

It is stated in certain prophecies in the east that when the Standard of God appears in the East, its tokens will become evident in the West. This is truly good news—this is great glad tidings for you. I hope that you may be able to fulfil this prophecy. Thus may all testify to the veracity of this prophecy, saying, "Verily, the Standard of God did appear in the East, but its tokens became resplendent in the West." Verily this will become a source of great joy for those in the East. All the friends in the East are anticipating the good news and glad tidings which may come from the West. They look forward to hearing that the friends of the West are in the utmost state of firmness and steadfastness; that the friends of the West are distinguished in founding the oneness of the world of humanity; the friends of the West are even offering their lives for the establishment of International Peace; the friends of the West are the Lights of the Kingdom; the friends of the West have all proved to be the manifestation of God's mercy; the friends of the West have proved to be the expression of the favors of the Blessed Perfection; the friends of the West are all the very stars of God's bestowal; the friends of the West are all blessed trees, and that the friends of the West are all flowers of the garden of sanctity and purity. In short, any good news which may leave here for the East is the cause of their rejoicing and holding a feast; is a source of great gratitude on their part, and they praise God therefor. If it were possible for them, they would give their lives for you. They would not hesitate in sacrificing. The friends in the East are all united and agreed.

There are no waverers in the East; there are none who oppose the Covenant of God. There is not a single soul in Persia who is opposed to the Covenant. They are all steadfast. Not a single person in Persia can speak against the Covenant of God—not outwardly nor inwardly. There are three persons in all the country who were the enemies of BAHA'O'LLAH and they have made this as a pretext, because a division would be disastrous to the Cause of God. It is confined to three persons—the rest of them are all steadfast and firm. Surely Dr. Moody has kept you informed. You may ask about the conditions and ask if there is one nakazeen. There is not a single one—all are perfectly firm, solidly steadfast and obedient to the blessed command. If any soul wishes to say a word, they will ask him: "Is this a word of your own or from the Center of the Covenant? If you have a certificate from the Center of the Covenant, show it. Where is the letter from him? Where is his signature?" If he can produce it, they will accept it. If he has not that in his hand, they say: "We cannot accept this because this is from you and returns to you. From the Blessed Perfection we have no command to obey you, and the Blessed Perfection has revealed a Book of the Covenant in which He has covenanted with us to obey a certain Center of the Covenant. He has not covenanted with us to obey you. Therefore this statement of yours is rejected. You will have to advance a proof. We are commanded to turn to One Center. We do not obey various centers. The Blessed Perfection has taken a Covenant with us and we are holding to this Covenant and Testament. We do not listen to such nonsense." Perhaps people will arise who may speak words of their own and we are not commanded to obey them. This is not like the past dispensation, for His Holiness Christ did not appoint a Center; He did not say, "Obey that Center." Jesus said to His disciples: "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the Living God, the Word of God." And His Holiness wished to make firm the faith of Peter, and He said, "Thou art Peter, and upon this rock I will build my church"—which means that this faith of thine is the correct faith. It was a sanction of the faith of Peter. He did not say that all should turn to him. He did not say, "He is the appointed Center of My Covenant." He did not say, "He is the Branch extended from My Ancient Root." He did not say, "O God! render as dear all who serve Peter. O God! degrade anyone who is not obedient to him. O God! Verily shun him who is a violator of the Covenant. O God! Thou knowest that I love everyone who is steadfast in the Cove-

(Continued on Page 234)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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WORDS OF ABDUL-BAHA TO THE BAHAIS REGARDING THEIR ATTENDANCE AT THE PANAMA PACIFIC INTERNATIONAL EXPOSITION IN SAN FRANCISCO IN 1915

From Tablet Dated July 12, 1911.

"The future of California, whether in regard to its material affairs or its spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom, and be the means of promoting the religion of God.

"Regarding the Exposition of 1915 which will be inaugurated in San Francisco, America, undoubtedly from now on the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion."

From Tablet Dated April 14, 1914.

"The believers of God from now on must think about going to the Panama-Pacific International Exposition (in San Francisco). Every one goes to the Exposition either for amusement, or recreation, or in the hope of obtaining commercial benefits. But you, who are the believers of God, enter the Exposition with the desire to summon the people to the divine Kingdom, and hope to receive the breaths of the Holy Spirit."

WITH ABDUL-BAHA UPON MOUNT CARMEL

BY CHARLES MASON REMEY.

BEFORE leaving Egypt for Syria, both the United States consular agent and Cook's representative in Port Said tried to discourage Mr. Latimer and me from going into Turkish country, for they knew that war was imminent. However, we had Abdul-Baha's instructions to come to Haifa by the most feasible route; so we left Egypt by the first steamer bound for the Syrian ports.

Upon our arrival in Haifa we found that the troubled condition of the land had not been exaggerated. The mobilization of the army had been on for some time. All the foreign post offices were closed; the banks were also shut; consequently business was almost at a standstill, and the mass of the people were under the spell of war panic.

In the midst of all the unrest and confusion we found Abdul-Baha serene, calm and peaceful. After sending to a place of safety in the

mountains the various Bahai families of Haifa and Akka, Abdul-Baha had gone up into the hills himself to see to their welfare, and it was upon his return to Haifa from this mission of service that we met him.

During the fourteen days we were with Abdul-Baha he spent most of his time on Mount Carmel. Upon a shelf half way up the mountain overlooking the bay of Haifa with Akka in the distance, is the tomb of The Bab, and near this are several houses. In one of these lived a friend and in one room of his house Abdul-Baha stayed. In another building nearby some of the Bahais lived. We lodged the nights in Haifa, but the days we spent upon the mountain near Abdul-Baha.

ing so fragrantly from His Branch, Abdul-Baha.

During our visit we had several personal interviews with Abdul-Baha and many times we heard him give short, informal, general talks, but the greatest blessing which was ours seemed to come to us from within our hearts as we responded to the spirit of Abdul-Baha—that spirit—impossible to describe in words—the spirit in which he does all things, and which, coming from him, penetrates to the hearts of all who in soul contact with him, taking with it joy, love, peace and the life of The Covenant.

Amid this shower of bounty I realized as never before that the Bahai Message can only

EXTRACT FROM TABLET TO CHARLES MASON REMEY

"With the utmost resolution and constancy call the souls to the Kingdom of ABHA and invite them to the firmness and steadfastness in The Covenant and Testament. Read to them the translation of the *Tablet of The Branch* and speak with gentleness, moderation and loving-kindness, saying:—

"We have no other aim save the protection of the Fortified Fortress of the Cause of God. We must guard this Fortified Fortress from the attack of the thoughtless ones. Hence we must all turn our faces to the appointed Center in order that the Bahai Unity might be preserved; otherwise in one year the Bahais would be divided into a thousand sects. We entertain no other object except the safety of the Cause of God."

—ABDUL-BAHA ABBAS.

Because of the condition of unrest in the country, there were but few people coming to see Abdul-Baha. He spent much time alone in his room writing Tablets. We often saw him apparently lost in meditation, and we felt that he must have been sending his spirit out to the people in all parts who were suffering so intensely for that which he had to give.

All pilgrims will testify to the atmosphere of the spirit which rests upon Carmel, "The Mountain of God." From the earliest times God's revelators have stood upon her slopes proclaiming their messages to the world, and now from this same holy ground Abdul-Baha is demonstrating the Cause of BAHA'O'LLAH and establishing the ABHA Peace in the heart of humanity.

During those fourteen days in that Holy Spot a real inner awakening came to us. It was a greater realization of the spirit of The New Day—the spirit of The Covenant of God—the spirit of BAHA'O'LLAH which is radiat-

be given effectively by coupling with the letter of The Truth the spirit of the Cause of God! It is this spirit of love and gentleness which penetrates the souls of those whom we meet, and when the souls are thus attracted, the message penetrates through the minds into the hearts of the people, and thus spiritual seeds are sown which in due time bring forth only its like. War brings forth war, and peace brings forth peace. Abdul-Baha stands as the central exponent of The Cause of BAHA'O'LLAH which is the Oneness of humanity and Peace.

The mission of all those who have received this light is to go forth to humanity carrying to the people of all classes, nations, races and religions the Bahai Message, in the spirit in which it has been revealed. Therefore let us all hasten to so purify our hearts that nothing may remain there save love and peace, so that we may lead the people to the source of Divine Bounty.

"THE PURPOSE OF THE COVENANT WAS SIMPLY TO WARD OFF DIFFERENCES"

(Continued from Page 231)

nant." In all His Books, Writings and Epistles this has been revealed. Therefore, the Bahai dispensation is distinguished. No one can cause any differences. After Christ there were various sects, there were various denominations, each one claiming to be the right one, and none of them had any written document from Christ —no proof from Him. Therefore each claimed to be the right one, but BAHA'O'LLAH, with His own pen, has written a Covenant and Testament in which He declares Himself, covenanting that the one who is the Center of the Covenant is the one to be turned to. Therefore you must thank God that BAHA'O'LLAH has made the pathway straight. Everything He has illustrated and every door He has opened for you. There is no occasion for any hesitation on the part of any soul. The purpose of the Covenant was simply to ward off differences, so no one can say, "My opinion is the valid one." Any opinion expressed by the Center of the Covenant is correct, and there is no way for disobedience for anyone. You must be very careful, perchance amongst you may be those who will be nakazeen, the violators of the Covenant. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant, each and all, and the first is addressed to the Branches. You must turn to the Center—He is the Expounder of the Book. Should any soul so clearly disobey the Command, can he even say he is a Bahai? If anyone should have disobeyed the explicit Command of Christ, could he truthfully have said that he was a Christian? Impossible!

In conclusion I would say that I am well pleased with you. I am very glad to meet you all. I shall pray for you, seeking confirmation from the Blessed Perfection, and you must be grateful that—praise be to God!—He has chosen you out of the people and that such glorious bestowal and such endless graces and favors have been specialized for your benefit. You must not look at the present time, for this is the beginning, as it was the beginning at the time of Christ. Ere long you will see that you will be distinguished among all the people. The Divine Confirmation from all standpoints will uphold you; the radiance of the Kingdom of BAHA'O'LLAH will illumine all your countenances. The utmost gratitude must be expressed, and I am hopeful that after I leave here I shall ever hear good news from you, showing that the friends in Chicago are occupied with the services of the Cause, are occupied with the joy of promoting the Word of God and are occupied in spreading the teachings of BAHA'O'LLAH; they are kind to all people and they exhibit the utmost love impartially to all humanity. This is the one hope that I have. This is the anticipation on my part and I am sure you will endeavor so that all the friends in Persia and I may experience the utmost happiness. May you be a source of joy to us; may you be a source of our good pleasure; may you be the source of great comfort, ease and composure.

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OUR PERSIAN SECTION this issue contains: (1) Tablet revealed by BAHA'O'LLAH pertaining to Birthday Anniversay Feast; (2) "The Birthday of BAHA'O'LLAH," by Mirza Abdul-Kassim G. Shirazi, Egypt; (3) continuation of article from India; (4) brief article by the editor of *Sind Gazette;* (5) the Teachings of BAHA'O'LLAH; (6) The Day of the Lord and the war of the world; (7) channels of correspondence closed; (8) arrival of Mr. Remey and Mr. Latimer in America; (9) "The Wolves in London," by Mirza Lotfulla Hakim; (10) Feast of the Anniversary of Abdul-Baha's ascending the throne of The Covenant; (11) translation of an article by the editor of the *Palo Altan Times* in same paper; (12) news of the death of Mirza Mohammed Javad, son of Hadji Mirza Hassan Khorassani, of Cairo, Egypt; (13) Basheer, a servant at Acca, stricken by the arrow of disaster.

ظاهر شد ملقّب بباب یعنی عالم انسانی بواسطهٔ آن معلّم الهی وحقیقت فائز او برضدّ دین اسلام چیزی نفرمود لکن تقالید علمای مسلمانان را مذمّت نمود باین سبب جمیع آن علما برخلاف او برخواستند پیروان اورا شهید کردند آخرالأمر حکومت ایران اورا مصلوب نمود مع هذا تعالیم او محو نشد از هرجهت پیروان او زیاد شدند با آنکه ظلم واعتساف بسیار بود واین دین در محبّت محترم بود بهاء الله قیام فرمود بر تأسیس تعالیم الهیّه ووحدت عالم انسانی وصلح عمومی حضرت بهاء الله از عائلهٔ نجبا واغنیای ایران بودند چون تعلیم این امر مشهور آفاق شدند در طهران محبوس گشتند چندی در زیر غلّ و زنجیر بودند آخر نفی ببغداد گشتند در آنجا باز تعالیم خودرا نشر دادند که آن انتشار سبب عداوت رؤسای مسلمین شد لهذا ایشانرا از مملکتی بمملکتی سرگون نمودند جمیع ایام خودرا در حبس وبلایا گذراندند پس از صعودشان ردای ترویج این امر بردوش پسرشان عبد البهاء افتاد ایشان در همان سنه بعثت حضرت باب متولد شدند *

این شخص محترمی است که بجمیع ممالک غرب مسافرت نموده علی الخصوص انگلستان وپاریس وامریکا که امر بهائی را انتشار دادند

حضرت بهاء الله در کتاب خود پیروان خویش را نصیحت میفرماید که الی الأبد باید شمشیر در غلاف ماند وبجای او کلمهٔ صلح ظاهر شود *

حضرت بهاء الله اعلان صلح عمومی نمود وخطاب بملل عالم میفرماید که اختلاف ونزاعهای خودرا بواسطهٔ محکمهٔ عظمی رفع نمائید *

همچنین میفرماید روح محبت والفت وآزادی باید در جمیع ملل عالم تحقق یابد *

بهائیان دوستی با جمیع نمایند *

در ایجاد یا ترویج لسان عمومی بکوشند زیرا این سبب الفت وارتباط عالم خواهد شد *

تعلیم وتربیت عمومی را نیز فرض فرمود *

وهمچنین فرمود هر نفسی باید دارای صنعتی باشد ویا شغلی که اگر آنرا با نهایت روح وریحان عامل شود حکم عبادت دارد *

ازدواج را واجب ورهبانیت را ممنوع فرمود *

حضرت بهاء الله اراده چنان که دینشان سبب سرور وسعادت عالم گردد *

قمار وشرب وامثال اینهارا منع کرد *

اساس این تعالیم روح جدیدیست قابل توجّه جمیع اصطلاحاتی که مصلحین غرب در تحقّق آن ساعی هستند در این دین دیده میشود وعجیب‌تر آنکه جمیع این قوانین را پنجاه سال پیش وقتیکه حضرت بهاء الله محصور در زندان بودند در شرق تأسیس فرمودند *

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خبرِ وفاتِ آقا میرزا محمّد جواد

در قاهرهٔ مصر

جناب آقا میرزا محمّد جواد فرزند ارجمند حضرت حاجی میرزا حسن صاحب تاجر خراسانی از اعاظم احباب وثابت وراسخ برعهد ومیثاق ربّ الأرباب صبح روز سه شنبه ۲۷ اکتوبر سنه ۱۹۱۴ در حال توجّه وتسلیم ورضا ارتحال بعالم بقا نمودند وازجسد ترابی بعالم روحانی شتافتند رحمة الله علیه واسکنه الله فی جوار عنایته *

سه شبانه روز مجلس ختم علی الرّسم مهیّا وجمعی از بزرگان وتجّار ایرانی ومصری واروپائی جمع وبتعزیت وتسلیت ذاکر بودند *

الحق برجناب حاجی میرزا حسن صاحب وجمیع دوستان بسیار مؤثّر واقع گشت خداوند اجر جزیل وصبر جمیل کرامت فرماید *

نجم باختر:

بنهایت اسف وحزن حضرت والد ماجد این مرحوم را مراسم تعزیت تقدیم مینماید واز خداوند تبارک وتعالی رجاء بقضائه وتسلیماً لارادته برای جمیع این عائلهٔ شریفه صبر وتسلیت واجر جزیل مسئلت مینماید وهمچنین از قبل احبّای امریک علی الخصوص آنانیکه حضرت حاجی را ومغفور لهرا شخصیاً میشناسند سلامتی وانا لله وانا الیه راجعون میگویند *

تیرِ قضا بِبَشیر خورد

هرکس از احبّای الهی که در ایّام اخیر جمال المبارک جلّ ذکره عازم کعبهٔ مقصود شده تا امسال لابد که جناب بشیر خادم مخلص را خوب میشناسد زیرا این جوان در خدمت آستان مبارک بزرگ شده وهمیشه ثابت وراسخ بوده حال خبری آمد که تیر قضا باو خورد وایّام فانیه‌اش را بانتهی رسید از قرار معلوم شبی در حیفا پیش یکی از رفقایش رفته وچون در این ایّام امنیّت نیست رفیقش بگمان اینکه سارق دید یک گلوله زد که بجسم بشیر خورد بعد معلوم شد که سارق نبوده همان بشیر ما بود ودو روز بعد حیاتش را به خالقش تسلیم کرد *

باری این قضیّهٔ مؤثّره بسیار سبب حزن جمیع قلوب حرم قدس ویاران وآشنایان این جوان گشته ولی الحمد لله که بشیر به حسن خاتمه وحسن عاقبه فائز شد وآن رضا وعنایات لاتحصی حضرت مولی الوری ارواحنا لرمسه الفداء ولابدّ لهذا القضاء من حکمة کبری

حِکَمٌ حارَتِ البَریّةُ فیها ٭ وحقیقٌ بأنّها تُختارُ

منزل امة الله مسسز هربک برای احتفال در عید جلوس مأنوس طلعت من اراده الله بر عرش میثاق منعقد گشت جمعی از دوستان الهی حاضر شدند پس از صرف چای و شیرینی وکیکهای مختلف مجلس از ساعت پنج شروع شده بتلاوت الواح و مناجاتهای مبارکه و بعد چند نفر از دوستان رحمانی قدری صحبت نمودند یکی از محبت صحبت نمود دیگری از اتحاد دیگری از صلح عمومی دیگری از اهمیت ثبوت در عهد الهی وقس علی ذلک ولوحی که باتحاد عموم از ساحت اقدس نازل شده و تازه رسیده مع الواح خصوصی که بافتخار بعضی از احبا رسیده بود تلاوت گردید ❊

فی الحقیقه مجلسی بسیار باروح و ریحان بود وتبریک نامها نیز از این ضیافت بسائر دوستان که در سائر نقاط هستند فرستاده شد وهمچنین عریضه عموماً نیز بساحت اقدس حضرت مولی الوری ارواح العالمین له الفدا عرض گردید وجمیع امضا نموده ارسال حضور گشت وهمچنین یاران رجوع این عبد را امر فرمودند که از قبل کل احبای لندن خدمت جمیع دوستان آن سامان بخصوص احبای یاران تبریک این جشن اعظم را عرض نمایم لهذا جمیع احبای ثابتین این ارض متحداً متفقاً تبریک وتهنیت مینمایند و از جمیع التماس دعا دارند ❊ ، عبد فانی

لطف الله حکیم

نجم باختر: این عید مبارک را در جمیع شهرهای آمریک بنهایت روح و ریحان گرفته شده واحبا از صغیر وکبیر دعا و تضرع نموده اند که خداوند تبارک وتعالی بحق این یوم مبارک عمر اولیاء اورا مبدل بیسر فرماید ❊

ترجمهٔ مقاله

مدیر جریدهٔ پالیالتو تایمز بتاریخ ۷ ماه اوکتوبر سنهٔ ۱۹۱۲

پالیالتو از شهرهای کالیفورنیا در امریکا ومحلّ دار الفنون آنجاست ❊

فردا صبح در دار الفنون عظمی وفردا شب در کلیسای موحّدین شهر پالیالتو رئیس عظیم امر عالمگیر بهائی حاضر میشود مقاصد ترویج صلح عمومی بین ادیان واخوت عمومی اهل عالم است نام این شخص محترم عبد البهاء است در بعضی السن باسم عباس افندی موسومند ملتاً ایرانی ولکن من حیث الحیات وطن شان عالم است پس از صعود والد شان [حضرت بهاء الله] ردای ریاست وترویج این امر بر شانه ایشان گذارده شد در جمیع مشاکل ومصائب سهیم و شریک با والد محترم خود بودند چهل سال از عمر خود را بواسطهٔ ظلم و تعدی سلطان ترک [عبد الحمید] در سجن گذراندند چنانچه سنگ زاویه را معماران رد نموده اند و یادوپای صادقهٔ پیغمبران را خلق قدر ندانستند این وجود نفیس را نیز قدردانی ننمودند ولی ستارهٔ ایشان متلألأ و درخشنده است و عالم را بسوی معرفت و درجهٔ بلوغ میرساند و این بلوغ عبارت از مبادی اساسی جمیع ادیان است که مصداقش در هیکل انسانی ظاهر میگردد ❊

در فن عکاسی ترتیب تازه ئی احداث شده که بواسطهٔ این ترتیب اجزاء مستحسنهٔ صور متعدده را تجزیه نموده وبعد جمع کرده طلعت مکمّلی در نهایت کمال وجمال میسازند یعنی هر جزو جمیع از صور گرفته شده وباین صورت مقصود پیوند میشود ونتیجه صورت نیکوئی مکمّل میگردد مَثَل این ترتیب فن عکاسی بتمامه مثل امر بهائی است در اخذ جمیع شئون مستحسنه یعنی تعالیم مفیدهٔ ادیان در امر بهائی که آنچه خوب بوده گرفته اند ودون آن را قابل ذکر ندانسته اند جمع آوری حقائق نموده اند این نوری که ساطع است عن قریب عالمگیر خواهد شد وجمیع مذاهب مختلفه را در ظل خیمه یک حقیقت واحد داخل خواهد نمود زیرا دارا است مبادی و تعالیمی است که دائرهٔ معقولیه بس وسیع است ❊ مثل دیگر بنظرم آمده در اینجا ذکر مینمایم اگر شخص معماری در ابنیهٔ مختلفه آنچه آثار مستحسنه مشاهده مینماید در قوّهٔ حافظه وملکهٔ خود گرفته هر ستون خوب ودیوار متین هر منظر دلگشائی از هر جا گرفته در عمارتی از نو بنا نماید ملاحظه نمائید که چه اساس متین وبنای پایداری خواهد شد چنین است امر بهائی که بمثابهٔ معماری جمیع مستحسنات را گرفته بنائی بر این هندسه ساخته است بهائیان بنائی تاسیس نموده وبنی ساخته اند که بانیش بر مسیحی ویهودی ومسلمان وبودائی بر جمیع ادیان بلا استثنا باز است در این بنا ومیدان از وجدان خود اعلان مینمایند که خدا یکی است وخدای یکتای واحد شارع جمیع ادیان است اراده آسایش عالمیان واتحاد بندگان است بناء این امر بناء محبتی است که محیط بر کل اشیاست دائرهٔ این محبت بقدری وسیع است که بر جمیع سایه افکند ولجای عداوت واختلاف ندارد نوری است از ظلمت فارغ وشهدی است از تلخی دور هر وقت علم اکتشافی مینماید حقیقتی از حقایق از حقائق اشیا را کشف کند آن اکتشاف محصور بعلم نیست نه بمحل بلکه آن اکتشاف تعلق بجمیع عالم دارد مثل اینکه ما غرائب وعجائب قوّه برقیه را محصور بلا ادیسون یا معمل او که منلوپارک است نمیدانیم که این قوّه ایکه کشف شده ما جمیع از او بهره میبریم هر نعمتی که بر انسان نازل باید انسان برکت را باخوان خود برساند در ایام گذشته تظاهر مینمایم که مخترع را اهمیتی نمائید هر چند تمجید وتعریف بمخترع راجع است ولی اصل اختراع است هر چند مؤسس امر بهائی در مملکت قدیم ایران ظاهر شده مملکتی که حال خوابست این نبأ صادق از آنجا بشرق وغرب عالم ابلاغ گشته ما را محل تاسیس ومملکت بنا باید حجاب گردد اصل بناء است که صادق است وعالمگیر شده حضرت عبد البهاء بزبان فارسی صحبت میفرمایند ولی بیانات شان بانگلیزی ترجمه میشود بروید وبشنوید ! ❊

مجملی از تاریخ این امر

در سنهٔ ۱۸۴۴ [موافق سنهٔ ۱۲۶۰ هجری] در ایران جوانی میرزا علیمحمد نام

ولی لله الحمد و المنّه شمس میثاق در کمال اشراق در آفاق درخشان است و یقین مبین داریم آنچه در عالم واقع میشود و ظاهر گردد اسباب ارتفاع امر الله و بیداری عباد خواهد بود و آنچه در کتب و صحف الهیه نازل و مذکور است ظاهر و مشهود خواهد گشت ※

ورود مستر ریمی و لاتیمار

این دو جوان مشتعل منجذب نورانی مستر چارلز ماسون ریمی و مستر جورج لاتیمار بعد از زیارت ساحت اقدس و سیاحت در اروپا در این ایام مراجعت بامریکا کردند بشارت صحت وجود مبارک و الواح جدید که از قلم اعلی نازل شده آوردند و محبّت حقیقی طائفین و زائرین کعبهٔ مقصود و سکّان مصر و اروپ به برادران و خواهران روحانی امریک ابلاغ فرمودند و حال در نشر نفحات عهد مبارک مشغولند و در هر شهری که وارد میشوند سبب سرور کل یاران میگردند

گرگ ها در لندن

بقلم جناب آقا میرزا لطف الله حکیم مورخه ۱۷ دسمبر سنه ۱۹۱۴

در چندی قبل بعض گرگ ها محض تضییع امر الله و اجرای مقاصد نفسانی خود در بین دوستان الهی باین صفحات حمله آوردند و بگمان خود بلباس میش در آمدند می توانند مقاصد خود را مجری دارند ولی الحمد لله صد هزار شکر خدا را که آن شبان حقیقی اغنام الهی را بیدار فرموده و از چنگال این گرگ های بی وفا نجات داد همین حملهٔ این نفوس مضرّ باعث شد که جمیع دوستان این سامان مگر چند نفری که غرض دارند ثابت تر و مستقیم تر در عبودیّت طلعت عهد و میثاق الهی شوند . از قرار معلوم که چون چنگال این بی وفایان به سنگ خورد و نتوانستند مقاصد دنیّهٔ خود را در بین دوستان ثابتان مجری دارند مفتریات و القاآتی چند نسبت دادند که حقیقتاً زبان و قلم از ذکرش حیا میکند و آن مفتریات و تزویرات افکیه را در سایر نقاط عالم منتشر نموده اند تا اذهان دوستان را مضطرب نمایند بگمان اینکه میتوانند بمقاومت امر الله و مقاومت مرکز عهد و پیمان الهی نمایند و حال آنکه حضور هیکل انور اطهرش در این عالم موجود و نهایت صحت و سلامتی را دارا است و انوار طلعت عهد و میثاقش مانند شمس بر آفاق جهان مشرق و جمیع عالم بر بزرگواریش شهادت داده و میدهند این بی وفایان بگمان خود میتوانند ستر اشعهٔ آفتاب حقیقت نمایند - هیهات هیهات که این آرزو بهمراه خود بقبر خواهند برد ملاحظه فرمائید که در جمیع ایّام مظاهر مقدّسه مانند حضرت موسی و حضرت مسیح و حضرت رسول و بعد از صعود مبارکشان چه قدر از این قبیل نفوس پیدا شدند که خواستند بنیان الهی را متزلزل نمایند و امر الله را خواستند که دکّانی باشد برای منافع جیب خود و بهوی و هوس نفسانی خویش قصد القاء شبهات نمودند ولی در اندک زمانی نابود گردیدند و همچنین در این امر مبارک ملاحظه فرمائید ابن میرزا محمد علی که نسبت به جمال مبارک داشت چون بر نقض عهد الله برخواست چه توانست بکند و همچنین آقا جمال این همه شهرت داشت و دیگران و دیگران چون بر نقض خود افزودند چه نفعی بردند مگر آنکه عاقبت جمیع خود را بخسران مبین انداختند در هر صورت از حق جلّ جلاله حفظ و حمایت جمیع دوستانش را سائل و آملم و از درگاه جمال الهی مطلبم که این گمراهان را نیز از چاه غفلت و نادانی نجات بخشد ※

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نجم باختر : از جملهٔ خطاب جمال قدم جلّ ذکره الاعظم باین اشخاص ضالّهٔ مضلّه در کلمات مکنونه میفرمایند : —

ای جهلای معروف بعلم !

چرا در ظاهر دعوی شبانی کنید و در باطن ذئب اغنام من شده اید مثل شما مثل ستارهٔ قبل از صبح است که در ظاهر درّی روشن است و در باطن سبب اضلال و هلاکت کاروانهای مدینه و دیار من است

بلی چندی از این گرگان بامریکا آمدند و بهزار حیله و انواع مکر و دسیسه خواستند که با اغنام الله ملاقات و معاشرت کنند ولی خائب و خاسر گشتند و بر روی آنها جمیع ابواب بسته شده زیرا در جمیع ایالات متحدهٔ آمریک زمام امور خدمت در دست احبّای معروفین ثابتین بوده و هست و بدون اذن و رضای مبارک هیچ کاری نمیکنند عَلَم میثاق فوق الرؤس موج موج میزنند و انوار عهد جمال القدم طیور لیل النقض را بابوم شوم در خرابه های تاریک مأوی داده ※

مختصر اینست که کار حضرات ناقضین منحصر بیک چیز و بس و آن سبب گمراهی و ضلالت بعض نفوسیکه تازه در امر الله داخل میشوند ※

عید جلوس مرکز میثاق

در بیست و نهم ماه نوامبر سنه ۱۹۱۴ ضیافتی بسیار روحانی در

تعالیم حضرت بهاءالله

تعالیم حضرت بهاءالله جلّ ذکره الاعلی هر یک شمسی است ساطع و کوکبی است لامع کتابی است جامع و حجّتی است قاطع قانونی است متین و نظامی است متقن و مبین روح بدیع بجمیع اهل عالم مبذول فرماید و ابواب خیر و سعادت بروی امم مفتوح نماید سبب صلاح جهان و جهانیان است و باعث راحت و آسایش اهل امکان و سعت عقول و افکار دهد و من علی الارض را از موهومات نجات بخشد حقوق ملوک و رؤسا و جمیع رعایا را محفوظ دارد و مقام تابع و متبوع را محقق و معلوم فرماید اختلاف بین مذاهب و ادیان را باتلاف و اتحاد مبدل نماید و تعصبات دینی و مذهبی و وطنی و جنسی و سیاسی را زائل فرماید *

قریب چهل و پنج سال پیش الواح ملوک و سلاطین عز نزول یافت و در عالم منتشر و مشتهر گشت نصائح مشفقانه در نگاهداری و حفظ رعایا بعبارات شتی فرمودند و بصلح و سلام و اتحاد و اتفاق و وحدت عالم انسانی دعوت نمودند و مضرات جنگ و جدال و حرب و قتال و خسارت تدارک مهمات حربیه را توضیح و بیان فرمودند از جمله قوله عزّ بیانه :—

"یا معشر الملوک انا نریکم فی کلّ سنة تزدادون مصارفکم و تحملونها علی الرّعیّة ان هذا الّا ظلم عظیم اتّقوا زفرات المظلوم و عبراته و لا تحملوا الرّعیّة فوق طاقتهم و لا تخربوهم لتعمیر قصورکم اختاروا لهم ما تختارونه لانفسکم کذلک نبیّن لکم ما ینفعکم ان انتم من المتفرّسین انّهم خزائنکم ایّاکم ان تحکموا علیهم بما لا حکم به الله و ایّاکم ان تسلّموها بایدی السّارقین بهم تحکمون و تأکلون و تغلبون و علیهم تستکبرون ان هذا الامر عجیب لمّا نبذتم الصّلح الاکبر ورائکم تمسّکوا بهذا الصّلح الاصغر لعلّ به تصلح امورکم و امور الّذین فی ظلّکم علی قدر یا معشر الآمرین اصلحوا ذات بینکم اذا لا تحتاجون الی کثرة العساکر و مهمّاتهم الّا علی قدر تحفظون به ممالککم و بلدانکم ایّاکم ان تدعوا ما نصحتم به من لدن علیم امین اتّحدوا یا معشر الملوک به تسکن اریاح الاختلاف و تستریح الرّعیّة و من حولکم ان انتم من العارفین *" و صریحاً فرمودند :—

"انا لا نرید ان نتصرّف فی ممالککم بل جئنا لتصرّف القلوب انها لمنظر البهاء تشهد بذلک ملکوت الاسماء لو انتم تفقهون" * و در لوح دیگر خطاب باهل ارض قوله تعالی :— "لعمری و عمرکم این مظلوم خیال ریاست نداشته و ندارد و مقصود رفع آنچه سبب اختلاف احزاب عالم و تفریق امم است بوده و میباشد"

از این قبیل بیانات احلی و آیات عزّ اعلی بسیار است که اغلب احبّاء زیارت و تلاوت نموده‌اند حضرت عبدالبهاء ارواح المشتاقین لرأفته الفداء در مدت سه سال اسفار در بلاد اروپا و امریکا فرموده‌اند که "این جنون شدید حرب را روزی عنقریب آید و این مواد ملتهبه لابد منفجر گردد و انفجار منوط بشراره است که بغتة شعله بآفاق زند" حضر افسوس که این مسئله ظاهر گشت و مهمات حربیه و تدارک مواد جهنمیه که از پنج و شش سال پیش جمع و حاضر شده بود آلت ظلم و اعتساف گشت و آتش جهانسوز برافروخت و بنیان آلهیه عالم انسانی است بسوخت ۳ سه ماه است آتش حرب و قتال در نقاط متعدد مشتعل و لشکر جرّار بخونریزی و اتلاف نفوس و اموال مشغول که چنین ظلمی فاحش و چنین سفاکی و توحشی در عالم وقوع نیافته و در کتب تواریخ امم نظیرش مذکور نیست که در این قرن بیستم از مراکز تمدن بروز و ظهور نمود *

یوم الرب و جنگ دنیا

حال الارض فی غلغله و ولوله یوم الرب العظیم و عهد خداوند رحمن رحیم در آفاق است و صلای اتحاد و اتفاق و محبت و وفاق و صلح و سلام و مهربانی و یگانگی با خواص و عام و وحدت عالم انسانی و اخوت عمومی بلند است و مانند روح در عروق و شریان امم و ادیان نافذ و جاری است و نوع بشر را بحرکت و اهتزاز در آورده و بشارت سعادت ابدیه و عیش و عشرت سرمدیه میدهد که ای اهل عالم بدانید و مطمئن باشید که عنقریب ابر تیره ظلمانی جهالت زائل و شمس نورانی علم و معرفت ساطع و لامع گردد و از خطرات و بلیات نجات یابند در ظل امرالله و خیمه میثاق الله راحت جان و آسایش وجدان یابید *

از طرفی دیگر هجوم عساکر برّی و بحری و غرش توپ و تفنگ بخونریزی و سفک دم بنیان آلهی که عالم انسانی است مشغول و فریاد و آه و فغان پدران پسر کشته و مادران داغ دیده و زنان بی شوهر و اطفال بی پدر و اسیران در بدر از هر کشور بعنان آسمان رسیده بلاد معموره و قصور عالیه خراب و ویران و با زمین یکسان است *

قیامت عظمی است و مصیبت کبری روز امتحان و افتتان است و انقلاب آخر زمان عالم انسانی و چار خطرات بی پایان و بلایای ناگهانی مانند باران نازل بر اهل جهان مع ذلک حرکت جنگجویان خاموشی نپذیرفت و بغض و کینه در سینه اهل فتنه و دسیسه افسرده نگشت بحر بالی اروپا قناعت نکردند و رحم بر خود و اهل عالم ننمودند فلاکت و بدبختی اهل آسیا را بیشتر از بیشتر خواستند و حکومت عثمانی را هم اغوا و تحریص و تحریک بجنگ کردند از اوایل ماه نوفمبر جنگ و قتل سرایت بآسیا کرد و حرب بین حکومت عثمانی و دول متحالفه انگلیس و روس و فرانسه درگرفت خداوند عالم است تجلی خواهد نمائید و خاتمه جنگ کی و چگونه خواهد بود *

راه‌ها مقطوع شده

در این مدت حرب پوسته‌ها و تلگرافخانه‌ها جاری و مشغول و مکاتبات و مراسلات با اطراف متبادل و متواصل بود حال قریب یک ماه است تلگراف و پوسته بین مصر و سوریه متروک شده و اخبارات از ساحت امنع اقدس مقطوع گردیده و باین سبب افئده و قلوب یاران محروق است از نسائم جان پرور محرومیم و از روائح روح بخش مهجور محزونیم و دل خون مهمومیم و مغموم افسرده‌ایم و پژمرده ناچاریم و درمانده نالانیم و پریشان و از فراق و هجران حضرت جانان مانند ابر گریان چنانچه میفرمایند :—

"راه‌ها مقطوع شده هیچ خبری نمیرسد حالا که وسائل مکاتبات جسمانی مقطوع گشته باید بمکاتبات روحانی پرداخت قلب بیک میزان است قاصد امین است دعا در حق احبای آلهی بکنید در روضه مبارکه در مقام اعلی خیلی دعا بکنید و طلب تأیید نمائید و تضرع و زاری بکنید تا توفیقات صمدانیه شامل حال یاران رحمن گردد دیشب مناجات کردم که خدایا این مکاتیب سبب روح و ریحان احبای آلهی بود در همه جا خبر از اینجا میرسید از اطراف اخبار میآمد و یک فرح و سروری از برای آنها حاصل میشد حال که این وسائط نیست خدایا مشام آنها را بنفحات قدس معطر کن و قلوبشان را بتأییدات ملکوت ابهی مستبشر فرما و ارواحشان را بنسیم عنایت روح و شعف بخش توئی توانا و قادر و بینا *" — انتهی قوله الاحلی

یمید انیم احبای سائر بلاد هم مثل ایران از اخبارات ساحت اقدس محروم و مهجورند و باین امتحان عظیم بهره و نصیب ایرانیان را

و ادله و براهین عقلیه و تاریخیه فوائد اتحاد و اتفاق و صلح و سلام و وحدت عالم انسانی و خیر و سعادت عمومی و مفاسد اختلاف و انشقاق و جنگ و جدال را توضیح و مبرهن داشتند و فرمودند دین باید سبب علم و عرفان و ظهور اتحاد محبت و الفت بین اهل جهان باشد نه باعث جهالت و نفرت و اختلاف و دوری و عدم دوام و فرمودند از ابتدای تاریخ تا یومنا هذا همیشه بسبب تعصبات و اختلافات جنگ و جدال و حرب و قتال بین ملل و ادیان بوده و سبب خرابی ممالک و اتلاف نفوس و خسارات اموال و خسران ابدی گشته و عالم انسانی آسایش نیافته حال چندی هم همت و کوشش در اتحاد و اتفاق و صلح و سلام و تحری حقیقت و آسایش عالم بشریت نمائید و اثرات آنرا درک کنید و با ایام سابقه موازنه و مقایسه نمائید جمعی از بزرگان و فضلای ادیان تصدیق کردند و اظهار همراهی و ترویج نمودند و مقاله های مفصله در جرائد مهمه اروپ و امریک تحریر و درج کردند و در عالم انتشار دادند و اتمام حجت بر من علی الارض گردید

تتمهٔ مقاله از هند

که در شمارهٔ ۱۳ جلد ۵ نجم باختر چاپ شده

و حکومت قانونی مستقر گردید و باب آزادی مفتوح شد در این مقام مستر استارد چند حکایت شخصی ادا نمود که بی نهایت حزین و دلنشین بود و شرحی داد که چه نوع در آن ایام لباسهای خود را تغییر داده از دست جاسوسان و مستحفظین فرار کرده داخل این حبس خانه گردید و ساعتهای متمادی با آقای خود در مسائل روحانی صحبت مینمود و دوباره بدون اینکه کسی از وجود او آگاه شود خارج میگردید مستر استارد میگفت که تحقق این مسئله بواسطهٔ قوهٔ روحانی بود و او را محفوظ مینمود * بالاخره شهرت این پیغمبر روز بروز باطراف و اکناف عالم نشر مینمود و از جمیع جهات ایران و سایر بلاد صدها نفوس مسافرت نموده که در حضور این شخص روحانی حاضر شده از تعالیم سماوی او بهره و نصیبی گیرند پس از صعود بهاءالله عبدالبهاء که در یوم اعلان امر باب متولد شده بود بموجب نص قاطع بهاءالله جانشین امر پدر خود گردید و رئیس بهائیان عالم شد و در قلیل مدتی قوهٔ روحانی این امر بهائی شرق و غرب را فتح کرد بالاخره پس از بیانات تاریخی این امر مستر استارد شروع نمود بشرح تعالیمی که چه نوع درویش و ساده و مورث سعادت بشریت و چگونه کافل صون و حمایت هر فرد از نوع انسان است * دین مسئله ئیست وجدانی و ابتنائات دین باید موافق مسائل علمی باشد دین صرف روحانیت و متعلق بمحبت انسانی ساده دلان بنعمات دین فائز گردند و علما ابداً از آن محروم نشوند نیوضات دین مانند باران آسمانی عام است انسان هوشمند قوای روحانی و ادراک تعالیم بهائی را در میان امتهای بعضی جهات لندن میبیند ولیکن رؤسای دینی که لاف دانش میزنند و خود را رئیس دارالفنون میدانند از این عطیهٔ سبحانی محروم مقصود اصلی امر بهائی اتحاد است نه فقط اتحاد ادیان بل اتحاد ملل و نژادهای عالم انسانی این اختلافات متنوعه در نظر شخص بصیر مانند گلستانی است که گلهای رنگارنگ از هر قسم و هر بوی در آن دیده میشود و نتیجه جامعهٔ این نوع اختلافها فی الحقیقه اتحاد است زیرا که جمال و کمال هر یک سبب تزیین و آرایش دیگریست * امر بهائی را مقصود آنست که عالم انسانی برین حقیقت واقفه بدرستی آگاه

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و معروف گردد و همچنین از آثار و تعالیم این امر معلوم میشود هر فردی نجات و آسایش عمومی را باید بر نجات و آسایش شخصی خود ترجیح دهد امر بهائی از پیغمبران قبل نمی کاهد بل انسان را بر شرف و کمالات آنها بهتر و خوشتر آگاه میکند زیرا که هر کدام از پیغمبران مبنی قرن خود بر حسب مقتضیات وقت بوده اند * مستر استارد بیان کرد که اگرچه مقصد کلی امر بهائی اتحاد است ولکن مساوات درجات ممکن نیست تا این عالم هست نفوسی خواهند بود که در عقل و صفا و فهم و درایت مساوی نخواهند بود همیشه نفوسی خواهیم دید در مقامات مختلفه رو بصعود بعضی بمقامات عالیه فائز و برخی در نقطهٔ سفلی ساکن ولی تکلیف اشخاصیکه بمقامات عالیه فائز شده اند اینست که شب و روز بکوشند و جهد نمایند تا برادران و خواهران خود را تأیید بخشیده آنها را هم مایل بصعود نمایند مسئلهٔ دیگر اینکه حق جل شانه در وجود هر فردی قوهٔ عظیمهٔ ودیعه گذاشته است که اگر انسان آنرا چنانچه باید و شاید تربیت نماید و ترقی دهد از ملائکهٔ عالم بالا بگذرد این شعلهٔ الهی در قلب هر شخصی موجود ولی تکلیف ما ها آنست که این شعله را به لمعهٔ بیضای الهی ترقی دهیم * مستر استارد بیان کرد که در امر بهائی کشیش و ملا نیست و مروجین این امر بمثل مروجین سایر ملل طالب اجر و جزای خلقی نیستند نفوسیکه در خود احساس مینمایند که قوهٔ نشر این تعالیم را دارند قیام نموده اند و تأییدات از هر جهت بایشان میرسد * مستر استارد پیشگوئی نمود که این امر در جمیع اقطار عالم نشر خواهد یافت و جمیع ملل و ادیان عالم را متحد و متفق خواهد نمود * اگرچه از یک جهت مستر استارد مذمت حکومت مستبده و علما و رسوم آن وقت ایران را نمود ولکن از جهت دیگر اظهار کرد که عالم انسانی الی الابد دینی عظیمی بایران دارد زیرا بزرگترین حقایق و معانی در آن سرزمین گشته شد که در قرون و اعصار لا تعد و لا تحصی گلهای بر نتیجه شکفته خواهد شد و از طیب آن مشام عالمیان معطر خواهد گردید در آخر خطابهٔ خود مستر استارد شرحی از ضیافت رئیس بهائیان عبدالبهاء که ما در شهر ادینبورغ برای پذیرائی او مهیا کرده بودند بیان نمود و از مهمان نوازی و محبت و مهربانی دکتر هوایت که یکی از اساتید دانا و مشهور آن شهر و مصنف کتاب حیات مسیح است اظهار کرد دکتر هوایت رئیس کشیشهای کلیسای آزاد ادینبورغ است و کتابش در نهایت فصاحت و بلاغت است * . . .

مقالهٔ مختصری

بقلم مدیر جریده سیند گازت هندوستان .

یک شخص بسیار بزرگی وارد کراچی شده اسم او مستر استارد و مبلغ امر بهائی است این شخص از جمیع بزرگان و اعضای این کنگره و کنفرانس بیشتر قابل ملاحظه است این زن دانا جمیع مطالب ادیان و فلسفه های عالم را تحصیل کرده است و نتیجهٔ عجیبی گرفته است و آن اینست که هیچ یک از آنها در طریق خطا نیستند بلکه کل مؤسس حقیقت بوده اند این بشارت جدیدیست که از برای ما آورده است ولکن این مژده از خود او نیست بلکه از آقای او عبدالبهاء رئیس امر بهائی هست باید ما ها اذعان کنیم که هنوز از این بشارت جدید آگاه نشده ایم و لیکن در این چند روزه که مستر استارد در این شهر هست امید واریم کل وقت را غنیمت شمرده چنانچه باید و شاید بر تعالیم و اصول این امر اطلاع یابیم *

سنه ۱۹۱۴ میلادی — سال پنجم — سنه ۱۳۳۳ هجری

صفحهٔ اول
جلد پنجم
شمارهٔ پانزدهم
قیمت اشتراک
دسمبر ۱۲

نجم باختر
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ماه مسائل سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

قد جاء عید المولود

از الواح مبارک حضرت بهاءالله جواهر الارواح لتراب روضته المطهرة فداء

الاقدس الامنع الاعظم

قد جاء عید المولود واستقر علی العرش جمال الله المقتدر العزیز الودود طوبی لمن حضر فی هذا الیوم لدی الوجه وتوجّه الیه طرف الله المهیمن القیوم قل انّا اخذنا العید فی السّجن الاعظم بعد الّذی قام علینا الملوک لا یمنعنا سطوة کلّ ظالم ولا تضطربنا جنود الملک هذا ما شهد به الرّحمن فی هذا المقام المحمود قل هل تضطرب کینونة الاطمینان من ضوضاء الامکان لا وجماله المشرق علی ما کان وما یکون هذه سطوة الله قد احاطت کلّ الاشیاء وهذه قدرته المهیمنة علی کلّ شاهد ومشهود تمسّکوا بحبل الاقتدار ثمّ اذکروا ربّکم المختار فی هذا الفجر الّذی به اضاء کلّ غیب مکنون کذلک نطق لسان القدم فی هذا الیوم الّذی فیه فکّ الرحیق المختوم ایّاکم ان تضطربکم اوهام الّذین کفروا بالله وتمنعکم الظنون عن هذا الصراط الممدود یا اهل البهاء طیروا بقوادم الانقطاع فی هواء محبّة ربّکم الرّحمن ثمّ انصروه بما نزل فی لوح محفوظ ایّاکم ان تجادلوا مع احد من العباد ان اظهروا بعرف الله وبیانه بهما یتوجّه کلّ الوجوه انّ الّذین غفلوا الیوم اولئک فی سکر الهوی وهم لا یفقهون طوبی لمن توجّه الی مطلع آیات ربّه بخضوع واناب وانّک انت تمّم بین العباد ثمّ ذکّرهم بما نزل فی کتاب ربّهم العزیز المختار قل اتّقوا الله ولا تتّبعوا اوهام الّذین تعقّبوا کلّ فاجر مرتاب ان اقبلوا بقلوب نوراء الی شطر عرش ربّکم مالک الاسماء انّه یؤیّدکم بالحقّ لا اله الّا هو العزیز المنّان هل تدعون الی الغدیر والبحر الاعظم امام وجوهکم توجّهوا ولا تتّبعوا کلّ مشرک مکّار کذلک دلع دیک البقاء علی افنان سدرتنا المنتهی تالله بنغمة منها استجذب الملأ الاعلی ثمّ سکّان مدائن الاسماء ثمّ الّذین یطوفون حول العرش فی العشیّ والاشراق کذلک هطلت امطار البیان من سماء مشیّة ربّکم الرّحمن ان اقبلوا یا قوم ولا تتّبعوا الّذین جادلوا بآیات الله ان نزلت وکفروا بربّهم الرّحمن اذ اتی بالحجّة والبرهان ✱

مولود مقدس بهاءالله

بقلم جناب فاضل آقا میرزا ابوالقاسم گلستانه شیرازی مقیم در قاهره مصر

هو الله

مولود مقدس حضرت بهاءالله جلّ ذکره الاعلی اول فجر روز سه شنبه دوم شهر محرم سنه ۱۲۳۳ موافق یازدهم ماه نوفمبر سنه ۱۸۱۷ که حال یکصد سال قمری و نود و هفت سال شمسی است انشاءالله بر کل دوستان و جمیع اهل جهان مبارک و میمون باد در این قرن عظیم و دور کریم عالم امکان بطراز بدیع مطرّز و بخلعت جدید خلع گردید وعده های کتب آسمانی محقق گشت و آیات و علامات ظاهر شد ندای الهی و صلای رحمانی بگوش ملل و ادیان رسید و تعالیم روحانی منتشر و مشتهر گردید بهار جانفزا بکمال طراوت و صفا جلوه نمود و شمس حقیقت باعظم اشراق بر خشید اجسام کائنات حیات تازه یافت و عقول و افکار متسع شد کشف حقائق موجودات گشت و قوای ما فوق الطبیعه بحیز شهود آمد اسرار مکنونه مشهود شد و آثار عظیمه آشکار گردید علوم بدیعه و فنون جمیله ظاهر گشت و اختراعات عظیمه و صنایع جدیده نمودار گردید زمان استبداد و ظلم گذشت و ایام حریت و عدل رسید دور دور محبت و الفت شد و قرن قرن وحدت عالم انسانی و اتحاد عمومی ✱

جمیع ملل و ادیان را بوحدانیت الهی و حقیت مظاهر رحمانی و وحدت عالم انسانی و اتحاد و الفت عمومی و تهذیب اخلاق و تحسین اعمال و نیکی گفتار و کردار و ترک تعصبات دینی و جنسی و وطنی و سیاسی و بغض و کینه و عیبجوئی و رفع جدال و جنگ و ترویج صلح و سلام و خدمت و صداقت بحکومت و دولت و اهتمام بمحبت و مودت و معاشرت با همدیگر و خیرخواهی یکدیگر دعوت فرمودند و ابواب راحت و خیر و سعادت گشودند جمعی از مسلمان و مسیحی یهود و زردشتی هنود و بوذائی حتی طبیعی مادی از هر طایفه و مذهب از اهالی آسیا و امریکا و اروپا و افریقا تصدیق نمودند و مؤمن و موقن شدند و پیروی تعالیم کردند و گروهی ایرانیان بخون خویش شهادت دادند و در سبیل امر مبارک جان و مال انفاق و ایثار نمودند و تعالیم الهی در اکثر بلاد شرق و غرب انتشار یافت ✱

از جمله الواح ملوک و سلاطین و امرا و رؤسای ادیان و اعضای مجالس را که در اوائل ورود بعکا ـ تقریباً چهل و پنج سال قبل ـ عز صدور یافت جمیع را باتحاد و اتفاق و نگاهداری نفوس و حفظ دین و ناموس و صلح و سلام و اجرای عدل و انصاف در امور رعایا و خیرخواهی جمهور برایا نصیحت فرمودند و بر آنچه سبب عزت و سعادت دولت و ملت و راحت و آسایش عموم است دلالت کردند و مضرات اختلاف و جنگ بیان نمودند و تأسیس محکمه کبرای بین دول و بین الملل را لازم شمردند ✱

حضرت عبدالبهاء ارواح المشتاقین لهم الفداء در ایام سجن عکا بصدور الواح و بیانات احلی یار و اغیار را آگاه و بیدار فرمودند و پس از آزادی از حبس در اوقات مسافرت باروپا و امریکا در مجالس و محافل و کنائس با حضور علما و عقلا و فلاسفه و پروفسرهای اقوام و ادیان تعالیم مبارکه را اظهار نمودند و بنصائح مشفقانه

IT IS self-evident that humanity is at variance. Human tastes differ; thoughts, nativities, races and tongues are various. The need of a Collective Center, by which these differences may be counterbalanced and the people of the world be unified, is obvious. Consider how nothing but a spiritual power can bring about this unification; — for material conditions and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through One Spirit just as all may receive light from one sun. . . . Today, His Holiness *BAHA'O'LLAH* is the Collective Center of Unity for all humanity.

—ABDUL-BAHA ABBAS.

See page 246

TABLET FROM ABDUL-BAHA

To the beloved of God and the maid-servants of the Merciful, London.

Upon them be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O firm ones in the Covenant!

Your letter was received and its contents became known. A Tablet (*lit.* letter) was written to Teheran fifteen months ago and it was published and spread in all parts of Persia and now is in the hands of all (the friends). The exact text of that Tablet is this:

"*O servant of the Blessed Threshold!*

"Thou didst complain of the decline of trade. This year calamities, unfortunate decline and corruption have encompassed the world. Now the proof is apparent to all. Abdul-Baha in churches (*lit.* synagogues) and meetings in many of the cities of Europe and America loudly proclaimed the Cause of His Holiness BAHA'O'LLAH and called (people) to the Kingdom of ABHA. And he (Abdul-Baha) brought forth luminous proofs and stated clear conclusions and manifest arguments. There remained no excuse for any soul whatsoever, because most of the talks were published in newspapers and spread in the world. Notwithstanding this, still the people are captives in the sleep of negligence and are prisoners of nature and inattentive to Reality. Still the people desire material luxury to such a degree that *Sur-i-Israfil* (*i. e.,* the trumpet of Israfil summoning mankind to resurrection) does not awaken them. Of course this negligence, unthankfulness and unmindfulness are the causes of regret, distress, war and dispute and produce devastation and misfortune. If the people of the world do not turn to the Greatest Name, great misery will follow. But for the sake of the believers it is my hope that traces of the favors of God may be apparent and their affairs become exceptional.

"Upon thee be BAHA-EL-ABHA!

"(*Signed*) ABDUL-BAHA ABBAS."

This (above) Tablet was written fifteen months ago and the distressed happenings of today were mentioned in it. Notwithstanding this we pray with the utmost supplication and lamentation at the Threshold of God that He may purify and free the horizon of the world of humanity from this dark cloud.

Upon ye be BAHA-EL-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

Translated by Lotfullah S. Hakim, November 25, 1914, (Kowl 3rd, 70), London, England.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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TABLET FROM ABDUL-BAHA

"NO SANE PERSON CAN AT THIS TIME DENY THE FACT THAT WAR IS THE MOST DREADFUL CALAMITY IN THE WORLD OF HUMANITY"

To the maid-servant of God, Miss Beatrice Irwin, London.

HE IS GOD!

O thou beloved daughter!

Thy letter was received and I have written for thy sake this Message. This article, in answer to thy question, is very important. Display ye the utmost effort in its publication.

After the declaration of the constitutional regime in Turkey in 1908, by the members of the Committee of the Union and Progress, this prisoner of forty years, travelled and journeyed for three years—from 1910 to 1913—throughout the countries of Europe and the vast continent of America. Notwithstanding advancement in age with its natural consequences, with a resonant voice I delivered detailed addresses before large conventions and in historical churches. I enumerated all those principles contained in the Tablets and Teachings of BAHA'O'LLAH concerning War and Peace.

About fifty years ago, His Holiness BAHA'O'LLAH proclaimed certain Teachings and raised the Song of Universal Peace. In numerous Tablets and sundry Epistles He foretold, in the most explicit language, the present cataclysmal events; stating that the world of humanity was facing the most portentious danger and asserting categorically that the realization of Universal War was unfortunately inevitable and unavoidable. For these combustible materials which were stored in the infernal arsenals of Europe would explode by contact with one spark. Among other things, "the Balkans will become a volcano and the map of Europe will be changed." For these and similar reasons He (BAHA'O'LLAH) invited the world of humanity to Universal Peace. He wrote a number of Epistles to the kings and rulers and in those epistles He explained the destructive evils of war and dwelt on the solid benefits and nobler influences of Universal Peace. War saps the foundation of humanity; killing is an unpardonable crime against God, for man is an edifice built by the Hand of the Almighty. Peace is life incarnate; war is death personified. Peace is the divine spirit; war is satanic suggestion. Peace is the light of the world; war is stygian darkness and cimmerian gloom. All the great prophets, ancient philosophers and heavenly Books

have been the harbingers of Peace and monitors against war and discord. This is the Divine foundation; this is the Celestial outpouring; this is the basis of all religions of God.

In short, before all the meetings in the West I cried out: "O ye thinkers of the world! O ye philosophers of the Occident! O ye scholars and sages of the earth! A threatening black cloud o'ershadows, which ere long shall envelop the horizon of humanity; an impetuous tempest is ahead, which shall shatter to splinters the ships of the lives of mankind, and a turbulent, furious torrent shall soon drown the countries and nations of Europe. Awaken ye! Awaken ye! Become ye mindful! Become ye mindful! Thus in the spirit of co-operation we may all arise with the utmost magnanimity and through the Favor and Providence of God hold aloft the flag of the Oneness of Humanity, promote the essentials of Universal Peace and deliver the inhabitants of the world from this Most Great Danger!"

While travelling in Europe and America I met altruistic and sanctified souls who were my confidants and associates concerning the question of Universal Peace and who agreed with me and joined their voices with mine regarding the principle of the Oneness of the World of Humanity; but alas, they were very few! The leaders of public opinion and the great statesmen believed that the massing of huge armies and the annual increase of military forces insured peace and friendship among nations. At that time I explained that this theory was based on a false conception; for it is an inevitable certainty that these serried ranks and disciplined armies will be rushed one day into the heat of the battle-field and these inflammable materials will unquestionably be exploded and the explosion will be through one tiny spark; then a world conflagration will be witnessed, the lurid flames of which shall redden all the horizons. Because the sphere of their thoughts was contracted and their intellectual eyes blind they could not acknowledge the above explanation.

From the beginning of the Balkan Confederation a number of important personages inquired of me whether this Balkan war was the expected universal war, but it was answered, "It will terminate in universal war."

In brief, the point to make clear is this: His Holiness BAHA'O'LLAH nearly fifty years ago warned the nations against the occurrence of this "Most Great Danger." Although the evils of war were evident and manifest to the sages and scholars, they are now made clear and plain to all the people. No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity, that war destroys the divine foundation, that war is the cause of eternal death, that war is conducive to the destruction of populous, progressive cities, that war is the world-consuming fire, and that war is the most ruinous catastrophe and the most deplorable adversity.

The cries and lamentations are raised from every part to the Supreme Apex; the moanings and shriekings have thrown a mighty reverberation through the columns of the world; the civilized countries are being overthrown; eyes are shedding tears, hearing the weeping of the fatherless children; the hearts are burning and being consumed by uncontrollable sobbings and piercing wailings of helpless, wandering women; the spirits of hopeless mothers are torn by rayless

grief and endless sorrows and the nerve-racking sighs and the just complaints of fathers ascend to the Throne of the Almighty.

Ah me! The world of creation is totally deprived of its normal rest; the clash of arms and the sound of murderous guns and cannon are being heard like the roaring of thunder across the heavenly tract, and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity the corpes of thousands upon thousands of youths—the flower of many countries who would have been evolving factors in the civilization of the future.

The results of this crime committed against humanity are worse than whatever I may say and can never be adequately described by pen or by tongue.

O ye governments of the world! Be ye pitiful toward mankind! O ye nations of the earth, behold ye the battlefields of slaughter and carnage; O ye sages of humanity, investigate sympathetically the conditions of the oppressed; O ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalled struggle; O ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease; O ye individuals of humanity, find ye means for the stoppage of this wholesale murder and bloodshed. Now is the appointed time! Now is the opportune time! Arise ye, shew ye an effort, put ye forward an extraordinary power, and unfurl ye the Flag of Universal Peace and dam the irresistible fury of this raging torrent which is wreaking havoc and ruin everywhere!

Although this captive has been in the prison of despotism for forty years, yet he has never been so sad and stricken with regret and grief as in these days. My spirit is aflame and burning; my heart is broken, mournful, heavy and despondent; my eyes are weeping and my soul is on fire. Oh! I am so bowed down and sorrowful.

O people! Weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may become able to extinguish with the water of the new-born ideals of spiritual democracy and celestial freedom, this many-flamed, world-consuming fire, and through your heaven-inspired resolution you may usher in the Golden Era of International Solidarity and World Confederation.

O kind God! Hearken to the cry of these helpless nations! O pure Lord, show Thy pity to these orphaned children! O incomparable Almighty, stop this destructive torrent! O Creator of the world and the inhabitants thereof, cause the extinction of this burning fire! O Listener to our cries, come to the rescue of the orphans! O Ideal Comforter, console the mothers whose hearts are torn and whose souls are filled with the blood of irremediable loss! O Clement and Merciful, grant the blessing of Thy grace to the weeping eyes and burning hearts of the fathers. Restore calmness to this surging tempest and change this world-encircling war into Peace and Conciliation.

Verily, Thou art the Omnipotent and the Powerful and, verily, Thou art the Seer and the Hearer!

(*Signed*) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, October 4, 1914, Acca, Syria.

"Temples are symbols of the Reality and Divinity of God . . . That is, the Manifestation of God is the real Divine Temple and Collective Center of which the church is a symbol . . . This Mashrak-el-Azkar, being the first one in the Occident, has great importance"

"THE HOUSE OF THE COVENANT:" THE MASHRAK-EL-AZKAR

THREE ADDRESSES BY ABDUL-BAHA DELIVERED IN AMERICA IN 1912

(Published in the STAR OF THE WEST, Vol. III)

ADDRESS OF ABDUL-BAHA AT PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION, FIFTH AVE. AND 10TH ST., NEW YORK CITY, SUNDAY, JUNE 2, 1912, 8 P. M., REV. DR. PERCY STICKNEY, RECTOR.

IN THE terminology of the Holy Books, the church has been called the "House of the Covenant" for the reason that the church is a place where people of differing thougnts and diverging tendencies,—where all races and nations may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey His commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather he should look upon all mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one nativity; all the servants of one God, dwelling beneath the shelter of the Mercy of one God.

The purpose is that the church is a collective center. Temples are symbols of the Reality and Divinity of God, the collective center. Consider how within a temple every race and people are seen and represented;—all in the presence of the Lord, covenanting together in a covenant of love and fellowship;—all offering the same melody, prayer and supplications to God. Therefore it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the Divine religions. But the real Collective Centers are the Manifestations of God, of whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real Divine Temple and Collective Center of which the outer church is but a symbol.

Recall the statement of His Holiness Jesus Christ recorded in the Gospel: addressing Peter, He said, "Thou art Peter and upon this rock will I build my church." It is evident therefore that the Church of God is the Law of God and the actual edifice is but one symbol thereof. For the Law of God is a collective center which unites various people, nativities, tongues and opinions. All find shelter in its protection and become attracted by it. For example, His Holiness Moses and the Mosaic Law were the unfying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of Divine Law, educated them, unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased they became glorified; ignorant they were made knowing; in the bonds of captivity they were given freedom; in short they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. It is therefore proven that the Manifestation of God and the Law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ;—thoughts, nativities, races and tongues are various. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified, is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through one Spirit just as all may receive light from one sun. Therefore assisted by the Collective and Divine Center, which is the Law of God and the Reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the tie of His Holiness Christ. How many different peoples, races and governments there were; how many varying sects and denominations; but when His Holiness appeared, the Messianic Reality proved to be the Collective Center which brought together and unified them beneath the same tabernacle of amity. Reflect a moment! Could His Holi-

ness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather these various peoples were brought together through Divine Power,—through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties so that their disagreements utterly passed away. In this way these varying peoples were unified, agreed and became welded in a bond of love which alone can unite hearts. Therefore it is proved that the Manifestations of God,—the great Mouth-pieces of God are the Collective Centers of God. The Prophets of God are these Collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep as they have done in the past. The Collective Center has ever appeared from the Orient. His Holiness Abraham was a Collective Center and He appeared in the East. His Holiness Moses was a Collective Center and He appeared in the East. His Holiness Jesus Christ was a Collective Center and He appeared in the East. His Holiness Mohammed was a Collective Center appearing among the nomadic tribes of the Arabian peninsula. Today His Holiness BAHA'O'LLAH is the Collective Center of Unity for all humanity and He has come from the East. He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions, and led them to the very foundation of the Divine Religions. And from this foundation shines forth the radiance of spirituality which is Unity, the Love of God, the Knowledge of God, praiseworthy morals and the virtues of the human world.

BAHA'O'LLAH again renewed these principles just as the coming of the spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, its vivification had ceased, the life-giving breezes were no longer wafting their fragrances; winter and the season of darkness had come. His Holiness BAHA'O'LLAH came to renew the life of the world with this new and Divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the Reality of the Divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness would be thereby attained.

In the Western world material civilization has attained the highest point of development, but the Divine civilization was founded in the Orient. Now the Orient must acquire material civilization from the Occident and the Occident must acquire spiritual civilization from the Orient. This will establish a mutual bond. When the East and West shall come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved. This is clear and evident;—there is no proof needed. The status of material civilization in the Occident cannot be denied; nor can any one deny the confirmation of the spiritual civilizations of the Orient, for all the Divine foundations of civilization have appeared in the East. This, too, is clear and evident. Therefore you must strive to assist the Orient in order that it may acquire material progress. Likewise the Orient must promulgate the principles of spiritual civilization in the Occident. By the commingling of these two civilizations the world of humanity will attain the highest bond of prosperity and progress. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was alloted to the animal. Consider how the animal has reached the utmost degree of physical felicity. For example, a bird perches upon the loftiest branch and builds there its nest in the utmost beauty and skill. All the grains and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly this is the acme of material happiness to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the Knowledge and Love of God. The honor alloted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual felicity be conjoined, it will be "delight upon

(Continued on Page 248)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V Sharaf 1, 70 (December 31, 1914) No. 16

MASHRAK-EL-AZKAR BUILDING FUND

Semi-Annual Report of Treasurer to December 31, 1914.

Total contributions to date		$5,051.25
Interest		46.18
In bank April 25, 1914		2,321.97
Total		$7,419.40
Bank exchange	$ 3.20	
Miscellaneous expense	480.46	
		483.66
Cash on hand, December 31, 1914		$6,935.74

BERNARD M. JACOBSEN, Treasurer.

"THE HOUSE OF THE COVENANT:" THE MASHRAK-EL-AZKAR

[Continued from page 247]

delight"—as the Arabs say. And now we pray that God will unite the East and the West in order that these two civilizations shall be exchanged and mutually enjoyed. I am sure it will come to pass for this is the Radiant Century. This is an age for the outpouring of Divine Mercy upon the exigency of this new century,—the unity of the East and the West. It will surely be accomplished.

ADDRESS OF ABDUL-BAHA AT PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive

to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. . . . . . . In brief the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHA'O'LLAH has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race are the servants of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other, each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One God; that we have one kind Father; that we have one Divine Law; that we have one Reality; that we have one desire. Thus may we live together in the utmost of amity and love together, and for this love, for this amity, the favors and bounties of God shall surround us; the world of humanity will be reformed; human kind will find a new life, eternal light shall shine; merciful and heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world. God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the protection and providence of One God. These are the institutes of God and the foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the oneness of the human world and love

among all mankind, and secondly is the Most Great Peace. Praise be to God, this American democracy presents capacity, showing forth its readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May its people serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy Glad-Tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION OF THE MASHRAK-EL-AZKAR GROUNDS, CHICAGO, HIGH NOON, MAY 1, 1912.

TODAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the power which has gathered you here is truly a colossal power. It is the extraordinary power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHA'O'LLAH which gathered you together. Therefore we praise God that this power does assemble people in this fashion. fashion.

Thousands of Mashrak-el-Azkars, — which means the Dawning-Points of Praise for all religionists,—will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars, even in this City of Chicago many will be established. In Asia there will be many. In Europe there will be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some were houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it was the first Mashrak-el-Azkar, it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to the one here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine pools and nine fountains, and think how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be complete, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha "The Voice of Universal Peace," published in the *London Times;* (2) talk by Abdul-Baha delivered in the Unitarian Church at San Francisco in 1912; (3) translation of article published in the *Daily Chronicle,* San Francisco; (4) Bahai Convention to be held at the Panama-Pacific Exposition in 1915.

در خانهٔ ثروت در شهر برکلی خطابهٔ دیگر میدهند شب پنجشنبه در کلوب فوروم نطق خواهند فرمود و صبح شنبه در بزرگترین معبد یهودیان موسوم با نجمن یوئیل نطق خواهند کرد و بعد از ظهر یکشنبه در انجمن کورات این شهر صحبت خواهند فرمود .

کانونشان

انجمن عمومی بهائیان امریک در معرض پناما انعقاد خواهد شد

چون در ۲۲ ماه فبروری سنه ۱۹۱۵ در شهر سانفرنسیسکو معرض عمومی جهت افتتاح کانال پاناما تشکیل خواهد یافت و از هر ملت و دولتی در آن شرکت خواهند نمود و ملیونها نفوس از اطراف جهان بجهت تماشای آن جهت رهسپار خواهند گشت لهذا بهائیان را هم فکر بر آن است که در آن ایام مجمع عظیمی در آنجا منعقد نمایند که دارای جلسه‌های متعدد باشند و در آن محافل نطقهای فصیح ادا نموده نفوس غافله را بشریعهٔ رحمانی و ملکوت ابهی دعوت نمایند و از این تاریخ مشغول تهیه و تدارک در انتخاب نمایندگان از هر شهر و ولایت هستند

وَالشّیءُ بِالشّیءِ یُذْکَر

بر عموم قرّاء کرام مخفی نباشد که بدایت تاریخ انتشار این امر مبارک در امریکا از سنهٔ ۱۸۹۳ که در ایام معرض شیکاغو بوده و ندای یا بهاء الابهی و یا علی الاعلی از آن شهر بجمیع ایالات متحدهٔ امریکا و کندا و جزائر بحر ابیض و اتلانتیک شهرت و انتشار یافته لهذا امروز جمیع بهائیان منتظر هستند که در این معرض پناما نیز فتوحات روحانیه ظاهر گردد ولی از عون و عنایات جمال مبارک از حالا نفحات تأیید بمشام یاران رسیده اولاً از جملهٔ قوانین قاطعه این است که در این معرض بجز صحبت از امر بهائی کسی از ادیان سائره مأذون نیست که نطقی دینی ادا نماید .

ثانیاً در پیش میخواستند که جای بهائیان در خارج معرض قرار دهند ولی الآن در نهایت خوشی و مهربانی محلی وسیع در داخل معرض داده اند .

ابواب این معرض از ۲۲ ماه فبروری تا ٤ ماه دسمبر سنه ۱۹۱۵ مفتوح خواهد ماند و انجمن عمومی بهائیان در این معرض از ۱۹ ماه آپریل تا ۲۵ سنه ۱۹۱۵ یعنی در ایام مبارکهٔ عید رضوان منعقد خواهد شد و چون در این اواخر لوحی از قلم اطهر بافتخار یاران سانفرنسیسکو در این مسئلهٔ عظمی نازل شده لهذا بعضی از مندرجات آن برای سرور قلوب احبای شرق در اینجا درج میشود

هو الله

ای نفوس مبارکه : نامهٔ شما رسید و بر تفاصیل اطلاع حاصل گردید الحمد لله بکمال قوت بخدمت امر الله قیام نموده اید .... مسئلهٔ صلح عمومی یک تعلیم از تعالیم حضرت بهاء الله است باید ضمن مسائل بهائیان باشد نه مسائل بهائیان ضمن مسئلهٔ صلح عمومی . تعالیم حضرت بهاء الله بسیار یک مسئله از آن تعالیم این صلح عمومی است جز باین وسیله یعنی قوهٔ الهیه قوهٔ دیگر مسئلهٔ صلح عمومی چنانکه باید و شاید تحقق نیابد .... در خارج معرض محل مجللی باز نمائید که مجمع بهائیان باشد و محل نشر تعالیم حضرت بهاء الله که اول تعالیم آن وحدت عالم انسانی و صلح عمومی است در همانجا انجمن مشرق الاذکار در رضوان تشکیل شود و همچنین نفوس ناطقی از اطراف دعوت کنید که در ایام معرض در آن مکان نطقهای بلیغ در تبلیغ امر الله و ترویج تعالیم بهاء الله بدهند مثل مستر رِمِیْ مستر هَرِیْس مستر مَکْنَاتْ مستر هالْ مستر آیفزْ مستر اَلْفِرِدْ لَنْتْ مستر قِیْل مستر هُوْرْ و نفوس ناطق دیگر این نفوس را دعوت نمائید و مدعوین را نهایت رعایت مجری دارید اصل مقصود ترویج امر الله و اعلاء کلمة الله است این قوه ایست که در قلب عالم تأثیر میکند زیرا مؤید بروح القدس این قضیه روح جسم امکان دهد الیوم اگر نفسی منجذب بمحبت الله مثل آتش در فوران باشد و زبان بگشاید و در حالت انجذاب بیان نماید یا خطابه بدهد تأثیر عجیب در قلوب کند و نعره بزند ای اهل ناس شمس حقیقت از افق عالم طلوع نمود و پرتو بر شرق و غرب زد و بتعالیم آسمانی عالم انسانی را تربیت نموده و سبب وحدت بشر گشته لهذا صلح عمومی چون یک تعلیم از تعالیم بهاء الله است باین قوهٔ آسمانی ترویج گردد و بدون آن این آرزو تحقق نیابد زیرا تعالیم حضرت بهاء الله وحدت عالم انسانی را اعلان نماید دین را اساس اتحاد و اتفاق عالم قرار دهد و سبب الفت بین بشر گردد دین را با علم و عقل تطبیق نماید تعصب سیاسی و تعصب مذهبی و تعصب جنسی را از میان بردارد مساوات بین رجال و نساء را تأسیس کند وحدت لسان را ترویج نماید تعمیم معارف را اساس گذارد اقتصاد را در نهایت اعتدال ترویج کند بنیان عداوت و بغضا را از بین بشر بکلی براندازد جمیع اقالیم را اقلیم واحد کند و نوع بشر را جنس واحد نماید پردهٔ این اوهامات را بتمامه بدرد و نور حقیقت در انجمن عالم جلوه نماید قلوب را بنور هدایت منور کند ارواح را بنفثات روح القدس زنده کند و بماء حیات ابدیه و نار محبت الله و فیض روح الهی تعمید دهد عالم انسانی را از ظلمات طبیعت نجات دهد و در نورانیت ملکوت داخل کند ای عالم انسانی بیدار شو بیدار شو ای غافل از ملکوت الهی هوشیار شو هوشیار شو ای اسیر طبیعت آزاد شو آزاد شو ای مبتلای بتقالید پوسیده از اوهامات عتیقه بیزار شو بیزار شو ای محروم از مواهب آسمانی بهره دار شو بهره دار شو ای بیخبر از عالم الهی آگاه شو آگاه شو این بیانات را بفصیح زبان در آن مجمع بجمهور خطاب نمائید ......

اعتنا ننما واین درندگان را انسان کن این نفوس را هدایت کن تا رضای تو طلبند واز برای خاک با یکدیگر جنگ ومخالفت ننمایند خداوندا این خاک را پست ترین موجودات خلق فرمودی وقبر عموم بشر است قبرستان دائمی انسان است با وجود این این غافلان واین مدهوشان بجهت این قبر ابدی جنگ نمایند خون یکدیگر ریزند خانمان یکدیگر نهب وغارت نمایند وممالک را خراب کنند خدایا بارقهٔ هدایت بفرست واینها را از این اخلاق واطوار نجات بخش وبملکوت خویش دلالت فرما تا استفاضه از ملکوت صلح وسلام نمایند خدایا رحم کن خدایا هدایت نما خدایا تأیید بخش خدایا توفیق ده توئی کریم وتوئی رحیم وتوئی توانا

نجم باختر : بعد از آنکه این خطابهٔ مبارک ادا فرمودند اصوات جرائد کالیفرنیا بلند شد از جمله جریدهٔ یومیهٔ کرنیکل شهر سانفرنسیسکو مورخه ۱۸ ماه اکتوبر سنه ۱۹۱۲ یک مقاله چاپ نموده که ترجمهٔ آن این است :ـ

عبد البهاء تعلیم میدهد که امر ایشان اتحاد ادیان

معلم عظیم دینی ایرانی مقاصد حیات خود را بیان میفرماید

روز یکشنبه صبح حضرت عبد البهاء اول در کلیسای موحدین شهر سانفرنسیسکو نطق فرمودند این کلیسا مملو بود از نفوس محترمه کشیش دکتر براد فوزدلیونیت با شرحی مفصل معرفی نمود از جمله این بیانات گفت :ـ که آنچه دین وهر مسیحی نتوانسته بعمل بیاورد امر بهائی آن را بتحقق رسانیده چنانچه معلوم میشود در اطراف عالم سه ملیون بهائی موجود است این دین وحدت عمومی عالم انسانی واساس اتحاد ادیان را تعلیم میدهد شکی نیست که هیچ یک از حرکات دینیهٔ این عصر مهمتر وعظیم تر از این دین نیست واین افتخار شماست که امروز بیانات بزرگترین مؤسس این امر را گوش میدهید این شخصی است که هیکل نجم عالم ادیان است .

عبد البهاء عباس از حبس دولت شرق آزاد شده حال در ممالک غرب سفر مینماید که دین پدر خود حضرت بهاء الله را که اساس این حرکت بهائی است نشر دهد ابتدای این امر در ایران در سنهٔ ۱۸۴۴ بود یعنی بدایت ظهور حضرت باب حضرت بهاء الله در ایام حیات در حبس بود ودر اواخر ایام در سجن صعود فرمود وپسر ایشان که اول دفعه در شهر سانفرنسیسکو صحبت فرمود مرکز این امر گردید . خطابهٔ عبد البهاء که اهالی این شهر دیروز گوش دادند از صلح بود از محبت واتحاد بود وخطابهٔ ایشان مانند سائر خطابه هاشان مفصل نبود ولی پر معنی بود وبواسطهٔ مترجم صحبت فرمودند وبیانات ساده اصول دین خود را بیان فرمودند چنین معلوم شد که این مذهب سعی وکوشش مینماید که جمیع کنائس را مع جمیع فرق متحد ومتفق کند ایشان سعی مینمایند که پیروان هر دینی چه مسیحی چه بودائی چه کونفوسیوسی با بهترین تعالیم جمع کنند وبرحسب آن زندگی نمایند تا اینکه این گلهای متنوعه یک دسته گل با نهایت طراوت ولطافت جمع شود وهمچنین شخصی که موفق براین عمل شود از دین خود دست نکشیده وعقائد نیکوی خود را فراموش ننموده بر عکس قبول تعالیم حضرت بهاء الله سبب ازدیاد ایمان آن شخص واتساع افکار او گردد :

عبد البهاء بجهت اینکه ایمان خود را ثابت کند چهل سال در حبس بود تا عقائد پدر محترمشان در مسئلهٔ استقرار صلح عمومی محبت واتحاد بشری محقق گردد در سنهٔ ۱۹۰۸ آزاد شدند در عکا بعد از آزادی دو سال توقف کردند زیرا جمیع دوستان ایشان در آنجا متوطن هستند لهذا میل نداشتند آنها را تنها بگذارند

هر نفسیکه بهیکل عبد البهاء میکند مجذوب میشود آثار علم وقدرت از جمال ایشان هویداست هیکل ایشان مانند پدر اسرائیل با محاسن سفید وفینهٔ سفید واگر اول دفعه بحضورش مشرف شود فی الفور چنان گمان کند که در حضور یکی از انبیاء اولی العزم ایام قدیم است ایشان در نهایت وقار وجلال صحبت میدارند گویا هر کلمهٔ که از فم ایشان جاری میشود مانند روح حقیقت است که در سینه دمیده میشود .

حضرت عبد البهاء دو هفته در این شهر توقف خواهند فرمود ودر ایام توقفشان بسیاری از بهائیان مشرف میگردند چنین معلوم میشود که اهل انجمن این شهر بیش از پانصد نفرند .

حضرت عبد البهاء در لندن در کلیسای وستمینستر صحبت فرمودند وبواسطهٔ درج بیشاپ ویلبرفورس معرفی شدند وهمچنین در سیتی تمپل که بزرگترین کنائس لندن است خطابهٔ عظیمی دادند حاکم لندن مشهور به لورد میر ایشان را استقبال نمود از وقتیکه وارد امریکا شدند در کنائس عظیمهٔ نیویورک شیکاغو وشهرهای شرق امریکا نطقهای مفصل فرموده اند امروز صبح حضرت عبد البهاء در دار الفنون لیلاند استنفرد صحبت خواهند فرمود وشب را در کلیسای موحدین پالو آلتو خطابه ادا خواهند فرمود روز چهارشنبه

وبقرابی گردیم آیا کفایت نیست این همه قرون واعصار جنگ بوده لهذا جنگ را تجربه کردیم ودیدیم که حرب وقتال وبغض وعداوت سبب اضمحلال است سبب غضب الهی است سبب محرومیت از رحمت پروردگار است خوب است حالا در این عصر نورانی یک چندی الفت ومحبت را تجربه نمائیم صلح عمومی را اعلان کنیم وحدت عالم انسانی را نشر دهیم شب وروز بکوشیم تا بین بشر اتحاد واتفاق جلوه نماید این را نیز چندی امتحان کنیم اگر دیدیم که محبت والفت وصلح ضرر دارد آسان است دوباره بجنگ برمیگردیم امّا چون ملاحظه کردیم که محبت سبب ترقی انسان است سبب نورانیت بشر است سبب وصول برضای الهی است سبب قربیت درگاه کبریاء است بنهایت قوت تمسک بآن کنیم .

بلی من شب وروز دعا میکنم که این آتش حرب وقتال خاموش شود وچشمهٔ صلح وحیات بجوشد امیدوارم که جمیع ماها بکوشیم راحتمان را فدا کنیم ثروتمان را صرف کنیم حتی جانمان را فدا نمائیم تا نورانیت صلح ووفاق در جمیع آفاق بتابد وعالم انسانی روشن گردد .

از جملهٔ اساس حرب وجنگ در بالکان امروز تعصب دینی است شما درست ملاحظه نمائید که خدا دین را تأسیس فرمود تا محبت بین بشر زیاد شود وسبب الفت وموانست گردد با چنین موهبت الهی را سبب جنگ وجدال نموده‌ایم دین را که باید سبب ارتباط باشد سبب خونریزی شده دین که باید سبب عدل وانصاف باشد سبب ظلم بی پایان گردیده پس اگر دین سبب جنگ وجدال شود البته بیدینی بهتر است زیرا مقصد از دین محبت است تا قلوب را بیکدیگر ارتباط دهد ولی اگر دین سبب شود که قلوب را از یکدیگر متنفر نماید وسبب این ظلم وعدوان گردد البته این دین نیست بل عین ضلالت وگمراهی است وبیدینی خوشتر .

جمیع مظاهر مقدسهٔ الهی بایکدیگر در نهایت محبت بودند یکدیگر را بسیار ستایش میکردند یکدیگر را بی نهایت تنزیه وتقدیس مینمودند مثلاً حضرت موسی حضرت ابراهیم را تبریک وتقدیس کرد ونهایت ستایش را نمود وبیان نمود که او شمع هدایت الهی بود همینطور حضرت مسیح نهایت تمجید را از حضرت موسی نمود تنزیه وتقدیس کرد ونام موسی را در شرق وغرب منتشر نمود کتاب موسی را در اقطار عالم انتشار داد انبیاء بنی اسرائیل را ستایش کرد بلکه بنی اسرائیل را مفتخر وسرافراز فرمود همچنین حضرت محمد نهایت ستایش از حضرت مسیح در قرآن موجود که حضرت مسیح کلمة الله است حضرت مسیح روح الله است حضرت مسیح از روح القدس تولد یافت ومریم در قدس الاقداس بود معتکف بود ومائده از آسمان

برای او نازل میشد ما هی نهایت ستایش را از حضرت مسیح نمود حتی یک سوره باسم مریم در قرآن موجود است وجمیع مضمون ستایش از یوحنای معمدانی وحضرت مسیح وحضرات حواریون وحضرت مریم است همینطور حضرت باب وحضرت بهاءالله جمیع مظاهر مقدسهٔ الهی را ستایش نموده‌اند چنان در حق حضرت مسیح ستایش نمودند که ابداً در تصور نمیگنجد البته اگر جمع شود یک کتاب میشود حضرت بهاءالله سبب نشر تورات وانجیل شریف وقرآن شد وشروح مفصله بر بعضی آیات انجیل نوشت واسرار انجیل را ظاهر نمود اینها که بایکدیگر در نهایت الفت ومحبت بودند وصفات یکدیگر را تنزیه وتقدیس مینمودند ونهایت ستایش را میفرمودند چه را ما که پیروان آنها هستیم برضد یکدیگر قیام کنیم همدیگر را بکوشیم خانمان یکدیگر را خراب کنیم خون یکدیگر را بریزیم مثل اینکه الآن در بالکان همین تعصب دینی سبب این توحش این خونریزی واین ظلم وعدوان شده است لهذا همه دعا کنید که خدا اینها را هدایت کند این بره‌ها را از چنگال گرگان نجات بخشد کل طیور سلام شوند وحمامهٔ صلح عام گردند بایکدیگر الفت کنند تا این ظلمت از عالم زائل شود ونورانیت تعالیم الهی شرق وغرب را روشن کند این است نهایت آرزوی ما این است نهایت رجای ما ولی ما بقدر قوه میکوشیم بلکه شمس نجاح وفلاح از افق عالم انسانی طلوع نماید .

من از شرق آمده‌ام مسافت بعیده را طی کرده‌ام از بسکه شماها را دوست داشتم زیرا شنیدم که شماها صلح جو هستید راحت وآسایش عالم انسانی را میخواهید لهذا از این افکار عالیهٔ شما از این مقاصد خیریهٔ شما نهایت سرور را دارم .

مناجات

پروردگارا رحیما کریما مشاهده میفرمائی که در بالکان چه آتش اعتسافی شعله میزند چه شعله نائرهٔ فسادی زبانه میکشد این اقوام بجان همدیگر افتاده‌اند ولی تو صلح میخواهی آنان جنگ میطلبند ولی تو محبت میجوئی آنان بغض وعداوت میخواهند ولی تو نورانیت آسمانی میطلبی . ای پروردگار دلها در ظلمت حیوانی مستغرق است پس انوار شمس حقیقت روشن فرما خداوندا رحمت کن این درندگان را بصفات حسنه مزین نما واین حیوانات را از خونریزی بازدار این جنگ را تغییر بصلح کن واین کلفت را مبدل بالفت نما واین بغض وعداوت را بمحبت منقلب فرما خداوندا این ظلمت را زائل کن ونورانیت رحمت را منتشر فرما در بین قلوب ارتباط آسمانی بخش وبر جمیع نور صلح وصلاح جلوه کن خداوندا این گرگان

مبارکه بایکدیگر در نهایت الفت ومحبتند نظیر گوسفندان وکبوتران وطیور سائره اینها جمیع باهمدیگر الفت نمایند در جنگ نیستند باهمدیگر صلحند لکن حیوانات درنده درمیان آنها ابداً الفتی نیست منفرداً زندگانی کنند وچون بیکدیگر رسند فوراً جنگ درگیرد نظیر گرگان وکلاب پس میبینیم که الفت از خصائص حیوانات مبارکه است وجنگ از خصائص حیوانات درنده . انسان گرگ را چون بدست آرد میکشد زیرا گوسفندی را پاره پاره کرده است ولی نفوسی از بشر صد هزار نفر را از زیر تیغ ابکین میگذرانند .

ملاحظه کنید الآن در بالکان چه خونها ریخته میشود جوانان شرحه شرحه میشوند مادرهای پسر میگریند اطفال بی پدر میشوند خانه ها خراب میگردد خلاصه جمیع بلایا ومحن باین بیچارگان وارد میآید .

باری در بالکان جنگی است خونریز که آتش سوزان بقلوب خیرخواهان عالم انسانی زده است سبحان الله عجب است که گرگ را درنده مینامند وآنرا میکشند ولکن مردمان درنده را میپرستند چه قدر انسان بیفکر است بی انصاف است گرگی که یک گوسفند را میدرد اینقدر مبغوض است اما اگر یک انسانی الآن در بالکان سردار باشد و صد هزار نفر را بکشد جمیع سیاستون وجنگجویان میگویند این شخص شجاع بی نظیر وبی مثیل است این شخص سزاوار ستایش است زیرا صد هزار نفر را کشته است . این چه قدر بی فکری است اگر شخصی یک دولار بدزدد اورا مجرم نامند اما اگر یک سردار یک مملکت را تالان وتاراج نماید اورا فاتح گویند وستایش ونیایش نمایند باری مختصر اینست که عالم انسانی الآن آتش جور واعتساف است .

وچون از بدایت عالم الی الآن بتاریخ نظر میکنیم همینطور میبینیم که همیشه خونریزی بوده همیشه حرب بوده همیشه خانمانها خراب شده ابداً عالم انسانی راحت وآسایش نیافتند حال این قرن نورانی آمده عقول بشر ترقی کرده علوم وفنون توسع یافته لهذا سزاوار چنین است که برحسب بشارات کتب مقدسه شرق وغرب متحد شوند وزمانی بیاید که گرگ ومیش از یک چشمه بنوشند وباز وکبک در یک لانه واشیانه زندگانی نمایند وشیر وآهو در یک چمن چرا نمایند بلکه انشاء الله عالم انسانی راحت جوید باید جمیع ماها بکوشیم وجانفشانی کنیم وتحمل هر مشقتی شویم تا آنکه صلح عمومی تأسیس یابد وحدت عالم انسانی جلوه نماید الحمد لله ماها بندگان خدا هستیم وجمیع در رحمت او مستغرق شعاع شمس حقیقت بر جمیع ماها تابیده باران رحمت الهی بهمه ماها رسیده ونسیم عنایت بر جمیع ماها وزیده پروردگار بجمیع ماها مهربان است بجمیع ماها محبت میفرماید بجمیع ماها رزق عطا میکند وجمیع ماها را حفظ میکند باین درجه مهربان است زیرا کل در پناه او راحت وآسایش مینمائیم وخداوند از برای ما محبت خواسته است اتحاد واتفاق خواسته است تعاون وتعاضد خواسته است مهربانی خواسته است چه را ما این موهبت را از دست بدهیم چه را این نور را بظلمت تبدیل کنیم چه را این حیات را مبدل بممات نمائیم چه را این محبت والفت را مبدل بجنگ وبغض کنیم پروردگاری که جمیع ماها را خلق کرده وباین درجه بما مهربان است آیا سزاوار است که مخالف رضای او رفتار نمائیم برضد سیاست او معیشت کنیم بندگان اورا صدمه واذیت نمائیم خون یکدیگر را مباح بدانیم اموال یکدیگر را غارت کنیم خدا مارا ملائکه خلق نموده است آیا جائز است حیوان درنده گردیم چه قدر سبب حسرت است اگر انسان در این وحشت بماند .

باری جمیع مظاهر الهیه بجهت محبت والفت آمده اند جمیع کتب آسمانی بجهت محبت والفت نازل گشته جمیع تعالیم سبحانی بجهت محبت والفت بوده لکن ما این حقیقت را فراموش کردیم بتقالیدی گرویدیم وچون تقالید مختلف است نزاع وجدال بمیان آمد وآتش حرب وقتال شعله زده پس بهتر آن است که رجوع بحقیقت کنیم یعنی حقیقت تعالیم الهیه را تحری نمائیم وهیچ شبهه نیست که حقیقت تعالیم الهیه یکی است وآن محبت است وترک جنگ وجدال حقیقت تعالیم الهی نور است وبغض وعداوت ظلمت حقیقت تعالیم الهی حیات است ولکن درندگی وخونخواری ممات تقالید هادم بنیان انسانی است زیرا سبب تعصب است وتعصب سبب جنگ مظاهر مقدسه الهی زحمتها وبلایای شدید تحمل نمودند یکی هدف هزاران تیر شد یکی در تاریکی حبس افتاد ودیگری نفی در بلاد شد یکی بالای صلیب رفت ودیگری در قعر زندان افتاد این بلایا را بجهت این کشیدند که در بین قلوب محبت حاصل شود بایکدیگر الفت نمایند بایکدیگر مهربان باشند جان خود را فدای یکدیگر کنند راحت وآسایش خود را فدای خیر عموم نمایند مدت حیات را در نهایت زحمت بودند تا مارا هدایت کنند ومارا بحقیقت دلالت نمایند آیا سزاوار است که ما زحمات آنها را ضایع کنیم مشقتهای آنهارا بی ثمر نمائیم برضد تعالیم آنها قیام کنیم متابعت شیطان نمائیم وهر روز بجنگ وجدالی مشغول شویم وهر روزی سبب خونریزی

بی پدر است که چشمها گریان است و از فریاد و اویلای زنان بیچاره است که دلها در سوز و گداز است و نعرهٔ وا اسفا و ویلا که از دلهای مادرها بلند است و آه و فغان که از پدرهای پیر و سالخورده باوج آسمان میرسد عالم آفرینش از آسایش محروم است صدای توپ و تفنگ است مانند رعد میرسد و مواد ملتهبه است که میدان جنگ را قبرستان جوانان نورسیده مینماید آنچه گوئیم بدتر از آن است .

ای دول عالم رحمی بر عالم انسانی ای ملل عالم عطف نظری بر میادین حرب ای دانایان بشر از حال مظلومان تفقّدی ای فلاسفهٔ غرب در این بلیّهٔ عظمی تعمّقی ای سروران جهان در دفع این آفت تفکّری ای نوع انسانی در منع این درندگی تدبیری حال وقت آن است که علم صلح عمومی برافرازید و این سیل عظیم را که آفت کبری است مقاومت نمائید .

هرچند این مسجون چهل سال در حبس استبداد بود ولی هیچوقت مثل این ایام متأثر و متحسّر نبوده روح در سوز و گداز است و قلب در نهایت اسف و التهاب چشم گریان است و جگر سوزان بکوشید و بنالید و بشتابید تا آبی بر این آتش پر شعله بریزید بلکه بهمّت شما این نائرهٔ جهان سوز خاموش گردد .

ای خداوند مهربان بفریاد بیچارگان برس ای پاک یزدان بر این اطفال یتیم رحم فرما ای خداوند بی نیاز این سیل شدید را قطع کن ای خالق جهانیان این آتش افروخته را خاموش کن ای دادرس بفریاد یتیمان برس ای داور حقیقی مادران جگر خون را تسلّی ده ای رحمن رحیم بر چشم گریان و دل سوزان پدران رحم نما این طوفان را ساکن و این جنگ جهانگیر را بصلح و آشتی مبدّل فرما توئی مقتدر و توانا و توئی بینا و شنوا . ع ع

خطابهٔ مبارک

صورت خطابهٔ مبارک حضرت عبدالبهاء در کلیسای موحّدین شهر سانفرانسیسکو کالیفورنیا امریکا که قریب دو هزار نفر حاضر بودند صبح یکشنبه ۶ ماه اکتوبر سنه ۱۹۱۲ در ایامیکه دول بالکان در جنگ بودند

هوالله

حقیقت الوهیّت بر جمیع کائنات بمحبّت طلوع نموده زیرا محبّت اعظم فیض الهی است مصدر ایجاد محبّت است اگر محبّت الهی نبود هیچ کائنی بساحت وجود قدم نمی نهاد و از فیض الهی است که در میان جمیع کائنات محبّت و الفت است چون در کائنات ملاحظه کنیم چه کلّی و چه جزئی جمیع را مرتبط بیکدیگر می بینیم و این ارتباط منبعث از صلح است و این صلح منبعث از این ارتباط اگر چنین ارتباطی بین کائنات نبود بعبارة اخری اگر صلح بین کائنات نبود عالم وجود بقا نداشت این کائنات موجوده حیاتش منوط بصلح و محبّت است همین قوّهٔ جاذبه که بین کائنات است و بین عناصر است و بین اجزاء فردیهٔ هر شیئ است این نوعی از انواع محبّت است زیرا عالم جماد استعداد بیش از این ندارد و چون بعالم نبات میاید این قوّهٔ جاذبه منضمّ بقوّهٔ نامیه شود محبّت و الفت بیشتر ظاهر میشود و چون بعالم حیوان میاید چون عالم حیوان اخصّ از عالم جماد و نبات است لطیفتر است استعدادش بیشتر است این است احساسات مخصوص در عالم حیوان بیشتر است و روابط جنسیّه بیشتر ظاهر .

و چون بعالم انسان آید چون دارای استعداد فوق العاده است این است که انوار محبّت در عالم انسان روشنتر است و روز بروز بیشتر میگردد و جاذبهٔ محبّت در عالم انسان بمنزلهٔ روح است پس واضح شد که محبّت و مودّت و الفت حیات عالم است و مخالفت و نفرت و جنگ ممات امم . این اجسام عظیمه که در این فضای نامتناهی است اگر روابط جاذبه میان آنها نبود جمیع ساقط میشدند سبب بقاء اینها آن قوّهٔ جاذبه است که روابط ضروریّهٔ این اجسام عظیمه است و همین اساس صلح است اگر چنانچه بین این اجسام عظیمه روابط جاذبه قطع بشود و صلح بدل بجنگ گردد متلاشی گردد

پس جنگ در عالم جماد نیز سبب ممات و هلاک است و همچنین چون در عناصر ملاحظه میکنیم می بینیم که از اجتماع و الفت این عناصر این کائنات نامتناهی پیدا میشود زیرا اگر وجود هر کائنی از کائنات را درست تحقیق کنی می بینید از اجتماع و الفت آن عناصر است مثلاً انسان . عناصری الفت یافته ترکیب شده و نتیجه اش وجود انسان پیدا شده پس ترکیب و الفت سبب وجود کائنات است و چون بین این عناصر اختلاف و تفریق حاصل شود و تحلیل گردد آن وقت فناء است و همچنین در سائر کائنات خواه جزئی و خواه کلّی ملاحظه کن از الفت و اجتماع و ترکیب عناصر حیات حاصل شود و این عین صلح است و اختلاف و تحلیل متلاشی شود پس در جمیع کائنات صلح و الفت سبب حیات است و اختلاف و جنگ سبب ممات

چون نظر در عالم حیوان کنیم ملاحظه مینمائیم که حیوانات

سنه ۱۹۱۵ میلادی — سال پنجم — سنه ۱۳۳۳ هجری

صفحهٔ اوّل
جلد پنجم
شمارهٔ شانزدهم
قیمت اشتراک
۳۱ ماه دسمبر

نجم باختر
١٣٢٩

PAGE I
VOL V
No: 16
سالیک دالر و نیم
ماه شرف سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین محقّ خواهد نوشت و مقالات مفیده که مؤلفین ارسال دارند قبول و نشر خواهد گردید

صوت سلام عام

صورت لوح مبارکی است که بعد از ظهر روز پنجشنبه اوّل اکتوبر در شهر عکّا برای جریدهٔ تیمس لندن و سائر جرائد اروپا و امریکا از قلم حضرت عبدالبهاء صادر گردید

﴿ هواللّه ﴾

این مسجون چهل ساله بعد از آزادی مدّت سه سال یعنی از سنهٔ هزار و نهصد و ده تا نهایت سنهٔ هزار و نهصد و سیزده در اقلیم اروپا و قارهٔ وسیع امریکا سیر و سفر نمود و با وجود ضعف و ناتوانی شدید در جمیع شهرها در محافل عظمی و کنائس کبری نعره زنان نطقهای مفصّل کرد و آنچه که در الواح و تعالیم بهاءالله در مسئلهٔ جنگ و صلح بود انتشار داد .

حضرت بهاءالله تقریباً پنجاه سال پیش تعالیم انتشار فرمود و آهنگ صلح عمومی بلند کرد و در جمیع الواح و رسائل بصریح عبارت از این وقائع حالیّه خبر داد که عالم انسانی در خطر عظیم است و در استقبال حرب عمومی محتوم الوقوع زیرا مواد ملتهبه در خزائن جهنمیّهٔ اروپا بشرارهٔ منفجر خواهد گشت ازجمله بالکان ولکان خواهد گردید و خریطهٔ اروپ تغییر خواهد یافت لهذا عالم انسانی را دعوت بصلح عمومی فرمود و الواحی بملوک و سلاطین نگاشت و در آن الواح مضرّات شدیدهٔ جنگ بیان فرمود و فوائد و منافع صلح عمومی آشکار کرد که حرب هادم بنیان انسانی است و انسان بنیان الهی صلح حیات مجسّم است و حرب ممات مصوّر صلح روح الهی است جنگ نفثات شیطانی صلح نور آفاق است و جنگ ظلمت علی الاطلاق جمیع انبیاء عظام و فلاسفهٔ قدماء و کتب الهیّه بشیر صلح و وفا بودند و نذیر جنگ و جفا این است اساس الهی این است فضل آسمانی این است اساس شرایع الهی .

باری من در جمیع مجامع فریاد زدم که ای عقلای عالم وای فلاسفهٔ غرب وای دانایان روی زمین ابر تاریکی در پی که افق انسانی را احاطه نماید و طوفان شدیدی در عقب که کشتیهای حیات بشر را درهم شکند و سیل شدیدی عن قریب مدن و دیار اروپ را احاطه کند پس بیدار شوید بیدار شوید هوشیار گردید هوشیار گردید تا جمیع بنهایت همّت برخیزیم و بعون و عنایت الهیّه علم وحدت عالم انسانی را برافرازیم و صلح عمومی ترویج کنیم تا عالم انسانی را از این خطر عظیم نجات دهیم .

در امریک و اروپ نفوس مقدّسی ملاقات شد که در قضیّهٔ صلح عمومی همدم و همراز بودند و در عقیدهٔ وحدت عالم انسانی متّفق و هم آواز ولی افسوس که قلیل بودند و اعاظم رجال ارکان چنان بوده که تجهیز جیوش و تزیید قوای حربیّه سبب حفظ صلح و سلام است و صراحتاً بیان شد که نه چنین است این جیوش جرّاره لابدّ روزی بمیدان آید و این مواد ملتهبه لابد منفجر گردد و انفجار منوط بشرارهٔ ایست که بغتتاً شعله بآفاق زند ولی از عدم اتّباع افکار و کوری ابصار این بیان اذعان نمیشد تا آنکه بغتةً شرارهٔ بالکان را ولکان نمود در بدایت حرب بالکان نفوسی مهمّه سؤال نمودند که آیا این حرب بالکان حرب عمومی است ؟ در جواب ذکر شد که منتهی بحرب عمومی گردد .!

باری مقصود این است تقریباً پنجاه سال پیش حضرت بهاءالله تحذیر از این خطر عظیم فرمود هرچند مضرّات جنگ در پیش دانایان واضح و آشکار بود ولی حال نزد عموم واضح و معیّن گشت که حرب آفت عالم انسانی است و هادم بنیان الهی و سبب موت ابدی و مخرّب مدائن معموره و آتش جهانگیر و مصیبت کبری لهذا نعره و فریاد است که از هر طرف بأوج اعلی میرسد آه و فغان است که زلزله بارکان عالم انداخته است اقالیم معموره است که مطموره میگردد از ضجیج اطفال

"O thou world of humanity! Awake!"

TODAY, if the soul—who is attracted with the Love of God and burning with the flame of enthusiasm—shall unloose his tongue and deliver his speech in the utmost state of attraction, it will undoubtedly produce the most wonderful effect upon the hearts. With a resonant voice, he must cry out:

> *O people! O people! The Sun of Reality has dawned from the horizon of the world, casting Effulgence upon the East and the West. . . .*
>
> *O thou world of humanity! Awake! Awake!*
>
> *O thou negligent of the Kingdom of God! Revive! Revive!*
>
> *O thou prisoner of nature! Liberate thyself! Liberate thyself!*
>
> *O thou afflicted with antiquated dogmas! Get clear of superannuated imaginations! Free thyself of this inertia!*
>
> *O thou deprived of heavenly bestowals! Acquire a share! Acquire a share!*
>
> *O thou heedless of the Divine World! Be informed! Be informed!*

Cry at the top of your voices similar utterances in those meetings before the concourse of humanity. The effect of your words will be conditioned upon the degree of your attraction and exultation. Then you will observe what an effect this will have.

—ABDUL-BAHA ABBAS.

—Extract from Tablet in which the Panama-Pacific International Exposition is mentioned.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION
CONGRESSES AND CONVENTIONS
SAN FRANCISCO
1915

INTERNATIONAL BAHAI CONGRESS

A UNIVERSAL MOVEMENT HAVING FOR ITS PURPOSE THE BESTOWAL OF ECONOMIC, SOCIAL AND SPIRITUAL UNITY UPON THE WORLD OF HUMANITY

Members of Peace Organizations, Educational Institutions and all other lovers of International Peace are cordially invited to attend the Sessions of the *International Bahai Congress,* to be held each evening, at 8 o'clock, *April 19th to 25th* (inclusive) in the Auditorium at the Civic Center—Grove and Larkin Streets.

Let not a man glory in this, that he loves his country; let him rather glory in this that he loves his kind.—*Baha'o'llah.*

UNIVERSAL PEACE TAUGHT BY BAHA'O'LLAH MORE THAN SIXTY YEARS AGO

The cause of Universal Peace was instituted in Persia in 1851 by Baha'o'llah, the founder of the Bahai movement.

INTERNATIONAL ARBITRATION

Baha'o'llah commanded the people to establish Universal Peace, and summoned all the nations to the "divine banquet" of International Arbitration so that questions of national honor, property, boundaries, and of all vital interests between nations might be decided by an arbitral court of justice to which all nations would pledge their allegiance.

INTERNATIONAL POLICE

Baha'o'llah also declared the necessity for International Police, that all the countries might be freed from the need of arms and the diabolical inventions for the destruction of the human race. Thus there would be need for only a few soldiers in order to assure the safety of the state, to punish offenders, and to prevent civil sedition.

Abdul Baha, the present leader of the movement, during his travels in Europe and America in 1910-1913 constantly called the people to the consideration of Universal Peace. Today his words will be recalled by thousands who heard him speak, for he predicted the present war, and declared Universal Peace to be the most vital problem of the twentieth century.

PEACE THE MOST IMPORTANT PROBLEM OF THE AGE

"Why should this great and important cause of Universal Peace, which is, verily, like the sun among the lights of civilization, the cause of honor, freedom, happiness and prosperity of all mankind, be considered as an ideal impossible of realization. What cause could be greater than this?"

The Bahai Movement provides the spiritual dynamic which will insure the permanency of Universal Peace.

BAHAI CONGRESS EXECUTIVE COMMITTEE
505 ROSENTHAL BUILDING
165 POST STREET
SAN FRANCISCO

Reproduction of leaflet issued by the International Bahai Congress

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V Sultan 1, 70 (January 19, 1915) No. 17

Abdul-Baha, on the main drive, Leland Stanford Junior University, Palo Alto, California, following his address on "International Peace," Tuesday morning, October 8, 1912.

ADDRESS BY ABDUL-BAHA AT SACRAMENTO, CALIFORNIA

Assembly Hall, Hotel Sacramento, October 26, 1912, 9:30 a. m.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun

I HAVE just visited your capitol and its delightful gardens. No other capitol has such charming surroundings. It is most beautiful. Just as I have found your capitol to be so imposing and distinguished above others, I earnestly hope that especially the people of this delightful state of California will prove themselves to be the most distinguished altruists of the world. Indeed, this land of California seems to be blessed. It is abundantly fruitful. The climate is temperate. The sun is ever shining. The fruits are delicious and luscious. All the outward blessings are evident here, and the Californians are a noble people. Therefore I hope that they may make extraordinary progress and become renowned for their virtues.

The issue which is of paramount importance in the world today is international peace. The European continent is like unto an arsenal. It is a storehouse of explosives, ready for just a spark, and one spark could set aflame the whole of Europe, particulary at this time, when the Balkan question is before the world. Even now war is raging furiously; the blood of innocent people is being spilled; children are being captivated; women are being left without support; homes are being destroyed. Therefore the greatest necessity in the world today is international peace. The time is ripe for it. It is time for the abolition of warfare. It is time for the unification of nations and governments. It is time for love. It is time for the East and the West to become cemented together.

Because the Californians seem to be so peace-loving and possessed of such great worth and capacity, I hope that peace advocates among them may daily increase in number, until the whole population shall stand for peace. May the men of affairs in this democracy uphold the standard of peace. Thus may these altruistic thoughts radiate from this center toward all other regions of the earth, and may this glory exist forever for this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine gloriously on this soil. May this center

Panama-Pacific International Exposition
Congresses and Conventions
San Francisco
1915

International Bahai Congress

The Bahai Movement
A universal movement having for its purpose
the bestowal of economic, social and
spiritual unity upon the world
of humanity

Public Sessions every Evening during the Week of
April 19th to 25th inclusive
at 8 o'clock

Auditorium at the Civic Center
Grove and Larkin Streets

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International Bahai Congress
April 19th to 25th, 1915, inclusive,
San Francisco

become distinguished in all degrees, for the virtues of humanity and possibilities of advancement are boundless. There is no end to them, and whatever be the degree to which humanity may attain there are always degrees beyond. There is no phenomenon in the contingent realm of which it can be said, "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear to be there is still a greater degree of attainment to be reached. Hence, no matter how much humanity may advance there are higher degrees to be attained, because virtues are unlimited. There is an end for everything save virtues, and although this country has achieved extraordinary progress I hope that its attainment may be even greater, for the divine bounties are unlimited.

There are some who believe that the divine bounties are subject to cessation. For example, they think that the revelation of God, the effulgence of God, and the bounties of God have ended. This is self-evidently a mistaken notion, for none of these is subject to termination. The reality of divinity is like unto the sun, and revelation is like unto the rays thereof. Hence, if we should assert that the bounties of God are not everlasting, then we are forced to believe that divinity can come to an end, whereas the reality of divinity comprehends all the virtues, and by reason of these bounties is perfect. Were it not possessed of all these perfections or virtues it could not be divinity. The sun is the sun because of its rays, light and heat. Could it be dispossessed of them it could not be the sun. Therefore, if we say that the divinity or sovereignty of God is accidental and subject to termination, we must perforce think that divinity itself is accidental, without foundation, and not essential.

God is the Creator. The word "creator" presupposes or connotes creation. God is the Provider. The word "provider" connotes recipients of provision. Another name for the Creator is the Resuscitator, which demands creatures to be resuscitated. If he be not the Provider, how could we conceive of creatures to receive His bounty? If He be not the Lord, how could we conceive of subjects? If He be not the Knower, how could we conceive of those known? Hence, if we should say that there was a time in past ages when God was not possessed of His creation, or that there was a beginning for the world, it would be a denial

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of creation and the Creator. Or, if we should declare that a time may come when there will be a cessation of divine bounties we should virtually deny the existence of Divinity. It is as though man should conceive of a king without country, army, treasury and all that constitutes sovereignty or kingdom. Is it possible to conceive of such a sovereign? A king must be possessed of a dominion, of an army, and of all that appertains to sovereignty in order that his sovereignty may be a reality. Even so is it with the reality of divinity, which comprehends all virtues. The sovereignty thereof is everlasting, and the creation thereof is without beginning and without end.

Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity, with all its perfections and attributes, should become resplendent in the human world. The reality of divinity is like an endless ocean. Revelation is akin to the rain. Can you imagine the cessation of rain? Ever on the face of the earth, somewhere, rain is pouring down.

In short, the world of existence is progressive. It is subject to development and growth. Consider how great has been the progress in this radiant century. Civilization has developed. Nations have developed. Industrialism and jurisprudence have developed. Sciences, inventions and discoveries have developed. All of these show that the world of existence is continuously progressing and developing, and therefore assuredly the virtues characterizing the maturity of man must likewise develop and grow.

The greatest bestowal of God to man is the capacity to attain human virtues. Hence the teachings of religion must be reformed and developed, because past teachings are not suitable for the present time. For example, the sciences of bygone ages will not do for the present, because sciences have undergone reform. The industrialism of the past will not insure present efficiency, because industrialism has advanced. The laws of the past must be reformed, because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform and have achieved development, and the institutes of the past are not to be compared with them. The laws and institutes of former governments cannot be current today, for legis-

Addresses

Monday Evening, April 19th

Chairman, Dr. Frederick W. D'Evelyn, San Francisco

Introduction: The Bahai Congress and its Purpose

The Origin and Fundamental Principles of the Bahai Movement
Mr. Hooper Harris, New York

Tuesday Evening, April 20th

Chairman, Mr. Mountfort Mills, New York

Material and Spiritual Evolution of Mankind
Mr. Howard MacNutt, New York

Wednesday Evening, April 21st

Chairman, Mr. Edward B. Kinney, New York

The Unbiased Investigation of Truth

The Ultimate Conformity of Science and Religion
Mr. Hooper Harris, New York

The Underlying Unity of all Faiths
Mr. Howard C. Ives, New York

Thursday Evening, April 22nd

Chairman, Mr. Harlan F. Ober, Dublin, New Hampshire

The Oneness of the Cycles of the Manifestations
Mr. William H. Hoar, Fanwood, New Jersey

The Elimination of Prejudice as an Essential Factor in Human Progress
Mr. Joseph H. Hannen, Washington, D. C.

Friday Evening, April 23rd

Chairman, Mr. Albert Windust, Chicago

The Bahai Movement in Relation to Economic and Social Problems
Mr. Alfred Lunt, Boston

The Establishment of Bahai Institutions for Humanitarian Service
Mr. Albert H. Hall, Minneapolis

Saturday Evening, April 24th

Chairman, Mr. Edwin T. Cooper, San Francisco

Equality of Men and Women
Universal Education
Universal Language
Mr. Harlan F. Ober, Dublin, New Hampshire

The Mysterious Forces of Civilization
Mr. Albert R. Windust, Chicago

Sunday Evening, April 25th

Chairman, Mr. William C. Ralston, San Francisco

Universal Peace
Mirza Ali Kuli Khan, Washington, D. C.

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lation must be in conformity with the needs and requirements of the body politic at this time.

This has been the case also with the religious teachings that so long were given in the temples and churches, because they were not based upon the fundamental principles of the religions of God. In other words, the foundation of the divine religions had become obscured and certain non-essentials had crept in; that is, the kernel of religion had apparently disappeared and only the shells remained. Consequently it was necessary that the fundamental basis of all religious teaching should be restored, that the sun of reality which had set should rise once again, that the springtime which had refreshed the arena of life in ages gone by should appear once more, that the rain which had ceased should descend again, that the breezes which had become stilled should blow once more.

Therefore His Holiness BAHA'O'LLAH appeared from the horizon of the Orient and reestablished the essential foundation of the religious teachings of the world. The worn-out traditional beliefs current among men were removed. He caused fellowship and love to exist once again among the representatives of various religions and denominations. Among the various contending religions he caused love to obtain. He created a remarkable state of amity among hostile sects. He upheld the banner of the oneness of the world of humanity. He laid the foundation for international peace. He caused the hearts to be cemented together. He conferred new life upon the peoples of the East.

Among the hostile religious sects of the Orient, those who have followed the teachings of BAHA'O'LLAH associate with one another in amity and good fellowship. No one says, "I am a Frenchman," "I am a German," "I am an Englishman," "I am a Turk," or "I am a Persian." No one says, "I am a Mussulman," "I am still hidebound and fettered with the traditional beliefs of dogmatic Christianity," "I am still a follower of Talmudic superstitions," or "I am a Zoroastrian and hence an opposer of all other religions." On the contrary, all have been rescued from religious, racial, political and patriotic prejudice, and are now associating with one another in amity and love, to the extent that if a man were to attend one of their representative gatherings he would be unable to find any distinction between the Christian and the Mohammedan, the Jew and the Zoroastrian, the Persian and the Turk, or the Arab and the European. There is no distinction of that character, for the meetings are based upon the fundamentals of religion, and therefore good fellowship has already been established.

In brief, the time of ferocity has passed away. The centuries of sectarianism have

Abdul-Baha leaving the First Unitarian Church, San Francisco, after addressing the congregation, Sunday morning, October 6, 1912

ended. The periods of inadvertence have gone by. The mediaeval ages of ignorance have ceased to exist.

Verily the century of radiance has dawned. Minds are advancing. Perceptions are becoming keen. Conceptions of human possibilities are becoming universal. Susceptibilities are developing. The discovery of realities is progressing. Hence it is necessary that we should cast aside all the prejudices of ignorance and superannuated traditional beliefs of past ages, and hoist aloft the banner of international peace. Let us co-operate with one another in love, and through reciprocity enjoy eternal happiness and peace.

A BRIEF HISTORY OF THE AMERICAN DEVELOPMENT OF THE BAHAI MOVEMENT

BY THORNTON CHASE

IN the month of June, 1894, a gentleman in Chicago desired to study Sanskrit, in order to further pursue his search into ancient religious teachings. While seeking an instructor he met a Syrian who had come to Chicago from Egypt a short time before, and who told him of the Bahai Movement.

As the statements of the life and teachings of BAHA'O'LLAH, and his son, Abbas Effendi, the "Greatest Branch," otherwise known as Abdul-Baha, accorded with the declarations of numerous sacred prophecies, and with the age-long expectations of mankind, it was deemed of value to investigate those claims as far as possible.

Other seekers for truth became attracted to the study of these matters, with the result that five accepted the teachings as true during the year 1894. In 1895 a number of earnest students became interested, classes were formed, and several became "believers," and in 1896, the followers of the Bahai Cause in Chicago were numbered by hundreds.

A class of Truth Seekers was begun in Kenosha, Wis., another in Milwaukee, and individuals from New York, Cincinnati, Washington, and other points, came in touch with the Movement in Chicago, and carried information of it to their friends at home, so that in 1898 many students in eastern cities were eagerly seeking knowledge of God through this channel.

On Nov. 4th, 1900, there arrived in New York, Mirza Assad'u'llah, a Persian teacher of authority from Acca, in Palestine, and Hadji Hassan Khorassani, a prominent merchant of Cairo, Egypt; with Mirza Hussein Rouhy, and Mirza Buzork, as interpreters. They remained in New York, meeting and teaching large numbers of people, until Nov. 26th, when they visited Johnstown, New York, for two days, and reached Chicago at 4 p. m., Thanksgiving Day, Nov. 29th, where they made their headquarters for a year and a half.

A little later came another Persian gentleman, Mirza Abul Fazl, a scholar and historian, famous in the Orient for his learning and sincerity, one who had given up a position of the highest honor in Persia, as president of the Royal College of Teheran, to embrace the Bahai Cause, which resulted in his imprisonment for three years in Persian dungeons. Two young Persians, Mirza Ali Kuli Khan and Mirza Ameen'u'llah also arrived to act as interpreters.

With these teachers came the first opportunity for a correct and intimate knowledge of the true Bahai teachings. The salient facts,—the mission of the Bab as the forerunner and proclaimer of the coming of "He Whom God Shall Manifest," his life, and early martyrdom; the appearance of BAHA'O'LLAH, the Manifestation, and Revealer of the Divine Word, the station and authority of Abbas Effendi, Abdul-Baha, as the Center of the Covenant, the Interpreter and the Establisher of the Sacred Law; these were known and believed; but, as yet, there had been but little translation of their writings, and but a small portion of their beautiful and comprehensive teachings of religion and life was known until they were disclosed by these visitors from the Center of the Cause. The young interpreters, assisted by Mr. Anton Haddad of Syria, busied themselves in translating the Bahai Writings from Persian and Arabic into English, and a wonderful treasury of wisdom and knowledge was opened, which has been the delight and satisfaction of thousands of hungry souls in America.

The instructions given by Mirza Assad'u'llah and Mirza Abdul Fazl were thoroughly sane and practical, and so insisted on righteousness, right living—as the essential of religion, rather than psychic and occult experiments, that many persons, who had conceived views imbued with imaginations and superstitions, fell away from the Cause—but those who remained discovered such spiritual light, guidance, richness, and power in the teachings, that they were deeply confirmed in their belief, and clung to it as the most valuable instruction possible for man to obtain.

The classes and assemblies which had diminished in number, again began to grow, and to spread the knowledge of the Bahai Cause; until at the present time its adherents in the United States are numbered by thousands—there are believers in many cities and towns, from the Atlantic to the Pacific—all earnest and sincere in their faith, and in their acceptance of this modern revelation of Divine

(Continued on Page 265)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. V Sultan 1, 70 (January 19, 1915) No. 17

TABLET FROM ABDUL-BAHA

To Doctor F. W. D'Evelyn, the beloved of God, Mrs. Helen S. Goodall, the maid-servant of God, Mrs. Ella G. Cooper, Mr. W. C. and Mrs. Georgia Ralston, San Francisco, California.

Upon them be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O ye who are firm in the Covenant!

Your letter was received. Praise be to God, that with the utmost firmness you have arisen in the service of the Kingdom, so that you may organize a Congress for universal peace during the Panama-Pacific International Exposition. Summon the people to the Kingdom of God and promote the teachings of His Holiness BAHA'O'LLAH. Rest ye assured that the Divine Confirmations will be conducive to joy and fragrance and most great results will be the outcome of this service.

Rest ye confident in the assistance of God.

Upon ye be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 21, 1914,
Bahai Nest, Mount Carmel, Haifa, Syria.

OUR PERSIAN SECTION this issue contains: (1) Abdul-Baha's visit to a Christmas performance; (2) Abdul-Baha's talk at the home of Lady Blomfield, London; (3) Abdul-Baha's visit to the Salvation Army barracks and his gifts to the poor; (4) talk by Abdul-Baha given at the Sea of Galilee (Lake of Tiberias); (5) talk given by him at Haifa, after his return from Tiberias; (6) Tablet to a Bahai at Bakou; (7) "The War of the World," by Mirza Abdul-Cassim G. Shirazi; (8) the earthquake in Italy; (9) gains and losses of the nations at war during the past six months; (9) translation from Arabic of article by Towfik Effendi Muffaredj; (10) news from Haifa by Mohammed Effendi, son of Hussein Agha.

A BRIEF HISTORY OF THE AMERICAN DEVELOPMENT OF THE BAHAI MOVEMENT

[Continued from page 263]

Knowledge, and striving with their lives to carry out the Bahai teachings of love to God expressed in love to man.

There are assemblies of believers in Chicago and New York, in Boston and Baltimore, Washington and Philadelphia, in Cleveland, Cincinnati, St. Louis, Milwaukee, Kenosha, Minneapolis, Spokane, Seattle, Portland, San Francisco, Los Angeles, San Diego, and in many towns of lesser fame; in all of which this wonderful, religious, ethical, moral, and practical teaching of the age, is received and loved as the great solvent of religious, social, and economic problems, and the joy and beauty of life.

WORDS OF ABDUL-BAHA TO THE BAHAIS

REGARDING THEIR ATTENDANCE AT THE

PANAMA-PACIFIC INTERNATIONAL EXPOSITION

IN SAN FRANCISCO.

From Tablet dated July 12, 1911

The future of California, whether in regard to its material affairs or its spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom and be the means of promoting the religion of God.

Regarding the Exposition of 1915 which will be inaugurated in San Francisco, America, undoubtedly from now on the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion.

From Tablet dated April 14, 1914

The believers of God from now on must think about going to the Panama-Pacific International Exposition (in San Francisco). Everyone goes to the Exposition either for amusement or recreation, or in hope of obtaining commercial benefits. But you, who are the believers of God, enter the Exposition with the desire to summon the people to the divine Kingdom and hoping to receive the breaths of the Holy Spirit.

From Tablet dated March 12, 1913

As regards the second trip of Abdul-Baha to America, if the believers of God be enkindled and attracted to a superlative degree, perchance this object will again be obtained. Capacity and capability are the magnetic power.

Suggestions

A number of hotels centrally located are recommended. Prices are reasonable—from $1.00 per day and up. All rooms with baths. It is suggested that it will be best, for those who wish to secure accommodations at any of these hotels, to communicate immediately with the manager, Mr. D. Heywood, 526 Holbrook Building, 58 Sutter Street, San Francisco.

As the week's programme has been arranged to begin the 19th of April, it is hoped that all the friends will arrive before that date.

The San Francisco climate being variable, warm wraps are found to be useful in all seasons. For further information please address the Executive Committee of the International Bahai Congress, 505 Rosenthal Building, 165 Post Street, San Francisco.

PROGRAM

INTERNATIONAL BAHAI CONGRESS

For the Week of April 19th to 25th, 1915

Monday Morning:

Meeting of the Executive Committee of the International Bahai Congress, the Bahai Temple Unity Executive Board, and the Congress speakers, at 9:45 o'clock.

Monday Afternoon:

Reception to the visiting Bahais at 3 o'clock.

Monday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Tuesday Morning:

Business meeting of the Bahai Temple Unity Executive Board at 9:45 o'clock.

Tuesday Afternoon:

Free.

Tuesday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Wednesday Noon:

Feast of the Rizwan. (For Bahais only.)

Wednesday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Thursday:

Mashrak-el-Azkar Convention.

Thursday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Friday:

Mashrak-el-Azkar Convention.

Friday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Saturday:

Mashrak-el-Azkar Convention.

Saturday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Sunday:

Sunday Evening:

Bahai Congress session. . Addresses at 8 o'clock.

وسامية فعلى اخوانه ان يحترموه ويكرموه !

انّ عبّاس افندی يدعو النّاس الى الاتّحاد الرّوحی الى التّعاضد الى التّكافل الى عمل البرّ والخير الى التّسامح والتّساهل لذلك احترمه ولو وجدت فيه غير الحقّ لأنكرته " انّ الباطل كان زهوقا "

كنت فی زيارته وقد تغيّب سكريتره الخصوصی لحاجة فجائته احدی سيّدات نيويورك وكنت المترجم بينهما . فاسمع ايّها القارئ نصائحه لتلك السيّدة :

« احترمی زوجك وحبّيه . اذا لم يكن حسنًا فصلّی دائمًا لأجله . واجتهدی لتصليحه . ربّی اولادك التربية الدّينية الحقيقيّة . علّميهم الصّدق والفضيلة . خافی اللّه واتّقيه . و اجعلی بيتك جنّة » !

قد يرى القارئ هذه الكلمات بسيطة لكنّها هی افضل نصيحة للمرأة هی افضل تعليم للنساء وقد يشعر الانسان بذلك التأثير الرّائق اذا سمع هذه الالفاظ من فم عبّاس افندی وهو يلقيها وتكاد روحه تنسكب معها واحساساته الشّريفة تتقدّ بين كلّ حرف منها . ومع الاكرام والاحترام الّذی يظهره النّاس لعبّاس افندی فهو على غاية البساطة . دعوت حضرته ليخطب فی جامعة كولومبيا وكانت اللّجنة قد اعدّت له على المنبر كرسيًا كبيرًا او بكلمة اخرى اكبر من بقيّة الكراسی ولما قدّمته لحضرته ليجلس ابى ان يكون مقعده افضل من الغير بل رفض كلّ التّمييز عن الجالسين بجانبه واخذ الكرسی الاخرى !

امّا محبّته للغير واعتنائه بالفقراء فغريب فی حدّ ذاته . زار حضرته احد الاجتماعات لطبقة الفقراء وحمل معه مائة دولارًا رباعًا وزّعها على المحتاجين فی مدينة نيويورك .

بعد ان رأيت كلّ هذا بعد ان شاهدت اعماله الفاضلة السّامية كدت لا اصدّق ان هذا هو — عبد البهاء عبّاس افندی - الّذی سجنه عبد الحميد اربعين سنة فی عكّا . ارجل كهذا يسجن ؟ لا لعمری لكن عدت فتذكّرت " ان لا نبیّ له كرامة فی وطنه

اخبار از حيفا

بقلم جناب محمّد افندی پسر مرحوم آقای حسين آغا
بتاريخ ۱ نوفمبر ۱۹۱۴

بشارت كبرى سلامتی وجود ذيجود اطهر مبارك است الحمد للّه در كمال صحّت وعافيت برقرار . وهمچنين جميع اهل بيت مقدّس ودوستان الهی مسرور وسالم . اگرچه در اين ايّام بواسطهٔ اين جنگ قيامتی است كبرى ولی شكراً للّه كه پاسبان شبان حقيقی موجود واغنام در چراگاه عنايت خودش محفوظ ومستريح وبركنار - چه غم ديوار امّت را كه باشد چون تو پشتيبان چه باك از موج بحر آنرا كه باشد نوح كشتيبان

ابداً مضطرب نباشيد هميشه آسوده خاطر ومسرور شويد چه كه جميع احبّای اين صفحات سالم هستند واز جهت رفتن اموال احبّا فدای خاك پای مبارك است قوله تعالى " المال والبنون زينة الحياة الدّنيا والباقيات الصّالحات خير عند ربّك واجر اعظم " عنايت وتوفيق وتأييد ورضای حقّ شامل باشد ديگر هر چه باد آباد بادا . احبّای عكّا زنانه ومردانه در ابوسنان ساكنند وهمچنين اهل بيت مبارك واحبّای حيفا زنانه ومردانه در كوه كرمل در مسافرخانه وحضرت مولى الورى گاهی در حيفا وگاهی در عكّا وگاهی در ابوسنان تشريف دارند مركزی از برای خود ندارند ديشب جای جميع احبّای الهی نمايان بود وخالی در حيفا مشرّف بودم فرمودند " هر وقت در عكّا ميروم بياد وذكر احبّای حيفا ميفتم وهر وقت بحيفا ميآيم بياد وذكر احبّای عكّا ميفتم وهر وقت ميروم بياد وذكر احبّای ابوسنان ميفتم " بسيار بسيار تبسّم فرمودند بعد فرمودند " متحيّر مانده ام چه بكنم "

بهمين نوع گاه گاهی مشرّف ميشويم وهميشه برای همه ياران الهی از صميم قلب تأييد وتوفيق طلبيم .

در آخر مجلس فرمودند " الحمد للّه جميع احبّای الهی در ظلّ حمايت حقّ محفوظند - قوله تعالى والعصر انّ الانسان لفی خسر الّا الذين آمنوا وعملوا الصّالحات وتواصوا بالحقّ وتواصوا بالصّبر . اولئك لا خوف عليهم ولا هم يحزنون " . بهمين آيه مباركه اكتفا نمائيد وآسوده خاطر باشيد "

معمور باشصت هزار از نفوس محو ونابود کرده که نیشان افتخار یا لقب شرف از کسی باو نرسیده.

مداخل وضرر دول

در مدت شش ماه این جنگ عظیم

در این مدت شش ماه جنگ چنان معلوم میشود که مداخل وضرر دول متحاربه تقریبا مساوی همدیگر است زیرا میبینیم که فتوحاتی که المان کرده ومضرّاتی که باو رسیده مقابل فتوحات ومضرّات دول متحالفه است یعنی انگلیس وفرانسه وروس. مثلاً حال در دست دول متحالفه از ملک المان از این قرار است :—

در الزاس ولورین	۰۱۴۴۰	میل مربع
در شرقی پروسیه	۰۲۵۲۰	= =
در غلیسیا غسه	۲۴۵۶۱	= =
در بوکینا غسه	۰۴۰۳۳	
المجموع	۳۲۵۵۴	میل مربع

ودر دست المان از این قرار است :—

در بلجیک	۱۰۰۶۳	میل مربع
در فرانسه	۰۹۰۳۱	= =
در پولند	۱۱۱۰۷	= =
المجموع	۳۰۲۰۱	

پس واضح میشود که در مدت شش ماه حرب بجز ضرر نامتناهی وخرابی وخونریزی برای اهل عالم عموماً ودول متحاربه خصوصاً نتیجه نبخشیده.

مقالهٔ عربی

عن جريدة المهاجر العدد ٧٩٦ نیویورك امیركا في ١ ایّار [می] سنة ١٩١٣ بقلم الكاتب الأديب توفيق افندی مفرّج طالب علوم في جامعة كلومبيا .

الشّرق مهبط الوحي والأنبياء . وطن الشّعر والمحبّة والأديان والسّلام . ما زال منذ الأزل الى الآن يعطي العالم

نفوساً كبيرة ورُسل الى البشريّة انبياء ومعلّمين . فمن الشّرق جاء يسوع - من الشّرق جاء محمّد وموسى وحاملو كلمة الله وعلى تعاليم هؤلاء ومبادئهم قامت حياة البشر الأجتماعيّة وشرائعهم وادیانهم في نیویورك اليوم رجلٌ سمعت عنهُ في الشّرق ورأيته في الغرب ولماذا اسمّيه رجلاً هو فوق الرّجال بعقله وادراكه باخلاصه للحقيقه . باحترامه للفضائل . بحبّه للأنسانيّة بخدمته لاخوانه . بتعاليمه السامية التي تجعله معلماً صالحاً التي يحببّها الى مريديه وتقرّب قلوب النّاس اليه الرّجل هو - عبد البهاء عبّاس افندی - وتعاليمه - المحبّة والسّلام ان يحبّ البشر بعضهم بعضاً ان يعيشوا بسلام وراحة -

هذا هو النّور الذی يحمله عبّاس افندی بيده هذا هو الحقّ الذی يحارب العالم لأجله

[من له اذنان للسّمع فليسمع]

مهلاً ايّها القارئ . فما كاتب هذه السّطور تابع دينٍ جديد بل هو مسيحي من حقّ من حق المسيحيّين فلا تسئ الفهم بعد ان تقرأ اسطری هذه فانی رجل وككل رجل يحبّ كلّ من يعلّم النّاس - ان يحبّوا بعضهم بعضاً . ان يكونوا اخوة وان يعيشوا كاخوةٍ .

كنتُ في المدرسة الكليّة في بيروت حين سمعت لأول مرّة لفظة - البهائيّين .

مرّ تلميذ امامنا فاشار اليه صديقي بجانبي وقال :-

هذا هو بهائي ! هذا هو بهائي !

نجم باختر : [المقصود من هو بهائي ای جیء بعدی

اسفت ذلك الحين وقلت ما اتعس هذه البشريّة التي تقوم بها كلّ يوم نبيّ جديد يدعو الى مذهب جديد ذلك اليوم خلت زعيم البهائيّين ومعلّمهم آتياً ليزيد على اديان النّاس الكثيرة ديناً جديداً . لكنّي رأيت بالأمس فضيلة عبد البهاء عبّاس افندی واذا هو غير ما حسبته . هو غير ما يتوهّمه النّاس . شيخ قطع مرحلة من العمر فشاب شعره وزاده البياض هيبةً وجمالاً جالسته وحادثته فرأيت حكمة الشّيوخ ولطافة الأطفال . سألته عن دينه الجديد فاذا هو - اتّحاد الأديان جميعها - وعن تعاليمه - فاذا هي محبّة وسلام - انّ الذی يعلّم اخوانه في الأنسانيّة تعاليماً صالحة

بلای عظیم را طولانی بکنند یا بهمین حدّ قناعت نمایند وجم برخود واهل عالم کنند وراضی باتلاف نفوس واموال وخرابی ممالک وبلدان وضرر تجارت وصناعت وزراعت نشوند

خسارت این حرب که بر دول محاربه وسایر دول وملل بیطرف وارد آمده از حدّ احصا خارج است وسالها تلافی نتوان نمود ونفسی در عالم نیست که مبتلا بضرر وسختی نشده باشد

اگر تأسیس محکمهٔ کبری گشته بود یا اتّحاد واتّفاق حقیقی ومحبّت والفت صمیمی بین دول وملل شده بود قضیّهٔ قتل ولیعهد نمسه ونتیجهٔ آن بطور عدالت وحقانیّت رسیدگی وتصفیه میشد واین همه نفوس واموال نابود نمیگشت وممالک وبلدان خراب وویران نمیگردید.

هزار ونهصد وپانزده سال از ظهور حضرت مسیح علیه السّلام گذشته وقریب هزار وششصد سال است که تعالیم روحانی آنحضرت در بلاد منتشر شده کتب کثیره بلغات مختلفه تصنیف وتألیف نموده اند وجمیع طوائف عالم را بروحانیّت ومحبّت دعوت کرده اند ومدرسه ها وبیمارخانه ها باز نموده اند چه شد اثر تعالیم حضرت مسیح چه شد ثمر فدائی آن وجه ملیح چه شد روحانیّت اوامر الهی چه شد پیروی آن جمال رحمانی چه شد خیرخواهی عالم انسانی چه شد شکرانیّت مواهب یزدانی چه شد نتیجهٔ تحصیل علوم ربّانی چه شد حفظ حقوق بنی آدم چه شد ظهور وبروز تمدّن قرن بیستم که برای خودخواهی دو نفس اینقدر خونریزی شود و عالم انسانی از قهر وغضب متزلزل ومنقلب گردد طالبان صلح وسلام آیا چه شنیدند که خواموش شدند!

بهائیان عالم بنصّ صریح حضرت بهاء الله جلّ ذکره الاعلی دوست صمیمی وخیرخواه حقیقی عالم انسانی میباشند ودر هر مملکتی باشند بکمال صداقت وحسن نیت با حکومت واهالی رفتار مینمایند وابداً در امور سیاسی مداخله ندارند واز تعصّبات جنسی ووطنی ودینی ومذهبی وسیاسی بیزارند ودر این بلایا وسختی ورزایا سهیم وشریک دیگرانند واز درگاه حق جلّ جلاله رجا ومسئلت مینمایند که این آتش افروخته بآب صلح خواموش گردد وسلاح باصلاح مبدّل شود ونوع بشر راحت وآسایش یابند انّه هو القادر المقتدر العزیز الرّؤف.

اگر رؤسای امم وعقلای عالم توجّهی بنصایح وتعالیم حضرت بهاء الله وبیانات وتصریحات حضرت عبد البهاء مینمودند وبطور انصاف تحقیق وتدقیق میفرمودند وتحرّی حقیقت میکردند بیقین مبین میدانستند که تعالیم آسمانی است که طوائف مختلفه وادیان ومذاهب متنوّعه را بر یک بساط اخوّت ومهربانی وانس والفت ویگانگی جمع فرماید وسلاطین عالم ورؤسای امم را معزّز ومحترم ومحبوب القلوب بنی آدم نماید وسبب اتّحاد واتّفاق ملوک وامرا وجمیع رعایا شود واختلافات جنسی ووطنی ودینی وسیاسی را زائل کند ونوع انسان سعادت وآسایش وراحت یابد ووعده های الهی که در کتب آسمانی نازل شده محقّق گردد وجنگ وخونریزی متروک شود ویقین است که عن قریب جمیع وعده های الهی ظاهر خواهد شد ولیس ذلک علی الله بعزیز

زلزلهٔ ایتالیا

در این ایّام زلزلهٔ عظیمی در مُلکِ ایتالیا واقع شده واگرچه حرکت وانقلاب زمین بیشتر از نیم دقیقه نبوده ولی شهرهای آباد باخاک یکسان شده وتقریباً شصت هزار از نفوس زنده بغتةً در زیر سنگ و زمین مدفون گشته این خبر محزن بسیار در قلوب عالم تأثیر نموده واز امریکا اعانه ئی از برای منکوبین فرستاده شده.

خیلی عجب است! که چنین قاتلی قهاری غداری بی رحمی مثل زمین ایتالیا که به نیم دقیقه یا به چهل ثانیه عددی از شهرهای

طبریّه

بیانات مبارک در حیفا بعد از مراجعت از طبریّه

مورّخه ١٦ ماه جون سنه ١٩١٤

من رفتم بطبریه این دفعه رفتن خیلی طول کشید طبریّه نقطه‌ئی است که در گوشه‌ئی واقع شده محلّ خلوتی است هیچ صدائی و ندائی نیست مثل اینست که انسان در بیابانی مسکن جسته در کنار افتاده است جائی است که حضرت مسیح مشی مینمود و حواریّون را تعلیم میداد در محلّی که اوّل اظهار امر فرمودند نزدیک طبریّه است و موسوم به «تلّ هوم» در آنجا معبد بزرگی ساخته شده بود که حضرت مسیح داخل شده صحبت فرموده در نظر مسیحیها خیلی محترم است بعد در ایّام حرب صلیبیّین خراب شده امّا اساسش مانده است و محلّ مقدّسی است امّا عجیب است اثر کلّه حوّ چنین است لکن یهودیهای آنجا خیلی متعصّب خودپسند از خود راضی هستند امّا یهودیهای امریکا خیلی مردمان باهوش هستند آنچه با آنها صحبت میشد گوش میدادند امّا اینها ابداً گوش نمیدادند یک روز صحبتهائی که در معابد یهود نموده بودم برای خاخامی در طبریّه کردم بعد نگاه بصورتش کردم دیدم ابداً آثار هوش نیست چه قدر فرق است میان نفوسیکه شعور و ادراک دارند و نفوسیکه از این فیوضات الهی بکلّی محرومند .

نجم باختر : این سفر مدّت اقامت مبارک در طبریّه یک ماه و نیم بود

لوح مبارک

بافتخار یکی از دوستان بادکوبه صادر که در شأن و مقام حضرت مسیح است

هو الله

ای گل گلشن حضرت مسیح وقتیکه حضرت مسیح روحی له الفدا با وجهی صبیح و جمالی ملیح کشف حجاب نمود و در میان یهود جلوهٔ آسمانی فرمود اسرائیل ادّعا مینمود که ارض فلسطین از فیض سحاب رحمانی گلزار است ولی ظاهر و واضح گشت که خارزار است الّا نفوسی چند که از فیض روح القدس مانند گل در نهایت طراوت و لطافت جلوه نمودند آنان گل و ریحان حضرت موسی بودند حال تو نیز در گلشن مسیح گل مهد برگ خندانی و از فیض بهار روحانی در نهایت لطافت و مشکبار حمد کن خدا را که مشاهده انوار از ملکوت اسرار نمودی اسم چنان است که بر عالم نافهٔ مشک اسرار نثار نمائی الحمد لله بدرقهٔ عنایت از ملکوت انوار پی در پی رسید و جان و دل را از جمیع حجبات و اوهام رهائی بخشید دیده‌ئی منوّر داری و مشامی معطّر خواهی و قلبی از فیض روح القدس روشن فرمائی این نعمت عظمی و این موهبت کبری را غنیمت شمار و بقوّتی آسمانی و موهبتی رحمانی و تأییدی ملکوتی بهدایت دیگران پرداز ......:

جنگ دنیا

بقلم فاضل آقا میرزا ابو القاسم گلستانه مقیم مصر

مورّخه ٣ ماه نوفمبر سنه ١٩١٤

بیشتر از ده ملیون عساکر ده دولت اروپا و آسیا - انگلیس . روس . فرانسه . ژاپون آلمان - نمسه . عثمانی . بلجیک . صرب و جبل اسود . در مواقع عدیده بخونریزی و آتش نشانی مشغولند روز و شب از دریا [و زیر دریا] و صحرا و هوا گلولهٔ توپ میبارند میبارند خون همدیگر میریزند و جوانان نورسیده یکدیگر را بخاک هلاک می اندازند و شهرهای عظیمه و قصور رفیعه و عمارات عالیه را ویران و با زمین یکسان مینمایند

از قرار جرائد زیادتر از یک ملیون نفوس تا حال مقتول و مجروح شده و معادل پانصد جنیه انگلیسی (پوند) مصروف جنگ دول متحاربه گردیده و خداوند عالم است که سایر دول بیطرف هم داخل در جنگ و جدال بشوند و میدان حرب و قتال را وسعت بدهند و این

مقصود اینست که هرچند مسیح از رحم مادر آمد فی الحقیقه از آسمان بود. سبب چه شد که همه این ملل منتظره انکار وی کردند زیرا آنها منتظر بودند که مسیح بجسد ظاهر از آسمان آید و چون دیدند چنین نشد انکار کردند و حال آنکه مقصود حقیقت مسیح بود نه جسم مسیح و هیچ شبهه نیست که حقیقت مسیح از آسمان آمد ولکن چون اقوام نفهمیدند انکار کردند. ولی الآن محروم ماندند پس باید اسرار کتاب مقدس را فهمید و معنی تورات و انجیل را دریافت زیرا جمیع رموز و اسرار است تا انسان پی باین اسرار نبرد محروم ماند و بحقیقت پی نبرد امید وارم که شماها باسرار کتب پی برید همیشه کشف اسرار حقیقت کنید و بهیچ حجابی محتجب نگردید ناظر الی الله باشید پیوسته از خدا طلب تأیید و توفیق کنید تا از جمال حقیقت محروم نگردید و استفاضه از انوار شمس حقیقت کنید و باسرار الهی واقف شوید تا در ملکوت الهی داخل شوید و در درگاه کبریا مقبول گردید و بحیات ابدیه موفق شوید اینست آرزوی من این است نهایت آمال روحانیان.»

عبد البهاء در مجمع فقرا انجمن لشکر نجات

شب عید ولادت حضرت مسیح حضرت عبد البهاء بانجمن لشکر نجات تشریف بردند در کلیسای وست منستر زیرا در آنجا سالی یک مرتبه شب عید میلاد فقرا دعوت میشوند و آن انجمن از آنها پذیرائی مینماید و شام میدهد زیرا آن فقرا بیکس دعا مینمایند اگر خیرخواهی این انجمن نبود بی شام و آشیانه در عید میلاد میماندند قریب هزار نفر حاضر بودند و خیلی مجلسی باشکوهی بود زیرا حضرت عبد البهاء وقتیکه حضور آنها تشریف آوردند خطابهئی که دارای بیانات مسیح بود بیان فرمودند و آن فقرا چنان منجذب آن بیانات شدند که خوراک فراموش نموده گوش میدادند تکلم حکمشان آن خطابه بسیار ساده و سلیس بود و مترجم جمله بجمله ترجمه مینمود

التفات مبارک بفقرا

نظر باینکه میفرمایند اقوال باید مطابق با اعمال باشد حضرت عبد البهاء زیاده از بیست پوند [جنیه انگلیسی] به کولونل رئیس انجمن مرحمت فرمودند که شب اول سال جدید یکم ماه جانوری سنه ۱۹۱۳ مثل آن شب [شب عید میلاد] همان فقرا را باز دعوت نماید

پس رئیس مذکور برخواسته با نهایت خضوع و خشوع اعلان نمود و حضار را بمهمانی حضرت عبد البهاء در شب اول سال دعوت کرد و حین خروج مبارک حاضرین همه برخاستند و از سرور دست زنان هلهله کنان اظهار ممنونیت مینمودند و تشکر میکردند بنوعی که کارد و چنگال غذا خوری را بجای کلاه و دستمال که عادت احترام غربیهاست حرکت میدادند بعد کولونل مذکور حضرت عبد البهاء و خدام حضور در تالارهای آن عمارت که محل استراحت و سریرهای خواب برای فقرا بود سر داد بسیار وجود مبارک مسرور شدی و فرمودند «من در حق تو دعا نمایم که در حفظ و حمایت الهی باشی.»

بیانات مبارک
اطراف دریاچهٔ طبریه
مورخه ۱۳ ماه جون ۱۹۱۴م

حضرت مسیح در اطراف این دریاچه اغلب تنها مشی مینمود و تنها بفکر روشنائی عالم انسانی بود دقیقهئی راحت نکرد و روزی آزاد نبود سرگردان و بی سر و سامان در این کوهها و بیابانها ایام خود را میگذرانید جائی که حواریون را دعوت بدخول در ملکوت نمود در همین اطراف است حضرات مشغول ماهیگیری بودند و حضرت مسیح در کنار ساحل تنها مشی میکرد چون نظرش بوجوه آنها افتاد و آثار قبول مشاهده نمود گفت «بیائید تا من شما را صیاد انسان نمایم» و آنها فی الفور هر چیزی را رها کرده پیروی آن نور مجسم را نمودند سبحان الله همیشه در بدایت امر نفوس عادی که در انظار ناس ابداً اهمیتی نداشته اند اقبال بمظهر امر نموده اند مثلاً در قرآن نازل شده که جهال ناس عصر رسول میگفتند که «ترا متابعت نکرد الا اراذل ناس فضلا و علما و سروران و بزرگان ترا مجنون پندارند». اما هر کس شهادت میدهد که جمیع علما و فلاسفه و سروران هر ملتی در حضور جمال مبارک خاضع بودند و جمعی کثیر از این طبقات ایمان آوردند.

سنه ۱۹۱۵ میلادی — سال پنجم — سنه ۱۳۳۳ هجری

صفحهٔ اوّل
جلد پنجم
شمارهٔ هفدهم
قیمت اشتراك
۱۹ جانوری

نجم باختر
۱۳۲۹

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سالی یك دالر ونیم
ماه سلطان سنه ۷۰

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ وتوزیع میگردد ودر نهایت آزادی در مسائل یگانگی بشر ووحدت ادیان وترویج صلح عمومی وتربیت اطفال وپیشرفت امر حضرت بهاءالله در اطراف جهان وتوضیح حقائق این دین عمومی خواهد نوشت ومقالات مفیده كه موافق سبك اداره است قبول ونشر خواهد گردید

حضرت عبدالبهاء
در تشخیص ولادت حضرت مسیح

چون در اواخر ماه گذشته ایّام ولادت حضرت مسیح بوده واوّل این ماه ابتداء سال جدید عالم مسیحیان است لهذا بیانات مبارك را كه در این خصوص نازل شده درج میشود . تقریباً ۳ سه سال پیش حضرت عبدالبهاء برای دیدن تشخیص ولادت حضرت مسیح تشریف بردند در كلیسای وست مینیستر در شهر لندن پس از اتمام تشخیص بایوان كلیسا تشریف برده در خصوص ولادت مسیح نطقی مفصّل وملیح فرمودند كه موضوع نطق مبارك این بود - كه نفوس منتظر ظهور مسیح با وجود انتظارشان چون آن حضرت ظاهر شد اورا نشناختند وانكار نمودند - پس از آن اجزاء این تشخیص را بسیار تعریف فرمودند وتمجید كردند وروز بعدش كه روز شنبه بود موافق ۲۲ ماه دسمبر سنه ۱۹۱۳ در منزل لیدی بلمفیلد در حضور جمع كثیری این بیانات از فم مبارك نازل گردید

بیانات مبارك

"دیشب تشخیص ولادت حضرت مسیح بود فی الحقیقه در نهایت اتقان بود ولكن محلّ عبرت بود كه این جمع جمیعاً گمان میكردند كه همه منتظر حضرت مسیح هستند وآشناء آن حضرتند امّا حضرت مسیح وقتیكه آمد غریب ووحید وفرید ماند زیرا حضرت مسیح آمد وهیچكس ملتفت نشد لهذا مردم جستجوی مسیح میكردند كه بیاید وحضرت مسیح آمده بود حضرات یهود منتظر ظهور مسیح بودند آرزوی ظهور مسیح میكردند لكن وقتیكه حضرت آمد محروم شدند بلكه انكار میكردند گفتند این مسیح حقیقی نیست بلكه اسنادی دادند كه من از ذكرش حیا میكنم البتّه انجیل را خوانده اید واین لقبی را كه بحضرت داده اند دیده اید مختصر اینست كه لقب حضرت مسیح را "بعل زبول" گذاشته بودند معنی این لقب یعنی "شیطان" باین لقب حضرت مسیح را شهرت دادند صدهزار افسوس صدهزار افسوس كه اورا نشناختند صدهزار افسوس صدهزار افسوس كه آن آفتاب حقیقت در ابرهای اوهام مستور ماند والی الآن یهود منتظرند كه مسیح بیاید حضرت مسیح دوهزار سال است آمده وهنوز یهود منتظرند !

ملاحظه كنید غفلت چه میكند بنصّ اشعیا منتظر بودند كه مسیح از آسمان بیاید از مكانی غیر معلوم بیاید وقتیكه مسیح آید كوه ها ازهم می پاشد وزلزلهٔ عظیم گردد واینها فی الحقیقه واقع شد ولكن رمزش را نفهمیدند وباین رمز آگاه نشدند كه مقصد از كوه های سنگ نبود بلكه نفوسی بود مثل كوه كه آنها ازهم متلاشی شدند ومقصد از زلزله در عالم افكار بود نه در عالم خاك جمیع آنچه انبیا خبر دادند واقع شد ولكن همه رمز بود وغرض معنی ظاهری نبود زیرا كلمات الهی رمز است اسرار است دفینه است مستور است معدن جواهر است ومعدن همیشه مستور است مثلاً حضرت مسیح میفرماید "منم آن نان آسمانی" واین واضح است كه حضرت مسیح نان نبود وبحسب ظاهر از آسمان نیامد بلكه از رحم مادر آمد امّا مقصد از این نان نعمت آسمانی است كمالات رحمانی است شبههٔ نیست كه حقیقت مسیح از آسمان آمد وآن كمالات از آسمان بود از عالم لاهوت بود . باز میفرماید "هر كس از این نان تناول فرماید حیات ابدی یابد" یعنی هر كس در این كمالات الهی استفاضه نماید یقین است زنده گردد لكن نفوس نفهمیدند اعتراض كردند كه این میگوید من نان آسمانی هستم آیا میتوانیم ما اورا بخوریم ؟

THE great function of the Revelation of BAHA'O'LLAH is, solving the intricacies of the Heavenly Books, facilitating the removal of differences from among nations and establishing unity and harmony among the sections of the human world.

★ ★ ★

To all people of insight it is evident that in this Most Great Cause all the means of comfort for the nation have been provided and a plan of readjustment of the affairs of the people of the world from all stand points established.

—*MIRZA ABUL-FAZL*

ابوالفضل گلپایگانی

LAWS AND ORDINANCES PECULIAR TO THE BAHAI RELIGION.

1. Abstaining from crediting verbal traditions.
2. Prohibition of interpreting the Word of God.
3. Disagreement as to the station of the Manifestation of God, forbidden.
4. Keeping of slaves forbidden.
5. Obligatory upon all to engage in allowable professions as a means of support, and obedience to this law accepted as an act of worship.
6. Education of children of both sexes compulsory.
7. Prohibition of cursing and execration.
8. Prohibition of the carrying of arms.
9. Creation of the House of Justice and institution of National Assemblies and Constitutional Governments.

Distribution of legacies among heirs according to a definite plan, whereby wealth will never be monopolized by a limited few.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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NEW COMMANDS IN THE BAHAI RELIGION WHICH ARE LACKING IN CHRISTIANTY

COMPILED FROM "THE BRILLIANT PROOF"

BY MIRZA ABUL-FAZL

WHAT new command is there in the Bahai religion which is lacking in Christianity?

Although this question is an abstruse one which cannot be fully comprehended by a person unless he be well versed in the books of the two peoples, yet we will expound it clearly in such a way as to be easily understood by every soul, and we will explain the specific features of this great Movement and prove the necessity of this Most Holy Manifestation for the comfort and upbuilding of the world. Thus may disinterested persons attain insight and every just one arise in thanksgiving for this great bestowal of God, the All-Glorious.

It is evident to every perceiving soul that the world of humanity will attain perfection, and that happiness and welfare, the desire of nations and goal of all hearts, will be insured when religious differences and sectarianism, the cause of alienation and estrangement of the people, are utterly removed from the world, and all estrangements and schisms, such as racial, patriotic and political divisions, etc., are dispelled from among men. Thus may men become brothers, loving and kind toward each other. These terrible wars, which are the greatest catastrophes of humanity and civilization, will disappear. The vast sums, the expenditure of which is undoubtedly the cause of impoverishing men and destroying the world, will no longer be devoted to destructive pursuits and infernal machinery. This question is so clear and lucid that the most deficient mind can pass judgment upon it. Nevertheless this condition has been confirmed by the Divine glad-tidings and established by heavenly prophecies. For the Holy Books contain explicit record that in the Great Day which has been exalted by various names, such as "the last day," "the time of the end," "the latter day," "the day of the Lord," etc., the Glorious LORD will descend and will unite all nations in the worship of the One God. He will so train all men in lofty and spiritual qualities that warfare and conflict will be uprooted, rancor and hatred will be replaced by sociability and peace, and implements of war be changed into farming and trading tools. This is a brief statement of the promises of the prophets concerning the "latter day."

It is self-evident that all nations are awaiting and anticipating the advent of such a Day and the coming of such a great Cause; nay, they pray and supplicate God to hasten its arrival.

But the greatest obstacles among the nations are the signs and conditions which shall appear with this praiseworthy Manifestation and promised Day; for all the Manifestations of God and founders of religion who have formerly come have mentioned the signs of this great event in their respective books and emphasized and clearly recorded them in their utterances. But every prophet who appeared recorded the self-same signs mentioned by his predecessor and repeated the same words; yet without undertaking to explain the meaning of those signs and conditions or make his object therein known. For instance, consider how for a thousand years his holiness Moses and the Israelitish prophets spoke and uttered glad-tidings to the people of the coming of the Lord of Hosts who would harmonize and unite all in the worship of One God. Among the signs of the day of His coming announced by them are:

First: The rolling up of the heavens.
Second: The sun will be darkened.
Third: The moon shall not give her light.
Fourth: The stars shall fall from heaven.

Fifth: The dead shall arise from their tombs.

Sixth: Ferocious animals will make peace with grazing animals.

Seventh: They will share the same pasture and food.

Eighth: Children will play with poisonous serpents.

Ninth: The people of Israel, who in that day shall have become scattered and humiliated throughout all the nations of the East and West, will be again assembled together by the Lord of Hosts, who will establish them in their promised land and confer upon them eternal glory and everlasting dominion.

These are, in short, some of the prophecies which all the Israelitish prophets announced to their people and recorded in their books. They did not state however that these promises were to be taken in a literal sense without symbolism and interpretation, or that the symbolic texts were subject to commentary.

Fifteen hundred years subsequent to the time of His Holiness Moses, the very same promises and signs were revealed by His Holiness Christ—upon whom be glory! Consider verses 29-31 of the twenty-fourth chapter of St. Matthew and the tenth and eleventh verses of the third chapter of the Second Epistle of Peter the Apostle, so that you may witness the mention of these promises and signs with the utmost clearness. Likewise His Holiness Christ and His disciples confined themselves to the mere mentioning of these signs, as was done by the Israelitish Prophets, not undertaking to explain their meaning. Consequently the Christian doctors disagreed in their interpretation of these holy books. Some said that those promises were literal statements and not subject to interpretation and must therefore be fulfilled outwardly. Others among the commentators stated that those promises were symbolic and that they were words requiring interpretation in order that their real meaning might thereby become evident; i. e., that the "Seal of the Book" might be opened in the "latter day." Six hundred years after His Holiness Christ, the "Seal of the Prophets" announced His mission and the very same promises were again revealed in the Koran. The same conditions and signs were identically repeated. But again the Koran made no reference to the meaning intended by those prophecies, nor did it state whether they were symbolic or subject to interpretation. Consequently, were a man to consider what has been stated he would most clearly find that the greatest obstacles against the unification of nations have been these very prophecies, glad-tidings, conditions and signs. For the various peoples have been prevented from uniting with each other because the meanings intended by those prophecies were not clear.

Although citing an illustration leads to prolixity, yet we will do so for the purpose of enlightening and further elucidating the matter to the reader. For example, let us assume that a Christian missionary should say to a Jew: "Dear friend, why are you sleep-

ST. MATTHEW XXIV.: 29-31.

(29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken: (30) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

ST. PETER, II EPISTLE III: 10-13.

(10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (11) Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, (12) Looking for and hasting unto the coming of the day of God . . . . ? (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

ing and heedless? The promised Messiah, whose coming was foretold by all the prophets, has appeared." Then imagine the Jew answering: "How splendid! How splendid! What beautiful glad-tidings and joyous news! We Jews have made all our wishes dependent upon the coming of the Messiah and daily supplicate by prayer for His advent! Now let us see this promised Messiah whom you declare to have appeared." The Christian missionary answers: "The promised Messiah was that wronged youth, Jesus of Nazareth, who sacrificed His life for the liberation and salvation of the world." The Jew would reply: "O esteemed teacher! clear signs are recorded in the Holy Books regarding the appearance of the Messiah, none of which came to pass. We Jews have not found our religion so easily that we can relinquish it carelessly. You consider yourself a teacher of the Holy Books. See then in the Heavenly Books the words that at the time of the coming of the promised Messiah the sun will be darkened, the moon will turn into blood, the new heaven and the new earth will become manifest, the stars will fall, the dead will arise. Where and when did these prophecies become fulfilled during the day of the Nazarene and who saw them? Furthermore, let me show you numerous passages wherein it has been clearly revealed that when the promised Messiah appears He will gather together all the Jews scattered throughout the world and He will save them from the great humiliation, execration and tyranny which they suffer. Then He will establish them in the Holy Land and confer upon them dominion and eternal glory. Now tell me when did Jesus of Nazareth accomplish such a thing? Nay, through his Manifestation the contrary came to pass, for we were established in the Holy Land but we have become scattered through his coming. We were esteemed; we have become humiliated. We were assembled; we became dispersed; we were blessed; we became afflicted with curses. All this was contrary to the promises given to the Israelitish people. So to accept Jesus would be to deny those glorious prophets."

In brief, at this point in the conversation the Christian missionary would fail to answer the Jew. For he, himself, does not understand the real meaning of these glad-tidings. How then could he explain them to the Jews and cause them to be convinced and assured? Therefore during this long period the missionaries of the Christian religion have attempted to discomfit and confound the Jews, yet without traversing the pathway of true knowledge and real proof. Instead of bringing them near the Gospels, they caused them to be annoyed and further removed.

It is therefore recorded in church history that during this long period, that is, since the conversion of the great Constantine down to our time, both in the days of Charlemagne and during the crusades, they repeatedly attempted to force the Jews to accept Christianity, but in the end they failed. Now, had they known the meanings of these glad-tidings there would be no need of using force and compulsion.

Similar to this is the attitude of the Moslem toward the Christian. When the Moslem desires to prove the truth of the mission of the "Seal of the Prophets" to a Christian, he refers the Christian to the signs recorded in the twenty-fourth chapter of St. Matthew. Then that Moslem not understanding the meanings thereof is forced to say that this Gospel in the hands of the Christians is not the original Gospel which descended with Jesus—upon whom be peace! As you readily see, the Moslems will clearly prove in word and writing that this Gospel has been interpolated by the Christian scholars and that it has been attributed to His Holiness Christ. In this case the Christian, to whom the reality of the Gospel is evident and manifest, and the love of this Holy Book firmly established in his heart, will be amazed at the incorrect answer of the Moslem. Instead of fellowship and friendship with the Moslem, the Christian becomes an enemy of the Islamic religion and an opponent of the Mohammedan people.

In short, one of the great obstacles to the unity of the nations is this difficulty which has been explained by the foregoing illustration. All these abstruse problems are involved and explained in the statement that because the Christian missionaries do not understand the real meanings of the books of religions which have appeared prior to the manifestation of His Holiness Christ—upon whom be peace! —therefore they cannot guide others to their own religion. This has become evident and manifest.

As to the religions which have appeared after His Holiness Christ, inasmuch as retrogression and reversal are opposed to natural motion and contrary to the progress and advancement which are evident and manifest in world movements, therefore the Christian cannot turn development backward and cause

other people to descend the ladder of progress in order to unite them to themselves. The great man Lord Curzon has partly understood this point when he writes: "The conversion of Asiatics to the Christian religion is without effect and result."

Now that this subject has been clearly elucidated we will submit that the present state of progress in the world necessitates the Most Great Manifestation. While His Holiness BAHA'O'LLAH resided in Baghdad the first book revealed by Him was *Kitab-el-Ighan* which is the key to unlock the seals of the Heavenly Books. It comprehends the realities revealed in Holy Writ. By it the doors of the understanding of prophetic words were opened to the faces of the people of BAHA', the real meaning of the Divine Glad-tidings were revealed and the original purposes of such terms as were latent and unknown became manifested. These terms are: "Death," "Life," "Heaven," "Earth," "Sun," "Moon," "Stars," "Resurrection," etc. Thus the means of unity became facilitated and the hindrances to international misunderstandings were removed. The signs and emblems of accord and agreement among inimical and opposing people became manifest and apparent. For you observe that while now is but the commencement of the Bahai Religion, yet difficult questions and doctrines have become so clearly explained to and so easily accepted by various peoples that numerous souls among Zorastrians, Jews, Nuseyrites, et al., who have never believed in His Holiness Christ nor would listen to a single verse of the Gospel, have now become acknowledged believers in BAHA'O'LLAH through the effect of His blessed utterances. Moreover, they consider His Holiness Christ the Promised Lord and His heavenly Book the Divine Holy Word. They associate and consort with Christians in their feasts and gatherings with the utmost kindness and fellowship. . . . .

But let us return to the original question: "What has BAHA'O'LLAH brought which is not found in the Christian religion?"

Although the great function of the Revelation of BAHA'O'LLAH in solving the intricacies of the Heavenly Books, facilitating the removal of differences from among nations and establishing unity and harmony among the sections of the human world is sufficient proof of the greatness and thoroughness of the Bahai religion, nevertheless we will now consider the laws and ordinances of this religion, explain their specific virtues, their benefits and good results:

First, a command which is particularly a feature of the Bahai religion and is not found in the other religion is *"abstaining from crediting verbal traditions."* It is well known to men of learning that it was verbal tradition which divided the Jews into two great sects. Such traditions are the basis of the book of Talmud, and caused the division of that one nation. One of the two schisms called the Rabbinim looks upon the teachings of the Talmud as the law which needs to be followed and considers it the greatest means for the preservation and permanence of the Israelitish people. But the other sect, Gharraim, looks upon the Talmud as sheer heresy and conducive to perdition. Thus these two sects cannot possibly be harmonized or cease mutual opposition.

Similarly in the Christian religion the main cause of schism and division were these verbal traditions which were termed "authoritative." Each one of the Christian churches, such as the Catholic, the Orthodox, the Jacobite, the Nestorian and others, considers it obligatory to follow these traditions inherited from and handed down by the fathers of the Church, as the very text of the Holy Book.

Thus when in any of the great Councils the question of the unification of the Christian people would be at issue, they would avail themselves of these inherited traditions, which were opposed to union and harmony. Likewise in the religion of Islam, claiming these verbal traditions which were related of the Founder of that religion, subsequent to his death, was the cause of the division and separation into various of the principal sects, such as the Sunnite, the Shi'ite and the Kharajite, or into the secondary schools of Hanofite, Malakite, Shafite, Haubilite, etc.

Each of these hold to a set of traditions considered as authentic by their own sect.

But BAHA'O'LLAH closed to the people of the world this door which is the greatest means for sedition; for He has clearly announced that "in the religion of God all recorded matters are referable to the Book and all unrecorded matters are dependent upon the decision of the House of Justice." Thus all narrations, relations and verbal traditions have been discredited among the Bahai people and *the door of dissension, which is the greatest among the doors of hell, has been closed and locked.*

Second: One of the laws and ordinances peculiar to the Bahai religion *is the law prohibiting the interpreting of the Word of God.* For interpretation of the Words and exposition of personal opinion has been one of the greatest means of dissension in the former religions, the cause of darkening of the horizon of faith and concealing the real meaning of the Book of God.

It is evident that learned men differ in their minds, and the natural gifts of sagacity and intelligence or the lack of understanding and comprehension vary in degrees among them. Thus when the door of interpretation and perverting of the Words from their outward meaning is opened, strange opinions and curious contradictory interpretations will result and different sects will arise among the one people and one religious community.

Consequently BAHA'O'LLAH has explicitly commanded His followers to wholly abandon the door of interpretation and follow the Words revealed in the Tablets according to their outward meaning, so that the events which have transpired among the past nations should not recur among the Bahai people, and the unwelcome happenings which appeared among the various sects due to difference in mentality and viewpoint should not become manifest in this new auspicious day, which is the day of the Glorious Lord.

Thus one of the explicit commands of this great Manifestation is the ordinance abrogating differences which separate men. It is because one of the occasions of dissension is difference of scholars with regard to the station of the Manifestation of the Cause. In former religions, even as testified by history, it has become evident that when in a question of this kind a difference has arisen between two of the doctors of religion, both parties were firm in their standpoints and held tenaciously to their sides, while the laity, according to their usage, would adhere some to one and some to the other, thus closing the doors to agreement and unity to such an extent that religious fraternity was changed into deep and bitter enmity, scientific dissension terminating in bloody strife and warfare. This is illustrated by differences which arose between Arius, the priest, and Alexander, the Bishop of Constantinople, regarding the Trinity, in the fourth century, A. D.; also the Nestorian differences which took place in the fifth century between Nestorius, the Bishop of Constantinople, and the other bishops, which caused terrible wars and the shedding of precious blood. The effect of these sad dissensions has lasted until the present day. These are clear proofs and evidences for the point at issue.

Time does not allow us to make mention of the numerous sects and divisions of the Gnostics and others, of which the church historians have counted more than thirty, and incorporated them under the term: "Born of philosophy." All seekers of full accounts are referred to authoritative books on the subject, in order that they may clearly realize that all these divisions and sects came from the disagreements of the doctors as to the degree and station of His Holiness Christ, and their persistence in their respective opinions.

Third: The subject of *disagreement by the doctors as to the station of the Manifestation of God* has been one of those abstruse and difficult questions to solve which proved beyond the power of great minds and baffled a mighty king like Constantine the Great. For notwithstanding the assistance and co-operation of the great bishops of the East and West, he could not reconcile the various parties to the Aryan controversy. Nay, during this long time the power of local councils, the sword of European powers and the verdicts of Inquisitorial Boards failed to remove divisions and schisms caused by metaphysical discussions. But the removal of this indissoluble knot and incurable disease by the easiest of means has been announced in the holy Bahai literature, for BAHA'O'LLAH in one of His holy Tablets has clearly revealed the following: "Since men differ in their degree of knowledge, if two persons should be found to possess different viewpoints as regards the degree and station of the Manifestation of God, both are acceptable before God, for, in accord with the blessed verse: 'Verily, we have created souls different in degrees;' God has created men different in understanding and diverse in manners. But if those having two points of view engage in conflict and strife while expressing their views, both of them are rejected. For, by knowing the Manifestation of God it is intended to unify the hearts, cultivate souls and to teach the truth of God, whereas conflict and strife of two persons with two different points of view would do harm to the Cause of God. Consequently both of them are referred to the fire." This was the purport of the blessed Tablet in brief. Accordingly in this Holy Cause no one has power to create inharmony, and because of

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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fear of falling, no one dares to persist in his own opinion at the expense of harmony.

Fourth: Among the specific laws clearly laid down in the Cause of BAHA'O'LLAH is *the law prohibiting slavery.* No mention of this is made in other religions. As none of the former Heavenly Books has forbidden this traffic all the humanitarian instincts which actuated the Great Powers to abolish and destroy it could not withhold the common people from this abominable practice, which has cost the governments and nations great trouble and expense. For instance, the freeing of the slaves constitutes one of the important responsibilities of the Egyptian government. This necessitates a heavy drain upon the state treasury. Furthermore, the trial and indictment of those guilty of this nefarious traffic brings great affliction and often ruin upon many noted families.

Fifth: Among the laws peculiar to this Great Cause is *the law making it "obligatory upon all to engage in allowable professions as a means of support, and obedience to this law is accepted as an act of worship."* Were a man of insight to consider this strong command, he would testify to the great benefit it contributes towards regulating the affairs of civilization and removing impediments and calamities from human society. For it is evident, in this present day, that innumerable souls designated as monks, anchorites, hermits, religious devotees, dignitaries and others, although sound in body and limb, abstain from occupation and trade, passing their time in indolence and idleness and living upon the proceeds of other men's labor. In reality such men are as atrophied limbs upon the body of humanity and a heavy burden to the men of industry and agriculture. When by a law of religion these innumerable souls abandon idleness and indolence and engage in useful occupations, one can well realize how much this will contribute to the common wealth and remove the difficulties of the body-politic.

Sixth: The law making the *education of children of both sexes compulsory.* This law is also one of the commands explicitly revealed in this most great Cause, and concerning which no mention is made in any of the other religions. For in the other religions the education of the masses is made dependent upon the law of the government. If in former times a government would fail to issue a decree providing for compulsory education, and this failure would result in the decadence of learning and knowledge, the nation would take no thought of it, nor would the people consider themselves and the government responsible. For no law concerning this subject has been revealed in the Heavenly Books. But when a law is laid down in the Heavenly Book of a nation, every individual member will consider himself bound to execute it, and no one will fail to heed that law, for they will not be dependent upon the government to carry it out.

Seventh: The command *prohibiting cursing and execration* and making it obligatory upon all to abstain from uttering that which may

offend men. For, as is evident in moral science, cursing, reviling and speaking in harsh words and offensive phrases is one of the greatest causes of alienating hearts, filling minds with rancor, creating hatred and animosity among the peoples and igniting the fire of calamitous warfare among men. Thus it is said by wise men: "Verily, war begins in words;" and the poet Firdousi has said: "A mere word is the cause of warfare." Another verse illustrating this point at issue is, "The wound inflicted by the tongue is deeper than that inflicted by the sword." Were one to ponder over the differences and schisms already spoken of, which arose among the Christian peoples, creating different sects and schools, such as the Aryans, Nestorians, Gnostics, et al., kindling the fire of terrible battlefields and violent calamities, he would clearly find from the testimony of authentic history that the principal and initial cause of such divisions and disasters was the difference of opinion between two religious doctors, which would result in discussion and controversy. In order to overcome his opponent and demonstrate the correctness of his own view, or because of believing his own opinion correct, each would so persist in his attitude that it would finally lead to harshness towards the other. This harshness would gradually lead to insinuating remarks and annoying statements which in time would culminate in reviling, execrating, fighting and even bloodshed. Now the harmful outcome of these religious fights and their evil effect upon human society needs no mentioning here. For the calamities caused by these differences during the past ages are recorded in the historical books of every nation, and the hardships which have continued down to our time as the painful result of those dissensions are evident to men of understanding.

Perhaps some one may advance an objection saying that ordinances prohibiting anathema and execration are found in the other Heavenly Books, as, for instance, the commands of His Holiness Christ, well-known as the Sermon on the Mount, wherein He most lucidly states, "Whosoever calleth another a fool is in danger of hell-fire." In the Koran it is stated: "Curse not those who claim (spiritual mission) without the permission of God, thus without knowledge cursing God as an enemy." The answer to this objection is evident to the people of insight, for such ordinances and prohibitions are considered as educational commands in the estimation of the learned and not as laws and enactments of religion. Consider this command of the Sermon on the Mount, wherein He states: "Whosoever is angry with his brother falsely is subject to the law." Again He says: "Store not for yourselves treasures;" and again: "Be not concerned with the morrow." Also: "Whosoever smiteth thee on the right cheek turn to him the other also;" and "Whosoever desireth thy garment give him also thy cloak." Then later on He says: "Whosoever asks of thee, give unto him, and whosoever would borrow of thee, prevent him not."

It is fully evident that the learned men and doctors of the Christian and Mohammedan religions have not considered these ordinances as imperative. Men of intelligence versed in law and jurisprudence have not deemed those who disobeyed these laws deserving of punishment and trial. Nay, as already mentioned, they have unanimously accounted them educational laws. Moreover some of those laws are such that the doctors have not considered those slighting them as transgressors or evildoers before God. For instance, "If anyone smites you upon the one cheek, turn to him the other," "He who begs of you, give to him," "He who seeks to borrow from you, do not refuse him." The above statement will clearly show why such commands and ordinances were not considered by the leaders of the Christian peoples as imperative and obligatory and why they could not remove cursing and execration from among the community.

But in the Bahai religion the commands prohibiting cursing, reviling, swearing and blasphemy have been revealed as imperative and obligatory laws. The responsibility attaching to the violators has been revealed in various Tablets. Emphatic commands have been issued in regard to the purity of pen and tongue, prohibiting the writing or speaking of that which will offend men. For example, although in various Tablets such as the *Ishrakhat* and others, the law prohibiting cursing and execration has been explicitly laid down, nevertheless BAHA'O'LLAH, during His latter days, in the blessed *Book of the Covenant* fortified and emphasized the above law by addressing the following command to the people of the world:

"O ye people of the world! I exhort ye towards that which is the cause of the elevation of your station! Hold fast to the fear of God and adhere to the hem of kindliness! Verily I say unto you, the tongue is for the mention of good; defile it not with unseemly

words. Verily God has forgiven the past. Hereafter all must utter that which is seemly. Shun anathema, execration and that whereby man is perturbed. The station of man is great. Some time ago this lofty word was revealed from the treasury of the Pen of ABHA: '*To-day is a great, blessed Day! That which was latent in man is today revealed and become manifest. The station of man is great, should he adhere to veracity and truth and remain firm and steadfast in the Cause.*'"

Every intelligent soul who reflects upon this utterance: "Verily, God has forgiven the past; hereafter all must utter that which is seemly," "Shun anathema, execration and that whereby man is perturbed," will clearly see how emphatic an ordinance has been given forth ratifying the prohibition of anathema and execration. Because according to the law current among the people of knowledge, the purport of this blessed utterance is an explicit prohibition concerning anathema and execration.

The intended purpose thereof is the unpardonable position of the one who violates this mighty command and decisive blessed ordinance.

In this case, to the people of insight it is evident, manifest and firmly established that the prohibition as regards anathema and execration is an especialized ordinance and one of the particular commandments of this greatest Dispensation. Thus, through the favor of God the Most High, from the traces of the Supreme Pen, this unseemly action and the ordeals resulting therefrom may disappear from among the people of the world and the glad-tidings recorded in the third verse of the 22nd chapter of the Revelation of St. John concerning the events of the day of Manifestation—namely: "Hereafter there shall be no more cursing," shall be realized.

Eighth: Prohibition of *the carrying of arms* except in time of necessity. This ordinance is not to be found in other religions, but in the Bahai religion it is considered as one of the imperative and essential commands. The great utility of this law is most evident and manifest. How many souls who were unable to control excessive anger have given vent to it by the use of arms ready at hand? If the murderer had not been armed, often after one hour the violence of his anger would have subsided and no crime would have resulted. These are the minor evil results of carrying arms. There are other greater evils continually manifested by people who carry arms, which are productive of great revolutions and excessive losses for the government and nations. The details of this are not in keeping with brevity and are conducive to prolongation, neverthless the afflictions of the nations and ordeals of the people are evident to men of perception.

Ninth: The question relative to the necessity of *the creation of the House of Justice and institution of National Assemblies and Constitutional Governments.* This command is likewise specialized to this evident religion and is not mentioned in the others. For under other religions it is possible for despotic governments to be restored and founded, because the love of the permanence, establishment and endurance of religious ordinances and the fear of going contrary to them is so deeply rooted in human souls, by reason of the fear of God, that they would not pass away in a thousand years and would not be superseded except through the renewal of the religion and the reform of laws.

* * *

In short, these are some of the especial commands of the Bahai religion which the writer of these lines has submitted in accordance with this opportune occasion. The consideration of brevity has made it necessary to omit the mentioning of other special commandments in this Most Great Dispensation.

Among them are ethics and conditions requisite for a wife's knowledge of her traveling or absent husband. Another concerns the prohibition of haughtiness and egoism. Another is a command as to purity of all things, with recommendation and encouragement to observe sanitary measures and cleanliness, and to shun utterly all that tends to filth and uncleanness. Among them is a command directing the agreement of nations in the abolition of warfare and battles, and the conservation of the conditions of security and peace. Many such commands exist, the words of amplification and detail of which are beyond the limits of this occasion. For justice to this most important subject would necessitate the compilation of a large volume and not a short article. But although the article may assume more lengthy proportion, I am forced, nevertheless, to remind the people of knowledge of one distinguishing feature of the many in the Bahai religion—perchance the radiant sight (insight) may attain to the great bestowal of this Most Supreme Cause, and the pure tongue may utter thanksgiving and praise to God, the Blessed, the Sublime!

It is this: One of the abstruse problems of social philosophy is the prevention of monopoly and wealth control by certain individuals. This subject has been discussed by the philosophers of the world for many years. The wise men of Europe and America, especially the Socialists, in endeavoring to solve this abstruse problem, have entered into minute discussion and deep analyses. The governments of Europe and America have given the subject exhaustive attention; nevertheless they have not yet agreed upon any opinion and have not reached a consensus of remedy for the solution of this seemingly insurmountable question.

But if a soul should ponder and reflect upon the Divine institution concerning the question of heritage and the modus operandi of the distribution of legacies among heirs according to the laws of this Dispensation, he will see that this all-important problem has been solved in the simplest manner. *The distribution of wealth* among the nations has been established according to the best method.

Inasmuch as the matter of death among mankind is an unavoidable event, if the distribution of the estate left by those who ascend to God should be effected according to this Divine recommendation, it will be impossible for wealth to be accumulated by the few or for any particular family to exercise a monopoly, leaving others deprived and afflicted by poverty and want. For the Mighty Lawgiver has dealt with this important affair in this manner: He has divided the heirs of the deceased into seven classes, including teachers, who are the spiritual fathers of enlightened individuals in the world of humanity. The heritage is divided according to the number 2,520, which is the lowest number comprising the integral fractions of nine. Under this division the seven classes eligible to legacies are as follows: First: Offspring. Second: Wives. Third: Fathers. Fourth: Mothers. Fifth: Brothers. Sixth: Sisters. Seventh: Teachers. The nearest relatives are arranged the closest. Each class receives its due according to the number sixty, which runs down through all. He has decreed that these seven classes mentioned will come equally into possession of their legitimate rights, each receiving his share from this division.

When the people of insight reflect upon that which has been recorded they will see that with this command in operation, wealth will never be monopolized by a limited few and no individual through sheer forceful skill will come into possession of another's wealth. Wealth will always be in circulation among all. All mankind will inherit from one another and all will be benefited by this capital. . . . .

* * *

Now, in regard to the question of features distinguishing this Great Cause from other laws and religions of the people of the world in all centuries and ages: If fair-minded and intelligent men of knowledge should ponder and reflect upon the judicious laws of the Lord of mankind, they will no doubt bear witness to the perfection of Divine Providence in the laws thus instituted. For instance, these three firm and irrefutable ordinances, namely, *first:* the question of heritage by which monopoly of wealth will be removed and the question of socialism solved; *second:* the question of universal peace and international agreements regarding disarmament and conserving expenditure now devoted to implements of war; *third:* the question of all being commanded to acquire a profession, art or trade whereby they may earn a living, thus lightening the burden of expense to those upon whom it falls, such as farmers, laborers, et al. This expense is created by the idlers and unemployed members of the human family.

These fair-minded and intelligent men will also testify that the readjustment of the world and the salvation of mankind from great dangers is conditioned upon following the commands of this Most Great Manifestation. Thus will they utter the blessed words: "Blessed is God, the Possessor of the Dominion and the Kingdom!"

* * *

To all people of insight it is evident that in this Most Great Cause all the means of comfort for the nation have been provided and a plan of readjustment of the affairs of the people of the world from all standpoints established.

OUR PERSIAN SECTION this issue contains: (1) Utterances of Abdul-Baha on Education of the Individual; (2) talk in Arabic by Abdul-Baha delivered in Paris—from the *Daily Pyramids,* Egypt; (3) news from the spiritual assembly of Egypt, by Mirza Abul-Kasim Goulistaneh; (4) news from the Holy Land by Mirza Ahmad Sohrab.

بنوعی که در بعضی اوقات عدد مسافرین در بالای کوه
کرمل که از ممالک شرق و غرب جمع شده بودند از حد
متجاوز بود و عرایض مانند غیث هاطل از جمیع جهات
متواصل از یک طرف ملاقات یومیهٔ مسافرین از یک جهت
دید و بازدید اغیار از یک سمت جواب صدها عرایض که
از امریک و ایران و غیره از نفوس مقبلین میرسید از یک طرف
رتق و فتق اموری که در غیبت وجود مبارک مختل و درهم
شده بود و از جهت دیگر مقابلی با اعدا و مخاصمین دیگر
حقیقهٔ راحتی ممکن نبود و بجهت اکمال این زحمات و مشقات
از دو سه ساعت خوابی هم که راحت مینمودند
مفقود و موقوف شده بود بحدی که بیشتر از شبها
تا صبح بیدار بودند و بدرگاه قاضی الحاجات مناجات مینمودند
صحت مبارک تقریباً در این حالت بود که جنگ عمومی شروع
گشت و شرارهاش هر مملکتی را احاطه نمود ابواب مسدود
شد و طرق مقطوع گشت باین جهت نه مسافری
باین ارض وارد و نه مکاتیب وصول یافت اسبابهائی
که شب و روز وجود مبارک را مشغول میداشت از میان
برداشته شد و دستگاه راحت اجباری بمیان آمد
این است که حمد خدا را در این دو سه ماه صحت
مبارک یک بر صد اضافه شده و قدم در آستان این
سال جدید نمیگذارم مگر با قلبی سرشار از سرور
و روحی پرفرح زیرا سلامتی وجود اطهر که منتهی
امال است در غایت نیکوئی است اگرچه این دو سه
ماه خبری از این ارض باطراف فرستاده نشد و در آینده
تا این ارض امن و امان نگردد قدری ارسال اخبارات
امری است مشکل ولی امیدواریم که یاران الهی از این خبر
حالیه ابتهاج جدیدی حاصل نمایند و نغمهٔ پرسروری بلند
فرمایند وجود مبارک حضرت عبدالبهاء در جمیع
بیانات اخیره خود احباب الهی را بروحانیت محض
و انقطاع از ماسوی الله و نشر نفحات الله میطلبند زیرا
دوستان جمال قدم خیرخواه کل ملل و نحل بوده و هستند
برای نفسی بدی نخواهند و در طریق مستقیم صلح و سلام
شب و روز مشی نمایند کاری بکسی ندارند و در مسائل
سیاسی دول بقدر سرموئی مداخله ننمایند از هر قیدی
آزادند و در هوای روح بخش وحدت عالم انسانی
عمومی پرواز مینمایند دامن پاکیزهٔ خود را بتعصبات
جاهلیه نیالایند و قوای عقلیهٔ خود را در طرق افکار
اخوت و یگانگی صرف نمایند محویت و فنا جویند نه شهرت

و بما طریق محبت الله پویند نه سبیل جور و جفا
پرستش آفتاب حقیقت کنند و خدمت کعبهٔ عرفان
نمایند چنانچه چند روز قبل در یکی از صحبتهای مبارک
فرمودند :—

" ما در ظل جمال مبارکیم و با جمیع ملل عالم طالب
صلح کوبیدیم با هیچ ملتی از ملل جهان جنگی نداریم و با هیچ
کس نزاعی نجوئیم و در حق کل دعا مینمائیم حضرت
بهاءالله فرموده — که جمیع خلق اغنام الهی هستند
و خدا شبان حقیقی و مهربان بر کل اگر مهربان نبود
خلق نمیکرد اگر خلق نمیکرد رزق نمیداد اگر رزق
نمیداد حفظ نمینمود اگر حفظ نمینمود نمیپرورانید
پس معلوم شد که خدا مهربان بر کل است مادامکه
شبان حقیقی مهربان چرا ما نامهربان باشیم ما با جمیع
ادیان و دول عالم صلحیم با هیچ ملتی نزاعی و جدالی
نداریم همه را مخلصیم " همچنین یوم دیگر فرمودند

" جمال مبارک ما را تربیت نمود که بعد
از صعود قیام بخدمت امر او نمائیم و در طریق
هدایت ناس جانفشانی کنیم نه راحتی جوئیم و نه آسایشی
طلبیم هیچ چیز جز او ندانیم و هیچ نفسی جز او
نشناسیم مملو از او باشیم همهٔ فکر ما در این صرف شود
که چه کنیم که سبب ترویج امر او گردد چه بگوئیم
که سبب نشر نفحات الله شود چه بنویسیم که موجب
تنبه و تذکر ناس گردد چه طور رفتار نمائیم که نار
محبت الله در قلوب شعله زند اگر سبب عزت امر او
نگردیم سبب ذلت آن نشویم اگر خدمتی باستان
مقدسش ننمائیم اهانتی وارد نیاوریم اگر سبب
اتحاد نشویم سبب اختلاف نگردیم اگر انوار ملکوت
رحمانیش را انتشار ننمائیم بر غفلت و خواب نفوس نیفزائیم
پنجاه سال برای تربیت ما زحمت کشید زنجیر را برای تربیت
ما بگردن نازنینش قبول نمود و حبس و نفی ببلاد
و هزارگونه بلایا و زحمات را برای آگاهی و بیداری ما تحمل
فرمود هیچ از ما اجر و مزدی نطلبید اگر شجرهٔ تازه
غرس شدهٔ امر مبارکش را تربیت نمینمائیم و آبیاری نمیکنیم
اقلاً تیشه بریشهٔ آن نزنیم والله الذی لا اله الا هو
هر فکری غیر از این افکار هباءً منثوراً است جز خسران
مبین نتیجهٔ نبخشد و بغیر از نومیدی و سرگردانی ثمری
ندهد اگر خیلی سعی کنیم و برای جمع اموال از حیات فانی

[بقیه دارد]

دکتر ضیاء بغدادی

مکتوبی هم که مزین و مطرز ببیانات مبارکه است جناب آقا میرزا احمد سهراب روحی له الفداء مرقوم فرموده اند عیناً استنساخ و حالا نشر شده جوف است انشاء الله تعالی ملاحظه فرموده و در محافل روحانی تلاوت فرمایند

صد هزار حمد و شکر خداوند مهربان را که صحت هیکل اقدس اطهر و بشاشت طلعت انور خیلی بیشتر و بهتر از پیشتر بوده است چنانچه از لوح و بیانات مبارکه و اخبارات وارده مستفاد است و جمیع طائفین حول در ظل مبارک آسوده و مستغرق و متبرع بوده اند یقین است کل دوستان از این مژدهٔ جانپرور بوجد و طرب آیند و مسرور و مستبشر شوند چشم همه روشن قلب همه گلشن

جناب آقا میرزا فضل الله خان شیرازی روحی له الفداء که محض تشرف بساحت اقدس و محضر مقدس بالنیابه از احباء از شیراز تشریف آورده بودند روز یازدهم جانوری از مصر حرکت فرمودند و عصر روز سیزدهم در پناه حق جل جلاله از پورت سعید روانه حیفا شدند امید چنان است که بآرزو و آمال خویش نائل گردند و محفوظاً بحضور مبارک مشرف شوند للحق در این طوفان عظیم همت فرموده اند حال منتظر و چشم براه مکاتیب جدیده میباشیم بهائیان مصر و اطراف خدمت جمیع یاران باذکار قدسیه و تکبیرات بدیعه ذاکر و مکبرند و از درگاه کبریاء رجای تأیید و توفیق دارند که کل بر آنچه سزاوار عبودیت است مؤید و موفق گردیم انه هو المؤید الموفق المقتدر الرؤف الرحمن الرحیم مصر و اطراف از همت رجال با کفایت دولت عظیمه انگلیس نهایت امن و امان است جمیع ساکنین و واردین آسوده و راحت میباشند امیدواریم که ابواب مکاتبه و مخابره با اراضی مقدسه نیز مفتوح شود و هر پیوسته بزیارت الواح مقدسه و بیانات مبارکه و مکاتیب روحانیه مشرف و مسرور گردیم و لیس ذلک علی الله بعزیز والبهاء والثناء علیکم

اخبارات ساحت اقدس

بقلم جناب آقا میرزا احمد سهراب

از عکا مورخه اول ماه جانوری ۱۹۱۵

حضور برادران روحانی و خادمین امر الهی و احباء معنوی در هر جا روحی فداهم

روحی لاشواقکم و لمحبتکم لمرکز المیثاق فداء پس از اداء حمد و ثنا و شکر و سپاس جمال قدم جل اسمه الاعظم معروض حضور آن یاوران امر الهی و ثابتین در عهد و پیمان سمّا میناید که دو سه ماه گذشتم که بواسطهٔ وقایع معلومه و جمع شدن ابرهای متراکم جنگ و جدال در آفاق ملل و اقوام روابط مراسله بکلی مقطوع و طرق ذهاب و ایاب از هر جهت مسدود تا اینکه در این ایام جناب آقای حاجی سید جواد مخصوص پرسش احوال و صحت حضرت عبد البهاء باین ارض وارد و ذکر اضطراب قلوب احباء شرق و غرب را نمودند که چون طرق اخبارات قطعیاً بسته شده حتی ممکن نیست کلمه از گذارشات احوال خود بجهتی ارسال شود لهذا دوستان بسیار پریشان و افکارشان متفرق اگرچه یک ماه قبل تلگرافاتی از صحت مزاج مولی الاحبار باطراف زده شد ولی در این ایام اطمینان بهیچ چیز نتوان نمود باری در این روز که اول سال جدید میلادی است احباء شرق را عموماً بشارت داده میشود که لله الحمد والمنه مزاج مبارک حضرت مولی الوری و صحت مقدس حضرت عبد البهاء در نهایت نیکوئی و در غایت خوشی است و امروز صبح ساعتی در ساحت اقدس مشرف بودم بیانات مبارک کل دلالت بر صحت و سلامتی مینمود وجه نورانیش متبسم بود و جمال بیمثالش درخشان آثار بهجت و سرور هویدا بود و انوار رضایت از یاران ظاهر صحبتش از صلح و سلام بود و بیاناتش از اخوت و وفا با خاص و عام کسانیکه در اسفار مبارک بآفاق متمدنه اروپ و امریک در رکاب بودند و زحمات لاتحد و لاتحصی یومیه وجود اطهر را بچشم خود میدیدند که بچه نوع در طریق وحدت عالم انسانی جانفشانی مینمودند و بچه سعی و کوششی در ایقاظ ادیان دو فرقه که همت بسته بودند میدانستند که پس از این سفر جانپرور و بعد از اکمال این حجت اکبر وجود مبارک را یکسال راحتی و آسایشی کامل لازم حتی حکمای ماهر پاریس و لندن و المان تجویز نمودند که لازم است مدتی نه صحبتی فرمایند و نه نطقی نمایند و نه حرکتی کنند و با وجود خدمات منظوره تمام نشده اجرای این آراء اطباء ابداً ممکن نبود و حتی حضرت مولی الوری قبول نفرمودند تا در ممالک غرب بودیم گمان چنان میرفت که بمحض ورود بشرق یک اسباب استراحت موقتی اقلاً فراهم خواهد آمد ولی هنوز قدم از کشتی پائین نگذاشته بودند که صفوف اشغال مختلفه از هر طرف هجوم نمود و ما شاء الله یوماً فیوم این دائره وسیع گردید

المکنونة فی کونها وتخرجها من حیث الغیب الی حیز الشهود وتعرضها للعقول والافهام هذا هو سلطان الانسان وبرهان الشرف الاسمی فکل الصنائع والبدائع والعلوم والفنون کانت یوماً ما فی حیز الغیب السر المکنون فهذه القوة الکاشفة المؤید بها الانسان قد اطلع بها واخرجها من حیز الغیب الی حیز الشهود وعرضها علی البصائر والابصار فثبت ان الحقیقة الانسانیة ممتازة عن سائر الکائنات وکاشفة لحقائق الاشیاء لاسیما الفرد الکامل والفیض الشامل والنور الباهر کل نبی کریم ورسول عظیم فهو عبارة عن مرآت صافیة لطیفة منطبعة فیها الصور العالیة تنبئ عن شمس الحقیقة المتجلیة علیها بالفیض الابدی ولا یری فیها الا الضیاء الساطع من شمس الحقیقه وتفیض به علی سائر الامم وانک لتهدی الی صراط مستقیم واذا قلنا ان شمس الحقیقة اشرقت بانوارها علی المرایا الصافیة لیس المراد منه ان شمس الحقیقة المقدسة عن الادراک تنزلت عن علو تقدیسها وسمو تنزیهها ودخلت وحلت فی المرایا الصافیة استغفر الله عن ذلک وما قدروا حق قدره بل نقصد بذلک ان شمس الحقیقه اذا فاضت انوارها علی المرایا لا یری فیها الا ضیائها ما ینطق عن الهوی ان هو الا وحی یوحی ان النزول والصعود والدخول والخروج والحلول من لوازم الاجسام دون الارواح فکیف الحقیقة الربانیة والذاتیة الصمدانیة انها جلت عن تلک الاوصاف فلا یکاد ینقلب القدیم حادثاً ولا الحدوث قدیماً فقلب الماهیة ممتنع ومحال هذا هو الحق وما بعد الحق الا الضلال المبین غایة ما یکون الحادث یستفیض الفیض التام من حضرة القدیم فلننظر الی آثار رحمة الله فی المظهر الموسوی والی الانوار التی سطعت باشد اشراق من الافق العیسوی والی السراج الوهاج الساطع اللامع فی الزجاج المحمدی علیه الصلوة والسلام وعلی الذین بهم اشرق الانوار وظهر الاسرار وشاعت وذاعت الاثار

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از طرف محفل روحانی مصر

بقلم آقا میرزا ابوالقاسم گلستانه

بتاریخ ۱۹ ماه جانوری سنه ۱۹۱۹

هوالله

محاضر شرافت مظاهر حضرات سروران معظم ومحبوبان محترم آقایان اعضاء محافل روحانی وعموم احبای الهی ارواحنا لنفحات قلوبهم الفداء

پس از سپاس وستایش وحمد ونیایش سلطان بیمثیل بایتشاء جل ذکره الابهی وتوجه وتشبث بساحت عز اقدس مالک سریر عهد ومیثاق ومحبوب آفاق حضرت عبد البهاء ومولی الوری ارواحنا وارواح المشتاقین لوحدته الفداء وتقدیم مراسم تحیت وثنا ومحویت وفنا بمحضر انور ثابتین وراسخین بر عهد الله ومیثاقه علیهم بهاء الله الابهی معروض میدارد: چون سبیل مراسلات مسدود وطریق مکاتبات ومخابرات بکلی مقطوع گشت دو ماه زیادتر از نفحات قدس محروم واز بشارات روح بخش مهجور شدیم بهم وغم وحزن والم همدم گشتیم وبمناجات وصبر وسکون وتسلیم ورضا تسلی خاطر نمودیم تا آنکه جناب ناشر نفحات الله آقای حاجی سید جواد صاحب تاجر یزدی ارواحنا لهمته الفداء همت بر مسافرت فرمودند وبکوی جانان شتافتند بعد از تشرف بمحضر اقدس انور مراسم عبودیت واشتیاق مهجوران را معروض حضور داشتند واز لسان مبارک عنایات بدیعه در باره کل نازل وپس از دو سه روز اذن رجوع صادر ومراجعت نمودند وبشارت صحت وبهجت وجود مبارک را که اعظم مواهب الهی وسبب حیات روحانی وجسمانی کل است ابلاغ فرمودند ولوح مبارکی که بافتخار جناب آقا محمد تقی تاجر اصفهانی عز صدور یافته بود رسانیدند زیارت ودر محافل تلاوت گشت وافئده وقلوب را روح وریحان وسرور بی پایان میذول فرمود جمیع ساجد وحامد وشاکریم واز محبت وهمت حضرت حاجی سید جواد صاحب ممنون ومتشکر صورت لوح مبارک این است:

هوالله

ای بنده صادق جمال مبارک الحمد لله بفضل محبوب آفاق در این طوفان عظیم محفوظ ومصونیم ولی چون مخابره با یاران مقطوع محزون ودلخونیم اگرچه بیک معنوی در مرور وعبور ولی سمع وبصر را نیز حقی ونصیبی امید از الطاف چنان که یاران جمیعاً در امن وامان باشند وعلی الاحباء عموماً البهاء الابهی.

عبد البهاء عباس

خطاب مبارك عربي

نقل عن جريدة الأهرام اليوميه العدد ١٠٢٥٥
٣٠ نوفمبر سنه ١٩١١ الموافق ٩ ذي الحجه سنه ١٣٢٩
القاه حضرت عبد البهاء في باريس في كنيسة سن
جورج الكبرى

ايها المحترمون : اعلموا ان الانبياء مرايا تنبئ عن الفيض الالهى والتجلى الرحمانى وانطبعت فيها اشعة ساطعة من شمس الحقيقة وارتسمت فيها الصور العالية ممثلة لها تجليات اسماء الله الحسنى ما ينطق عن الهوى ان هو الا وحي يوحى " فهم معادن الرحمة ومهابط الوحي ومشارق الانوار ومصادر الارسال وما ارسلناك الا رحمة للعالمين

واما الحقيقة الالوهية فهي ممتنعة عن الادراك ومنزهة عن ان تنسج عناكب الافكار بلعابها حول حماها فكلما يتصوره الانسان من ادق المعاني انما هو صور الخيال واوهام ما انزل الله بها من سلطان وتلك المعاني انما لها وجود ذهني وليس لها وجود عيني ومحاط لا محيط ومحدود ليس ببسيط حقيقي والله بكل شئ محيط والحقيقة الانسانية اعظم من ذلك حيث لها الوجود الذهني والوجود العيني ومحيط على تلك التصورات الذهنية ومدرك لها والادراك فرع الاحاطة فالالوهية التي تحت الادراكات الانسانية انما هي تصورات

والبصر والحركة الارادية ولو كانت في اعلى درجة من النبات والحيوان لا يستطيع تصور العقل والنفس الناطقة الكاشفة لحقائق الاشياء لانه فاقد الوجدان واسير المحسوسات وذاهل عن كل حقيقة معقولة فكل حيوان لا يكاد يدرك حركة الارض وكرويتها ولا يكاد تنكشف له القوة الجاذبة والمادة الاثيرية الغائبة عن الحواس وهو حال كونه اسير الاثر ذاهل عنه فاقد الادراك فاذا كانت حقيقة الجماد والنبات والحيوان والانسان حال كونها كلها من حيز الامكان ولكن تفاوت المراتب مانع من أن يدرك الجماد كمال النبات والنبات قوى الحيوان والحيوان فضائل الانسان فهل من الممكن ان يدرك الحادث حقيقة القديم ويعرف الصنع هوية الصانع العظيم استغفر الله من ذلك ضعف الطالب وجل المطلوب نهاية اقدام العقول عقال فما بقي ادنى شبهة ان الحدوث عاجز عن ادراك القديم كما قال عليه السلام ما عرفناك حق معرفتك ولكن الامكان من حيث الوجود والشئون يحتاج الفيض من حضرة الوجوب وعلى ذلك ان الغيب المنيع المنقطع الوجدان تجلى على حقائق الاشياء من حيث الاسماء والصفات وما من شئ الا وله نصيب من ذلك الفيض الالهى والتجلى الرحمانى وان من شئ الا يسبح بحمده واما الانسان فهو جامع للكمال الامكانى وهو الجسم الجمادى واللطف النباتى والحس الحيوانى وفضلا عن ذلك حائز لكمال الفيض الالهى فلا شك انه اشرف الكائنات وله قوة محيطة بحقائق الممكنات كاشفة لاسرارها وآخذة بنواصي خواصها والاسرار

سنه ۱۹۱۵ میلادی — سال پنجم — سنه ۱۳۳۳ هجری

صفحه اول
جلد پنجم
شمارهٔ هشتدهم
قیمت اشتراک
۷ ماه فوریه

PAGE I
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N: 18
سالی یک دالر و نیم
ماهِ ملک سنه ۷۰

نجم باختر

۱۳۲۹

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

تربیت

بیانات مبارک حضرت عبدالبهاء در مسئلهٔ "تربیت"
در منزل لیدی بلمفیلد در لندن ۲۳ ماه دسمبر سنه ۱۹۱۲

هر انسان باید اول در فکر این باشد که خودش کامل گردد زیرا اول تربیت نفس خویش لازم است ملاحظه کنید که جمیع کائنات محتاج تربیت است ملاحظه میکنی هر نباتی که در نهایت ضعف است چون تربیت کنی نهایت قوت یابد و گلهای بسیار کوچک تربیت میکنی بسیار بزرگ میشوند حیوان را تربیت میکنی ترقی میکند حیوانات وحشی را تربیت میکنی رام و اهلی میگردد پس واضح شد که تربیت جمیع اشیا اثر دارد ولی در عالم انسانی اعظم است انسان بی تربیت حیوان است بلکه از حیوان بدتر است مثلاً اگر اطفالی در بیابان بمانند ابداً تربیت نشوند یقین است که جاهل بمانند یقین است از عالم مدنیت بیخبر میشوند نه صناعتی نه تجارتی نه فلاحتی مانند اهالی اواسط افریقا که در نهایت وحشتند عالم اروپا چه چیز از عالم افریقا ممتاز کرده یقین است تربیت زیرا اهالی اروپا تربیت میشوند اهالی افریقا تربیت نمیشوند و این واضح و مشهود است که انسان محتاج تربیت است

و تربیت بر دو قسم است تربیت روحانی و تربیت جسمانی تربیت طبیعی و تربیت الهی انبیای الهی مربی روحانی هستند معلم الهی هستند نفوس را بتربیت الهی تربیت میکنند قلب و اخلاق انسان را تربیت میکنند و همچنین ترقیات جسمانی در ضمن ترقیات روحانی حاصل میگردد چون روح انسان قلب انسان اخلاق انسان تربیت شود یقین است تربیت جسمانی هم حاصل گردد پس امید وارم که شما بکوشید اول نفس خود را تربیت کنید اخلاق خود را تربیت کنید گفتار خودتان را منظم کنید تا از نقائص مبرا گردید و بفضائل عالم انسانی مزین شوید انوقت بتربیت ناس بپردازید زیرا عالم انسانی تاریک است ملاحظه میکنید که همیشه حرب و قتال است همیشه نزاع و جدال است از خدا بطلبید بلکه شما مؤید شوید موفق گردید که خدمتی بعالم انسانی بنمائید سبب روشنائی این عالم شوید و نیز قوهٔ تعلیم و تربیت بر دو قسم است یکی بواسطهٔ اقوال انسان نفوس را تربیت میکند دیگری بواسطهٔ اعمال انسان ممکن است انسان باقوال مردم را تربیت کند ولکن اعظم از آن تربیت باعمال است زیرا اعمال تأثیرش بیشتر است مثلاً انسان بلسان ذکر وفا کند و مردم را بزبان دعوت بمحبت و وفا کند تا خود بر او محبت و وفا قیام کند البته این عمل بیشتر تأثیر دارد اگر ناس را بکرم دعوت کند تا خود او کرم نماید البته این تأثیرش بیشتر است و اگر ناس را بمهربانی دعوت کند یا خود او مهربان باشد البته این بیشتر تأثیر دارد اما اگر ناس را بحسن اخلاق دعوت کند و خود سوء اخلاق داشته باشد ابداً تأثیر ندارد اگر ناس را بعدل دعوت کند و خود عادل نباشد چه فایده دارد اگر ناس را بوحدت عالم انسانی دعوت کند و خود عامل نباشد چه ثمر خواهد داشت!

پس انسان باید سائرین را باعمال خود تربیت کند زیرا انسان تا جوهر تقدیس نگردد و ایمان تام نداشته باشد و در مقام فدا نباشد

"O Breakwell! My beloved!"

DO NOT lament over the departure of my dearly beloved Breakwell. For verily, he has ascended to the luminous Rose-Garden in the Abha Kingdom, near the mercy of his Lord, the Almighty, and is crying out with the loudest voice, "O that my people knew how my Lord hath forgiven me, and made me one of those who have attained to the meeting of God!" . . . .

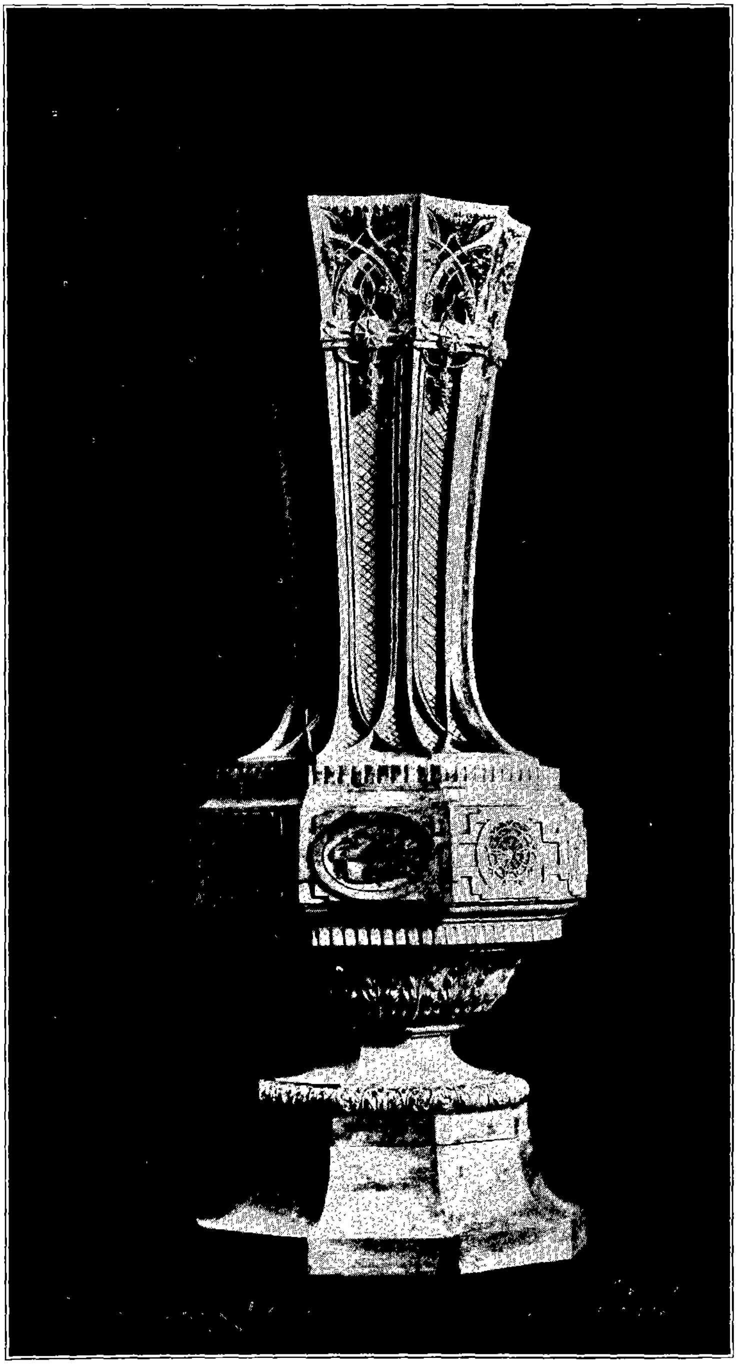
O my dear! O Breakwell! Verily thou hast abandoned this transitory world, and soared upward to the Kingdom, hast attained to the Grace of the Invisible Realm, and sacrificed thyself to the Threshold of the Lord of Might!

O my adored one! O Breakwell! Verily thou hast left behind this physical lamp, this human glass, these earthly elements, and this worldly enjoyment.

O my adored one! O Breakwell! Then thou hast ignited a light in the Glass of the Supreme Concourse, hast entered in the Paradise of Abha; art protected under the shade of the Blessed Tree, and hast attained to the meeting (of the True One) in the abode of Paradise.

—ABDUL-BAHA ABBAS

Extract from Tablet—See page 296



VASE FOR THE HOLY TOMB

In commemoration of the visit of Abdul-Baha to America, this bronze vase is to be placed in the Holy Tomb of BAHA'O'LLAH. It is the gift of the American Bahais. It was made at the Tiffany Studios, New York City, and copyrighted June 13, 1914, by L. Bourgeois, designer.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V | Ola 1, 70 (March 2, 1915) | No. 19

PROOFS OF THE IMMORTALITY OF THE SOUL

Talk given by Abdul-Baha at the home of Mrs. Parsons, Washington, D. C., Saturday, November 9, 1912

From stenographic notes by Mr. Joseph H. Hannen

FOR composed objects there is necessarily a destruction or disintegration. For instance, there is decomposition for the flower; it is composed of various elements. When this composed form undergoes decomposition—in other words, when these elements separate and disintegrate—that is what we call death. That is the meaning of death as applied to the flower. For inasmuch as it is composed of single elements, multitudinous cellular atoms, it is subject to disintegration—that is the mortality of the flower. Similarly the body of man is composed of various elements. This composition of the elements has been given life. When these elements are subject to disintegration, life disappears, and that is death. Existence on a certain plane is expressive of composition, and non-existence or mortality means decomposition.

But the reality of man is not composed of elements and cannot be decomposed. It is not an elemental composition. Every object which is composed of elements is subject to disintegration, and that disintegration means death. But any reality which is not the resultant of the composition of elements is not subject to death. This is a philosophical statement but true, that the element itself never dies. There is no destruction possible for it. Why? Because it is single and not composed; it is not a composition subject to that decomposition which is synonymous to death. Hence we will learn that composition spells life, decomposition spells death.

Inasmuch as the human body is composed of elements, it becomes mortal or dies, because its component substances separate or disintegrate. But the reality of man not being composed of elements is not subject to decomposition, evanescence or mortality.

A third evidence or proof is that there are definite psychological changes in the human organism. At one time the body is normal. At another time it is abnormal. Now it is weak, and anon it is strong. Now it is injured; one hand might be amputated, a limb broken, an eye destroyed, an ear deafened, or some defect might attack a certain organ. But these changes, remember, do not affect the human spirit or soul of man. Be the body stout or thin, the spirit of man does not become corpulent or lean. If the body of man is weak or decrepit, the spirit or soul appears to be unaffected thereby. If a part of the human organism be destroyed, as, for instance, if the two hands were to be cut off, or the two lower limbs, or the two eyes, even the two ears, the human soul functions just the same, showing that no changes of the body affect the operation of the soul. We have learned that mortality means simply change and transformation; and therefore because we do not find any change and transformation in the soul as the result of the changes in the body, we, therefore, prove it to be immortal. Anything changeable is accidental, evanescent.

Fourthly: This immortal human soul is possessed of two forms of control—two perceptions as it were. One is affected through instrumentality, the other independently. For instance, the human soul sees through the instrumentality of the eye; with the ear it hears; with the nostrils it senses odors; with the hand it grasps objects. These are the actions or operations of the soul through instruments. But in the world of dreams, the soul sees when the eyes are closed. The man is seemingly dead—lies there as dead—the ears do not hear; yet he hears. The body lies there, but he—that is, the soul—travels, sees, observes. All the instruments of the body are inactive; all the functions seemingly useless. Notwithstanding this, there is an immediate perception by the soul. Exhilaration is experienced. The soul journeys, perceives, senses. It often happens that man in a state of wakefulness has not been able to accomplish the solution of a problem, and when he goes to sleep, he will

solve that problem in a dream. How often it has occurred that he has dreamed, even as the prophets have dreamed, of the future, and events which have thus been foreshadowed have come to pass literally.

Thus we learn that the immortality of the soul or spirit is not contingent or dependent upon the so-called immortality of the body, because the body in the quiescent state, in the time of sleep, may be as dead, unconscious, senseless; but the soul or spirit is possessed of perceptions, sensations, motion and discovery. Even inspiration and revelation are obtained by it. How many were the prophets who have had marvelous visions of the future in that state! We therefore learn that the spirit of the human soul is the rider and the body is only the steed. If anything affects the steed, the rider is not affected by it. The spirit may be likened to the light within the lantern. The body is simply the outer lantern. If the lantern should break, the light is ever the same. Why? Because the light could shine even without the lantern. The spirit can conduct its affairs without the body. In the world of dreams it is precisely as this light without the chimney-glass. It can shine without it. The human soul by means of this body can perform its operations, and without the body it can likewise have its control. Therefore if the body be subject to disintegration, remember that the spirit is not affected by these changes or transformations.

Sixthly: It is an evident fact that the body does not conduct the process of intellection or radiation. It is only the medium of the grossest sensations. This human body is purely animal in type and, like the animal, it is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly uninformed of the processes of reason. The animal perceives what its eye sees and judges what the ear hears. It perceives according to its animal senses, the scent of the nostril, the taste of the tongue. It comprehends not beyond its sense perceptions. The animal is confined to its feelings and sensibilities, a prisoner of the senses. Beyond these, in the finer higher processes of reasoning, the animal cannot go. For instance, the animal cannot conceive of the earth whereon it stands as a spherical object. Why? Because the spherical shape of the earth is a matter of conscious reasoning. It is not a matter of sense perception. An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could not take the globe of the earth and scan the various continents, saying "This is the eastern hemisphere; where is the other, the western hemisphere?" No animal could know these things. Why? Because they are referable to intellection. The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. But the outward eye sees the sun as revolving. It mistakes the stars and the planets as revolving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed. The sun is the solar center and ever occupies the same place. It is the earth which revolves around it. Such conclusions are entirely intellectual; not according to the senses.

Hence we learn that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable; not alone the sensible. All the inventions are its products. For all of these have been the mysteries of nature. There was a time when the energy of electricity was a mystery of nature, but that collective reality which is manifest in man discovered this mystery of nature, this latent force. Having discovered it, man brought it forth onto the plane of activity. All the sciences which we now enjoy are the products of that wondrous reality. But the animal is deprived of the operations of it. All the arts which we now enjoy are the expressions of that marvelous reality. The animal is bereft of them, because these realities are peculiar to the human spirit. All the traces are the results of the perfections which comprehend realities. The animal is bereft of these.

These evidences prove conclusively that man is possessed of two realities, as it were—a reality connected with the senses and which is shared in common with the animal—and another reality which is ideal in character. This latter is the collective reality and the discoverer of mysteries. Such a reality which discovers the realities of things undoubtedly is not of the elemental objects. It is distinct from them. For mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to some perceptions, but the collective reality in man not being so subject is the discoverer of things. Therefore it is real, eternal, and does not have to undergo changes and transformations.

There are many other proofs concerning this marvelous subject, but I must not fatigue you. I shall conclude with the words of His Holiness Jesus Christ: "That which is born of the Spirit is Spirit" and is acceptable in the Kingdom of God. What does that mean? It means that just as in the first birth the foetus comes forth from the matrix of the mother into the conditions of the human kingdom, even so the spirit of man must be born out of the matrix of naturalism, out of the baser nature, in order that he may comprehend the great things of the Kingdom of God. He must be born of Mother Earth to find the Life Everlasting. Thus this collective reality or spirit of man, being born out of the world of nature, possessing the attributes of God, will continue to live forever in the Eternal Realm.

THE PASSING OF DANIEL JENKYN

To the Editors of the STAR OF THE WEST:

74 Sinclair Road, Kensington,
London, W., England, Jan., 1915.

Dear sister in the Faith, Miss Buikema:

It is with sincere grief I have to tell you of the "passing on" of our dear brother, Mr. Daniel Jenkyn, of St. Ives, in Cornwall. He died from the effects of a prolonged and serious attack of influenza. I had occasion to visit St. Ives during the month of November and I saw him during the latter part of the month. He was then better and we all hoped for a speedy restoration to health; but a short while afterwards he had a serious relapse from which he never recovered, and he passed away on December 31st.

He was a most spiritually minded young man, a very sincere, ardent Bahai and a most hard worker for the blessed Cause. Not long since he visited Holland for the purpose of meeting some of those attracted to the Movement and confirming their faith. He joined the Christian Commonwealth Fellowship and found that association brought him into contact with numbers of earnest seekers for the truth and reality of the Bahai teachings. He undertook a vast correspondence in connection with the Faith and by this means did a great amount of teaching.

We all most deeply deplore his loss, which will be much felt in all the English groups. I have asked Mirza Lotfullah Hakim, who was his close personal friend, to enclose a copy of the last letter he received from Mr. Daniel Jenkyn, for it breathes a most ardent and uplifting spirit of devotion which will prove an inspiration to us all. If you can find space in the STAR OF THE WEST for this short account of him, we shall greatly appreciate it.

Believe me,
Yours, in the Center of the Covenant,

ETHEL J. ROSENBERG,
Honorable Secretary of the
Bahai Society in London.

LETTER FROM LOTFULLAH S. HAKIM

13 Wood Lane, Shepherd's Bush,
London W., England, Jan., 1915.

ALLAH'O'ABHA!

My dear spiritual sister, Miss Buikema:

I am enclosing Miss Rosenberg's letter about our dear brother, Mr. Daniel Jenkyn, who has passed into the wider and more peaceful life.

Am sending you, also, a copy of the last letter which I had from him, which he wrote me during his illness. His letter will show what a wonderful spirit he had and how firm and steadfast he was in our beloved Abdul-Baha, the Center of the Covenant. Abdul-Baha, in a Tablet to me, which was received in 1912, wrote: "Convey to Mr. Daniel Jenkyn the utmost greeting of ABHA. I ask God that he may become subject of great grace. Continue correspondence with him." He and I had corresponded with each other since 1911. In another Tablet to me, which was received in 1913, Abdul-Baha wrote: "Also write to Mr. Daniel Jenkyn that, 'Always I am expecting, from the confirmation of the Kingdom, holy breaths and the attraction of ecstacy, that thou mayest become so joyful and happy that thou mayest raise the heavenly song'."

Enclosed you will also find a copy of two Tablets which he received from Abdul-Baha.

I enclose a photograph of Mr. Jenkyn and me together, which was taken about two years ago.

Truly he was my closest friend and our loss is his gain.

I will close now with the deepest grief and sorrow and no doubt all the friends will be sincerely mournful because of his departure.

With best Bahai love and greetings to you and all the friends there,

Yours very sincerely in the service of
the Prince of Peace, the Center of the
Covenant,

(*Signed*) LOTFULLAH S. HAKIM.

DANIEL JENKYN'S LETTER

3 Bowling Green,
St. Ives, Cornwall, England,
Nov. 22, 1914.

ALLAH'O'ABHA!

My dear Lotfullah:

I feel sure you have excused me for delay in answering your kind letter of the 10th. I have had an attack of influenza from which I am quickly getting better and looking forward soon to be in much better working order than I have been of late.

Thanks for news of Remey and Latimer and am delighted to hear of their mission in America. How one longs to have been in Acca during the two weeks they were there. Would it not build one up to be strong against the war forces that impregnate the atmosphere of Europe! "The wrong side of human character is up." "The world is topsy turvy!" as Abdul-Baha says.

It is cheering to know that the friends in Persia are progressing well and that they are thinking and praying for us here in Europe. Oh! if the Bahais were more in number and more powerful in spirit so that they could have prevented this carnage! We are not yet a great influence in the world, as the beloved Abdul-Baha wants to see, and yet he says: "A weak man can, through assistance, become a strong man, a drop can become a sea . . . . through the assistance of God any one of us can perform wonders."

Are not the words very fine in the Tablet to Mr. Joseph H. Hannen: "The members of the Bahai Assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of ABHA. . . . . The candles of all the meetings must be the mention of God, the propagation of the Cause of God, the exposition of Divine Proofs and the elucidation of the principles of His Holiness BAHA'O'LLAH." I thank you very much for sending me this further installment of the Diary which contains so many things to encourage and inspire us to work and to follow the example of the beloved Abdul-Baha who labors night and day for the cause of Peace and Unity.

I have a postal card from the Rev. Wormhout, saying that he is in America.

Dr. Cheyne's book is very interesting and I am in the course of reading it. Am delighted to read his mention of you on page 164. I enjoyed his reference to BAHA'O'LLAH on page 5, "a true image of God and a true lover of man." I will write other points that strike me, another time.

Lotfullah S. Hakim Daniel Jenkyn

But I must refer to Abdul-Baha's words in the Diary, for they are very beautiful: "In prayer one must turn his face towards the sanctified Reality of His Holiness BAHA'O'LLAH —that Reality which surrounds all the phenomena. During the time of prayer His Holiness, BAHA'O'LLAH, must be singly and alone the center towards whom all the faces are turned."

As you no doubt know, Miss Rosenberg is here in St. Ives, but I have not been able to see her yet. I hope to tomorrow or Tuesday, if she can then call. Am also expecting a visit from Mr. Wright tomorrow.

We join in love to you and to all and may the Feast of the Appointment of the Center of the Covenant, on the 26th, be a blessed one for all the friends. May we all on that day resolve to follow him more closely and lovingly!

Sincerely your brother in His service,

(*Signed*) DANIEL JENKYN.

TABLETS TO DANIEL JENKYN

Through his honor Mirza Ali Akbar Rafsanjani, to his honor Mr. Daniel Jenkyn.

Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art confirmed by the Divine Spirit!

A thousand times bravo because thou didst forego the physical comfort and rest in order to proclaim the glad-tidings of the heavenly illumination. Thou didst gird up the loins of service and traveled to Holland to diffuse the Fragrances of God. Shouldst thou realize how blessed is this trip, unquestionably thou wouldst not rest for one moment, and uninterruptedly thou wouldst engage in the promotion of the Cause of the Almighty. Thou didst well to hasten from London to Holland.

With his heart and spirit Abdul-Baha was thy guide and companion. Although in body he was far, yet in spirit he was near. I hope from the bestowals of the Lord of Hosts, His Holiness the Promised One, that this voyage may assume the importance of the voyage of Peter and Paul when the latter went to Antioch. Consider what important results that voyage had. Now the results of thy journey will be greater than that. Know thou this of a certainty. Upon thee be Baha-el-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Nov. 19, 1913, Ramleh, Egypt.

Through Aga Mirza Lotfullah Hakim, London, to Mr. Daniel Jenkyn.

Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art attracted to the Truth!

Many of the philosophers of the world and the great men of different nations wished to attain the Truth, but they were deprived. Then praise thou God that thou hast reached to the essence of the Truth and thou hast heard the proclamation of the Kingdom and the teachings of the Lord of Hosts. Through this great favor thou hast prospered and become victorious.

I pray, on thy behalf, that thou mayest become the proclaimer of God in that city, that thou mayest awake the sleepers and warn the negligent; that thou mayest become lighted like a torch and bestow the light of guidance.

Upon thee be Baha-el-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

IN MEMORIUM

MRS. EVA WEBSTER RUSSELL, of Chicago, died July 11, 1914, at Fernandina, Florida. The nurse who attended her at the last wrote as follows: "I learned to love her more and more for her fortitude and firm belief in the teachings of BAHA'O'LLAH. No murmur of regret passed her lips and her constant prayer was for release. As the last hours drew near, she called on the Greatest Name, a heavenly smile came over her face and lingered there. Her resting place is in a little cemetery, the first of its kind in the United States."

MRS. CLARA HALL—Died at Boston, Massachusetts, August, 1914.

MARY HELEN HOPPER—"This is to let you know of the passing of our dear sister in the Faith—Mary Helen Hopper, the wife of George S. Hopper and the mother of Guy and Elizabeth Hopper, all Bahais, formerly of Ithaca, New York. Many will remember her dear face with the light of another world upon it through all those wonderful days of the last Mashrak-el-Azkar Convention. By prayer and spiritually guided nursing this firm soul has been kept with us until Wednesday, September 23rd, and tomorrow there will be a Bahai service in Washington, before the earthly tabernacle of her faithful spirit is laid to rest near her childhood's home at Fillmore, N. Y.

"Through all the long months of wearing illness her heart turned to the Center of the Covenant with radiant faith, and it seems especially significant that the last work of her life was that of delegate to the Mashrak-el-Azkar Convention, that work His Holiness Abdul-Baha has said is the *most important work in America today*—the beginning of the foundation of the Cause she loved with all her heart. Allah'o'Abha!

CLAUDIA STUART COLES."

Washington, D. C., September 24, 1914.

SEYED SADIK—Died at Teheran, Perisa, in December, 1914 (see illustration in Persian section). Seyed Sadik, husband of Faieza Khanom, the famous woman teacher of Persia, was the man who sent a blank sheet of paper to Abdul-Baha on which was supposed to be written certain questions. In reality, it was a test. Complete answers were given by Abdul-Baha, and Seyed Sadik became a Bahai. Both he and his wife gave all they had to Abdul-Baha, who in turn presented it for the building of the Mashrak-el-Azkar in Ashkabad, Russia.

HARRIET MAGEE—Died January 16, 1915, at Green Acre, Eliot, Maine. She was an active worker in the Cause and for some time was Secretary of the Woman's Unity meeting in New York City. She was especially interested in the education of a little Persian girl through the Woman's Unity, which Abdul-

(Continued on page 298)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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"CONCERNING THE QUESTION WHETHER ALL SOULS ENJOY ETERNAL LIFE"

TABLET FROM ABDUL-BAHA

To his honor Mr. Remey—Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art rejoiced by the Divine Glad-tidings!

Verily I have received thy last letter, and thanked God that thou didst reach Paris protected and guarded by Him. Thank thou God that He assisted thee to behold the brilliant faces of the believers of God, and favored thee to meet them in American countries; for verily, beholding those shining countenances is a divine gift. By it, the hearts are dilated, the souls are rejoiced, and the spirits are attracted toward the Supreme Concourse.

Do not lament over the departure of my dearly-beloved Breakwell. For verily, he has ascended to the luminous Rose-Garden in the ABHA Kingdom, near the mercy of his Lord, the Almighty, and is crying out with the loudest voice, "O that my people knew how my Lord hath forgiven me, and made me one of those who have attained to the meeting of God!"

O Breakwell! my beloved! Where is thy beautiful countenance, and where is thy eloquent tongue? Where is thy radiant brow, and where is thy brilliant face?

O Breakwell! my beloved! Where is thy enkindlement with the fire of the Love of God, and where is thy attraction to the Fragrances of God? Where is thy utterance for the glorification of God, and where is thy rising in the service of God?

O my dear! O Breakwell! Where are thy bright eyes, and where are thy smiling lips? Where are thy gentle cheeks, and where is thy graceful stature?

O my dear! O Breakwell! Verily thou hast abandoned this transitory world, and soared upward to the Kingdom, hast attained to the Grace of the Invisible Realm, and sacrificed thyself to the Threshold of the Lord of Might!

O my adored one! O Breakwell! Verily thou hast left behind this physical lamp, this human glass, these earthly elements, and this worldly enjoyment.

O my adored one! O Breakwell! Then thou hast ignited a light in the Glass of the Supreme Concourse, hast entered in the Paradise of ABHA; art protected under the shade of the Blessed Tree, and hast attained to the meeting (of the True One) in the abode of Paradise.

O my dearly-beloved! O Breakwell! Thou hast been a divine bird, and forsaking thy earthly nest, thou hast soared toward the Holy Rose-gardens of the Divine kingdom and obtained a Luminous Station, there! there!!

O my dearly-beloved! O Breakwell! Verily thou art like unto the birds chanting the verses of thy Lord, the Forgiving, for thou wert a thankful servant; therefore thou hast entered (in the Realm Beyond) with joy and happiness!

O my beloved! O Breakwell! Verily thy Lord has chosen thee for His Love, guided thee to the Court of His Holiness; caused thee to enter into the Rizwan of His Association, and granted thee to behold His Beauty!

O my beloved! O Breakwell! Verily thou hast attained to the Eternal Life, never-ending bounty, beatific bliss and immeasurable Providence!

O my beloved! O Breakwell! Thou hast become a star in the Most Exalted Horizon, a lamp among the angels of heaven, a living spirit in the Supreme World, and art established upon the throne of immortality!

O my adored one! O my Breakwell! I supplicate God to increase thy nearness and communication, to make thee enjoy thy prosperity and union (with Him), to add to thy light and beauty and to bestow upon thee Glory and Majesty.

O my adored one! O my Breakwell! I mention thy name continually, I never forget thee, I pray for thee day and night, and I see thee clearly and manifestly—O my adored one! O Breakwell!

Convey my greeting to the attracted maid-servant of God, Mrs. Jackson and announce to her the bounty of God and tell her: "Do not haste, neither be thou restless. Soon, verily, all the problems shall be solved (literally: every knot shall be untied,) and God shall unfold a spacious door, and the purpose shall be attained."

Concerning thy question whether all the souls enjoy Eternal Life: Know thou, those souls partake of the Eternal Life in whom the Spirit of Life is breathed from the Presence of God; and all beside them are *dead,* without *life*—as Christ has explained (this matter) in the texts of the Gospel. Any person whose insight is opened by God, sees the souls in their stations after the disintegration of the bodies—Verily, they are living and are subsisting before their Lord!—and sees also the dead souls submerged in the gulfs of mortality. Then know thou, verily, all the souls are created according to the nature of God, and all are in the state of (unconscious) purity at the time of their birth. But afterward they differ from one another in so far as they acquire excellencies or defects. Nevertheless, the creatures have different degrees in existence in so far as the creation goes; for capacities are many, but all of them are good and pure (in their essence); then afterward they are polluted and defiled. Although there are different states of creation, yet all of them are beneficial. Glance thou over the temple of man, its members and its parts: Among them is the eye, the ear, smelling and taste, hands and fingers. Notwithstanding the differences between these organs, all of them are useful in their proper sphere. But if one of them is out of order, there is need of a remedy, and if the medicine does not heal, then the amputation of that member becomes necessary.

Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. Ere long, thy Lord shall make thee a sign of guidance among mankind.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, May 3, 1906, Washington, D. C.

LETTER FROM MRS. MAY MAXWELL TO MR. CHARLES MASON REMEY

Montreal, Canada, Dec. 3, 1913.

Dear Bahai brother:

. . . Regarding Thomas Breakwell, you will remember the year and the month that he came to me in Paris, when I was staying with Mrs. Jackson. I do not remember the date but I remember all the facts.

Early in the spring my mother had written to Abdul-Baha asking permission for me to leave Paris when she and my brother would be leaving to spend the summer in Brittany. A Tablet had come in reply in which this permission was refused and Abdul-Baha said as far as it was possible, not to absent myself

from Paris at all. Then Mirza-Abul-Fazl wrote explaining the circumstances to him and asking for permission for me to leave. But the time came for my mother and brother to leave the city and the permission had not yet come. They closed the apartment and I went to stay with Mrs. Jackson.

During that month I spent in Paris we had wonderful meetings, Mons. Dreyfus and others received the teachings at that time. I had known, the previous winter, a Mrs. Milner who was a friend of Lillian James. She had gone to America and returned and on the steamer coming back she had met Thomas Breakwell. She had told him nothing of the teachings, but had spoken of me as a special friend in Paris, whom she wished to have him meet, and the day after they arrived in Paris, she brought him to my little apartment at Mrs. Jackson's. I shall never forget opening the door and seeing him standing there. It was like looking at a veiled light. I saw at once his pure heart, his burning spirit, his thirsty soul, and over all was cast the veil which is over every soul until it is rent asunder by the power of God in this day. As I opened the door, Mrs. Milner said "he was a stranger and she took him in," then when we were seated she told me that he was a young Englishman who had been living in the southern states of America and that he was a Theosophist. He stayed a short time. As he was leaving, he said that Mrs. Milner had told him that I had received some teachings which had had a great effect on my life and although he was only going to be in Paris a few days, he would like to call to see me and hear what I could tell him. We made an appointment for the following morning and then he left. At the appointed hour next day he arrived, his eyes shining, his face illumined, his voice vibrating under the stress of great emotion. He looked at me very intently and then said: "I have come to you to help me. Yesterday after I left you, I walked alone down the boulevard and suddenly some great force nearly swept me off my feet. I stood still as though awaiting something and a voice announced to me distinctly 'Christ has come!'" Then he said, "What do you think this means?" Then I gave him the Message and teachings from the beginning and the veil that I had seen over him disappeared. He was like a blazing light. Such was his capacity, that he received the Message in all its fulness and all its strength and beauty within three days and on the third day he wrote his supplication to Abdul-Baha which in its force and simplicity I have never seen equalled: "My Lord! I believe; forgive me. Thy servant, Thos. Breakwell."

That evening I went to the rue du Bac to get my mail and found a cablegram which had just arrived, saying, "You may leave Paris" Signed "Abbas." When, the next day, my heart filled with gratitude, I joined my mother and brother beside the sea and told my mother all that had happened, she burst into tears and said, "You have a wonderful Master."

I could write you pages about the beloved Thomas Breakwell: of the fire of love burning in his heart when he returned from Acca, of his penetrating spiritual power in our midst, of the light of servitude and sacrifice which burned so brilliantly in his soul; but you know all this even better than I. I only want to add that his kindness and love to my mother during those days in Paris produced a great effect on her and that he was always a joy and a consolation to her during that period of her life before she understood the glory of this Cause. I have always felt that Thomas Breakwell was the first of the Paris believers to receive the confirmation of the Holy Spirit and the fire of the Love of God.

I am yours in servitude to the Center of the Covenant!

MAY MAXWELL.

IN MEMORIUM

(Continued from page 295)

Baha had said to her should continue in that good work. The "Diary of Mirza Ahmad Sohrab," which has now become so well known to all the Bahais of the West, was started by his writing wonderfully descriptive letters to her of the daily life and events surrounding Abdul-Baha.

REV. THOMAS KELLY CHEYNE, a noted authority on scriptural writings, died February 16, 1915, in London. He was born in 1841 and was for many years professor of interpretation of scripture at Oxford. He was canon of Rochester from 1885 to 1908. He was the grandson of the Rev. T. H. Horne, author of the once popular theological text book on the "introduction to the holy scriptures." He was a member of the Old Testament Revision Company in 1884 and was the author of many theological works. The Bahais will recall the beautiful letter he wrote to Abdul-Baha, and Abdul-Baha's reply to it, published in the STAR OF THE WEST, No. 17, Vol. IV.

[Note the reference made by Daniel Jenkyn to his latest book on page 294 of this issue.]

OUR PERSIAN SECTION this issue contains: (1) News from the Holy Land—continued from last issue; (2) Progress of girls in Persia—Tablet to Dr. Moody; (3) "Faith is the cause of the glory of woman"—extract from a Tablet; (4) Tablet to one of the American Bahais who complained of being lonesome; (5) Biographical sketch of the late Seyed Sadik, illustrated; (6) Announcement of publication in Persian of book by Mirza Mahmood covering Abdul-Baha's journey and addresses in the western world; (7) the vase for the Holy Tomb in commemoration of Abdul-Baha's visit to America; (8) Announcement to subscribers of the STAR OF THE WEST.

داشتند . درحق این مرحوم وکل من رحل الی دار البقاء این زیارتنامهٔ مبارکه میخوانیم .

هوالله

علیکم ایها النجوم الزاهره والبدور الباهره والشموس الساطعه التحیة والثناء من ربکم الرحمن الرحیم والنور المتلألأ من الملکوت الأبهی تغشی اجداثکم الطاهره ومضاجعکم الساطعه اللائحة الأنوار علی مشارق الارض ومغاربها

اشهد بأنکم ترکتم الهوی واتبعتم الهدی وسمعتم النداء وتجرعتم من الکأس الأنیق الطافحة رحیق محبة الله وآویتم الی الرکن الشدید ودخلتم فی الملکوت الجدید وحملتم البأس الشدید وجاهدتم بالأموال والأنفس فی سبیل ربکم المجید واخذتکم سکرة الصهباء ورنحتکم مدامة الحب والعرفان الی ان سرعتم الی مشهد الفداء وآثرتم علی انفسکم اهل الفقر والفناء فاحمرت الغبراء من رشحات دمائکم علی وجه الغبراء وما اخذتکم لومة لائم فی سبیل الله بل وجهتم وجوهکم للذی فطر الارض والسماء و اقتدیتم بالملأ الأعلی واهتدیتم الی مرکز الانوار فی ملکوت الاسرار واستغرقتم فی بحار الاشراق وفزتم بأعظم منیة الأبرار ونلتم جوار الرحمة الکبری عند العزیز الغفار

رحم الله امرأ زار قبورکم القصور واستبرک بمضاجعکم المحفوفة بجلل النور وناجی فیها ربه العزیز الغفور وتمنی برکتکم الساطعة النور علی کل عبد صبور وشکور وعلیکم البهاء الأبهی

عبدالبهاء عباس

- - -

زیارتنامهٔ مبارکهٔ فوق را درحق شهدای اردکان صدور یافته .

کتاب بدایع الآثار
فی
اسفار مولی الأخیار الی ممالک الغرب بالعزة والاقتدار

اثر خامه جناب فاضل آقا میرزا محمود زرقانی

گلدان روضهٔ مبارکه

احبای امریک بنام و یادگاری سفر مبارک حضرت عبدالبهاء به ممالکشان گلدانی از معدن برونز که مثل در دنیا ندارد ودر صنعت از هر جهت مکمل ساختند حال منتظرند که ابواب مفتوح گردد تا این گلدان جمیل که عکسش در قسمت فارسی این شماره چاپ کردیم ارسال حضور نمایند تا در روضهٔ مبارکه گذاشته شود

اعلان

کُلّ عامٍ وَاحبّاءِ الرَّحمانِ سالِمُونْ .

حجاب برداشت وشب وروز درمعدن وقری به تبلیغ مشغول بوده وهست وآن مرحوم بتمام جان باو همراهی میکرد وبعد از نوزده سنه خدمت دراین سال دو عریضه بحضور حضرت عبدالبهاء عرض کرد که — میترسم امتحان مرا اخذ کند رجا میکنم که مرا درظل میثاق ازاین دارفانی مرخص فرمائی — لوحی نازل وبشارات ملکوت را فرموده بودند دو ماه بود که بهرکس از احباب واغیار رسید گفت:— من میمیرم باخوشی سکته —

سال گذشته درماه صفر روضه خان هادی کار وانسرای ایشان درمنبر باو فحش ولعن بسیار کرده بودند که حضرت عبدالبهاء درلوح او را تسلی میفرمایند ودرماه رمضان درمسجد شاه باشیخی که باین امر بد میگفت طرف شده بود بنوعیکه هجوم آورده بودند او را بقتل برسانند بعضی از احباب او را نذکردند. اولاد صلبی نداشتند ولی چند طفل رضیع بی پدر ومادر زحمت کشیدند وبمدرسه فرستادند هرکدام درسرادارجات مشغول بخدمت هستند. بسیار وجود محترمی بودند بلند قامت خوش اخلاق درآن نفس آخر گفت:—

' یا حضرت عبدالبهاء مرا راحت کن '

الحمد لله که بمنتهی آرزوی خود نائل گشت!!

لوح مبارك

لوح قبولی اموال مرحوم آقا سید صادق وفائزه خانم

هوالله

' ولله میراث السموات والأرض '

جناب آقا سید صادق وورقهٔ موقنه فائزه علیها بهاء الله الابهی ازروز ورود باین ارض بقعهٔ مبارکه تاوقت مراجعت مفصلاً التماس این نمودند که آنچه تعلق بایشان دارد از اموال واملاك وعقار این عبد قبول نماید الی الآن این عبد از نفسی نخواستم قبول نمایم ولیکن از ایشان نظر بالتماس زیاد قبول شد

ع ع

∴

لوح مبارك

انلوح مبارک بعد از فروختن اموال ومشرق الاذکار دادن

نازل شد.

هوالله

طهران امة الله المنجذبه فائزه علیها بهاء الله

هوالله

ای ورقهٔ منجذبه نامه های مفصل واصل ومضامین سبب سرور قلب حزین گشت زیرا تفصیل فروش خانه خویش بود که بجهت مصارف مشرق الاذکار انفاق نمودید مشرق الاذکار عشق آباد در چنین وقت نهایت اهمیت را داشته ودارد زیرا درحالتی که موج بلا باوج رسیده وستمکاران از هرکنار تیر وتیغ روا داشته اند بقعهٔ مبارکه مضطرب وقلوب ملتهب ونفوس منجذب درچنین وقت وحالتی عبدالبهاء درفکر ارتفاع بقعه مشرق الاذکار است وشب وروز مستغرق دراین افکار لهذا باطراف مرقوم شد که آنچه تعلق باین عبد دارد جمیع را بفروشند ومبلغ را بمشرق الاذکار برسانند چون شما همتی نمودید ولانه وآشیانه خویش را فروختید وانفاق دراین امر مهم نمودید این کار فرح قلوب ابرار است وشادمانی دلهای احرار از فضل قدیم رب کریم امید عظیم است که درمقابل این خدمت دردوجهان کامرترا در فرماید ودر ملکوت ابهی مقبول درگاه کبریا نماید

فبمثل هذا فلیعمل العاملون

حضرت فاضل وجناب صادق را تحیت ابدع ابهی ابلاغ نما وکذلك سایر ورقات طیبات را وعلیك التحیة والثناء

ع ع

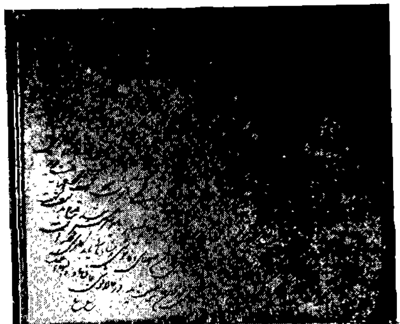
∴

الحمد لله قول وفعلشان باهم یکی بود بشهادت کل بهائیان.

غلام درگاه بهاء وعبدالبهاء
سید مهدی پسرعموی آقا سید صادق
برادر فائزه خانم

∴

نجم باختر: خوشا بحال فائزه خانم که چنین صادقی یافتند وخوشا بسعادت آقا سید صادق که چنین فائزه‌ئی



مختصر تاریخ حیات آقا سید صادق

حسب و نسب ایشان از ذریهٔ محمد المصطفی علیه السلام شجرهٔ سیادت آنمرحوم بیست و هشت پشت تا امام جعفر الصادق وطن ایشان اصفهان ساکن طهران سن ایشان هشتاد و دو سال صنعت ایشان نقاشی اول تبرساز در ایران اغلب از صنعت ایشان در امریکا میباشد شب سه شنبه بیست و هشتم شهر ذی الحجه پنج ساعت و نیم از شب گذشته بناخوشی سکته مرغ روحش از این دار فانی پرواز بملکوت الله نمود این پرواز آزادی او بود

زوجهٔ ایشان صبیه مرحوم آقا میرزا محمد حسین مجتهد اصفهان دختر عموی ایشان ورقهٔ مقدسه محترم ناشره نفحات الله فائزه خانم روحی لخدماتها الفداء موقنه و مؤمنه و جانفشان این امر الله هستند و آنمرحوم توقف در امر حضرت بهاء الله داشتند تا آنکه بوسائط زوجهٔ خود کاغذ سفیدی فرستاد حضور مبارک حضرت عبد البهاء و نیاتی در قلب نگاه داشتند مطالب قلبیه ایشان را فرمودند او تصدیق کرد و با فائزه خانم مشرف حضور حضرت عبد البهاء شدند چند ماهی مورد عنایات بی نهایت بودند تا آنکه در حین حرکت فائزه خانم و مرحوم آقا سید صادق را احضار فرمودند بعد از عنایات و نصایح و شفقت و مهربانی حضرت عبد البهاء فرمودند : "جناب آقا سید صادق من عیال ترا لقب داده‌ام باید تبلیغ کند و در خدمت امر الله باید ساعی باشد تو باید باو همراهی کنی"

آقا سید صادق با فائزه خانم رجا کردند که آنچه ما داریم ران ملخی نزد سلیمان بردن است قبول فرمائید حضرت عبد البهاء قبول فرمودند و پس از چند سال تمام را بامر حضرت عبد البهاء فروختند و بمشرق الاذکار عشق آباد دادند . این مرد مؤمن در این ظهور اعظم مال و عیالش را براه خدا داد برضایت او فائزه خانم

مرقوم نموده بودی از قرائتش دلها شادمان شد که الحمد لله در طهران دوشیزه‌گان داخلین دبستانی که در کمال همت تحصیل فضائل عالم انسانی مینمایند و در ظل عنایت حضرت احدیت تربیت میشوند تا اندک زمانی نساء در میدان کمال همعنان رجال شوند تا بحال در ایران اسباب ترقی نسوان نبود از هر ترقی بی بهره بودند ولی الحمد لله که از یوم طلوع صبح هدی روز بروز نساء در ترقی هستند و امید چنانست در خصائص و فضائل و تقرب بارگاه کبریاء و ایمان و ایقان سبقت گیرند و نساء شرق غبطهٔ نساء غرب شوند الحمد لله تو مؤید بخدمتی و در این مورد بسیار زحمت و مشقت میکشی و همچنین معلم مدرسه میس لیلیان کاپس باو نهایت مهربانی از قبل من ابلاغ دار وعلیک البهاء الابهی

عبدالبهاء عباس

نجم باختر: از جملهٔ بیانات مبارک در خصوص تعلیم دختران شرق در زمان ماضی و در زمان حاضر اینست :—

« سابق دختران را از تعلیم و سواد منع میکردند و آنها را در خط و سواد آموختن گناه میدانستند حتی اگر زنی سواد داشت او را هر کس نمیگرفت اما بعد از اثر تعالیم جمال مبارک احبای الهی جمیع اوقات خود را صرف تربیت اولاد خویش نمودند تا حال که مدارس در ایران بجهت تعالیم دختران تأسیس نموده اند. »

ایمان سبب عزت زنان

در یکی از الواح میفرمایند [در خصوص زنان مؤمن و غیر مؤمن] :—

« خانمهای عالم چون از حق محتجب کنیزان شرند و کنیزان جمال مبارک بالطاف جمال قدم خانمهای عالم گشتند و برهان بر این ملکهٔ ایران شیرین و ملکهٔ دیگر سودابه برایتن و ایزابلا ملکهٔ اسپانیا که بمساعی او کشف و فتح امریکا شد حتی امپراطوریس فرانسا اوجنی اینها با خاک یکسان گشتند عزیز بودند کنیز شدند شهیر بودند اسیر خاک سیاه گشتند لکن آسیه ساره مریم فاطمه طاهره هر چند بظاهر فقیر بودند لکن بر سریر عزت ابدی استقرار نمودند پس ثابت شد که خانمهای عزیز عالم کنیز شدند و کنیزان جمال مبارک فخر عزیزان گردند پس شکر نمائید که الحمد لله باستان مقدس منسوب و در زمرهٔ کنیزان الهی محسوبید »

تنهائی

لوح مبارک برای یکی از احبای امریکا که شکایت از تنهائی نموده.

هو الله

ای مؤمن بالله! نامه ات رسید از تنهائی شکایت نموده بودی محزون مباش تنها نیستی زیرا خدا همدم و مؤانس تواست تنها نفسی است که از خدا غافل است واما اگر از خدا باخبر باشد ولو در صحرائی وسیع بی آب و علف باشد تنها نیست خدا با اوست این جهان خاک همیشه آسمانش پر غبار است و پوشیده با بر سیاه گهی رعد است گهی برق است گهی تگرگ است گهی برف است گهی طوفان است گهی سیل شدید از کوهسار تو گمان مکن که این بلایا و مصائب محصور در تواست فی الحقیقه جمیع خلق در عذابند تا باین جهان دل نبندند آسایش و راحت در جهان الهی طلبند و موهبت ملکوتی جویند پس تو دل خوش دار و مستبشر ببشارات الهی باش وعلیک البهاء الابهی

عبدالبهاء عباس

نجم باختر: از عجیب اتفاق در وقتیکه سواد این لوح مبارک به مجلس بهائیان شیکاغو رسید یکی از یاران این آیهٔ مبارکه از کلمات مکنونه تلاوت میکرد قوله الاحلی

« ای خاک متحرک » من بتو مأنوسم و تو از من مأیوس سیف عصیان شجرهٔ امید ترا بریده و در جمیع حال بتو نزدیکم و تو در جمیع احوال از من دور و من عزت بیزوال برای تو اختیار نمودم و تو ذلت بی منتهی برای خود پسندیدی آخر تا وقت باقی مانده رجوع کن و فرصت را مگذار.

۲ باید چون کرهٔ نار گردند و در دفتر تعالیم این امر مبرم دم از راحت نجویند اگر رضایت او خواهند قیام بر خدمت امرش نمایند اگر سرور او جویند در نشر نفحات الله بکوشند اگر صحت مزاجش طلبند طبیبهای حاذق نوع انسانی شوند اگر محبت او پویند شب و روز در ارتفاع کلمة الله جانفشانی نمایند پس اینست سرور قلب مولای ما اینست باعث صحت حضرت عبد البهاء

پس در این شاهراه مشی نمائیم و در این روضهٔ غنّا دائم الحمد لله جمیع یاران این ارض در قریهٔ ابوسنان که نزدیک شهر عکا است سالم و مستریح قلوبشان از نار محبت الهی مشتعل و سرورشان از بشارت صحت وجود مبارک منشرح حتی جمیع اهل بیت در آن قریه ساکنند و بتمجید و تسبیح رب غفور مشغول حضرت مولی الوری اغلب اوقات را در عکا و گاهی حیفا و یا ابوسنان تشریف دارند ولی همیشه بلد عکا را بر سائر جهات ترجیح داده و میدهند زیرا چهل سال محل نفی جمال مبارک و دوستان معنوی بوده چنانچه بکرات و مرات فرموده‌اند " که در هیچ نقطه قلب من راحت نمیکند مگر عکا علی الخصوص در همان اوقاتی که سالها سال جمال مبارک تشریف داشتند شبها که در بستر میخوابیم بخاطرم میاید آن بدایت عکا و وقتی که وارد قشله شدیم و صدماتی و بلیّاتیکه بر وجود مبارک وارد آمد والواحیکه در آن ایام از قلم اعلی نازل گردید و خبرهائی که در آن نموده بودند بعد وقوع این مسائل "

و در موقع دیگر بمناسبتی فرمودند : —

" تا بحال در تاریخ عالم چنین وقائعی اتفاق نیفتاده است ولی در این حکمتهای بالغه است که بعد ظاهر خواهد شد احبای الهی در این اوقات باید صبور و وقور باشند در کمال نهایت سکون و وقار باشند ابداً از هیچ امری جزع و فزع ننمایند بدانند که در آن حکمتی مکنون است که بعد هویدا میشود هرچه اسباب زحمت بیشتر فراهم آید بیشتر از پیشتر مسرور گردند وقتی که در زمان سابق استبداد وارد قشلهٔ عکا شدیم وصف ندارد چه قدر سخت بود بعد از دخول جمیع از تب و نوبه مانند برگ درخت میلرزیدیم فقط کسیکه ناخوش نبود من و آقا رضا بودیم ابداً کسی را نمیگذاشتند بیرون برود تا آنکه بعد از مدتی اذن دادند که چهار نفر با ضابطه میرفتند در بازار چیزی میخریدند و بدون اینکه با یک نفر صحبت کنند مراجعت میکردند سه نفر از احباب در یک شب فوت شد خواستیم جنازهٔ اینها را بلند کنیم اسباب نبود بعد سجادهٔ زیر پای مبارک بود آن را برده بیک صد

2 و هفتاد قروش فروختند آمدند گفتند که ممکن نیست شما همراه جنازه بیرون بروید پول بدهید ما خودمان کفن و دفن میکنیم یکصد و شصت قروش برای این کار گرفتند و اجساد مطهر آن نفوس را بردند و در بیرون دروازه گودالی کندند و بدون هیچ کفن و دفنی زیر خاک کردند و پول را در جیب خود گذاردند

حال الحمد لله زمان مشروطیت و اتحاد و ترقی آمده الحمد لله عدالت و راحت و حریت و امنیت است باید شکر نمود مقصود اینست که در آن زمان بلایا و محن وارد با ما در نهایت سرور و حبور بودیم " خلاصه القول کراراً و مراراً احبای الهی را هزار بل صد هزار مرتبه بشارت بر فرح باد که مزاج هیکل میثاق در نهایت سلامتی و قوت وجود حاصل و سرور قلب هویدا و هر روز بملاقات یاد دلنشینا مشغول و چون یوسف کنعان در بازار جهانیان ظاهر و عیان و هر وقتیکه این باد مرمر ساکن گردد و طرق مراسلات و مخابرات دوباره مفتوح شود البته توجهات مبارک احبای دور را در بر گیرد الواح از مصدر امر صادر گردد و هریک چون دستهٔ غنچهٔ معطر باطراف فرستاده شود و چشمهای یاران این ارض بمشاهدهٔ وجود مسافرین منور گردد و عیون المسافرین از دیدار جمال بیمثال طلعت پیمان روشن شود بساط سرور جدیدی گسترده گردد و خوراکهای گوناگون روحانی از سماء مشیت نازل شود گرسنگان مائدهٔ روح سیر گردند و لب تشنگان از ماء حیات سیراب شوند و در آخر این عبد ضعیف را بپیغام ذیل که از فم مقدس برای یاران الهی صادر گشته مزین مینماید " الحمد لله بعون و عنایت الهی محفوظ و مصونیم همیشه بیاد شما مشغول و شما را تائیدات آسمانی و ثبوت و رسوخ بر عبودیت آستان الهی و طلب امید داریم که این انقلابات بین المللی بزودی زائل گردد "

ترقی دختران در ایران

لوح مبارک

طهران امة الله مِس دکتور مودی امة الاعلی علیها بهاء الله الابهی

هو الله

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یا امة الاعلی : نامه‌ئی که در خصوص مدرسهٔ دختران

سنه ۱۹۱۵ میلادی سال پنجم سنه هجری ۱۳۳۳

صفحهٔ اول
جلد پنجم
شمارهٔ نوزدهم
قیمت اشتراک
۲ ماه مارچ

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نجم باختر

۱۳۲۹

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

بقیهٔ اخبار ساحت اقدس
که در شمارهٔ هشدهم چاپ شده

«کوشش نمائیم نهایتش مثل شخص معتبر میشویم که بسیار صاحب نفوذ و مکنت بود و در کوچه‌ها عصا که راه میرفت مردم میاستادند با او احترام مینمودند چه شد؟ یا آنکه مثل میرزا آقاسی وزیر و مستشار مملکتی گردیم چه نتیجه بخشید؟ یا مانند شیخ مرتضی ریاست پنجاه ملیون شیعیان را بدست آریم بکجا رفت؟ باید تا همیشه ملاحظه نفوذ شخوصانه را در نظر گیریم به بینیم که هیچ اند هیچم آنچه هست از فضل و عنایت اوست این امتحان فکر کنیم که ما که هستیم و چه هستیم و قدر این مواهب ربانی را بدانیم که در ظل او آرمیده‌ایم و از هر قیدی آزادیم امواج الطاف او ما را غرق کرده است چشم از این جهان حزن و الم و جنگ و جدال بپوشیم و مشاهدهٔ جهان بالا نمائیم که سرور اندر سرور است فرح اندر فرح است و صلح اندر صلح است؟»

در موقع دیگر بعد از تلاوت مناجات فرمودند

«جمیع ناس مشغول جنگ هستند و ما در مجامع و محافل خود در حق آنها دعا مینمائیم و طلب عفو و غفران میکنیم امید ما از خدا است که جمیع این زنجیرها را بشکنند و در میدان اخوت و یگانگی در آیند یک زنجیر زنجیر حب وطن است یک زنجیر زنجیر حب جنس است یک زنجیر زنجیر تقالید دینیه است یک زنجیر زنجیر سیاست است جمیع اعناق باین سلاسل و اغلال مقید است لهذا با یکدیگر اقوام در نزاع و جدال اند و بخونریزی مشغول جان یکدیگر را میگیرند خون یکدیگر را میریزند اموال یکدیگر را تالان و تاراج مینمایند خانمان یکدیگر را خراب میکنند ممالک یکدیگر را ویران مینمایند بنیان یکدیگر را بر می اندازند

الحمد لله بفضل و عنایت جمال مبارک ما از جمیع این قیود آزادیم با هیچ نفسی نزاعی و جدالی نداریم با جمیع بشر مهربانیم و از برای کل نجاح و فلاح میطلبیم چه قدر وجدان و ضمیر ما آزاد است چه قدر قلوب ما راحت است جمیع اینها از الطاف جمال مبارک»

باری از این عبارات که روشنتر از انوار آفتاب است معلوم میشود که بهائیان را تکلیف چیست و مرام چگونه است و اگرچه قلب مبارک بجهت بروز و ظهور این وقائع مؤلمه بسیار محزون است و هر وقت که در روضهٔ مقدس حاضر میشوند بجهت ساکنین جهان رجای تأیید و توفیق مینمایند و امید وارند که بزودی هرچه تمامتر این ایام تلختر از زهر بگذرد و روزگار شیرینتر از شکر چون محبوب دلبر از دریچهٔ قلب بدر آید و احباب الهی در جمیع جهات تشویق و تحریص میفرمایند بسکون و وقار و صبر و اصطبار و قیام بر خدمت عالم انسانی و متصف شدن بصفات الهی و دوری جستن از مشتهیات نفس و احتراز نمودن از هر نفس اماره و متخلق گردیدن باخلاق ملکوتی و ظهور همت خارق العاده در تألیف قلوب عباد و رفع اعلام محبت و وداد و سرائیدن انغام بلبلان جنت ابهی و مشی در طریق خلوص و صفا تا از ازدواج این صفات رحمانی آثار روحانیت در عالم انسانی ظاهر گردد و گلهای معطر رحمت و شفقت در هر ارض انبات شود چشمهٔ اخوت آسمانی بجوش و خروش آید و انهار راستی و درستی جاری گردد خیمهٔ یکرنگ آشتی و صداقت معنوی بر اعلا قلل آفاق بلند شود و پرچم مدنیت الهی در هر مملکتی موج زند شوری دیگر در سرها پیدا شود و افکار جدید در صفحات جرائد ام نشر گردد و صلح عمومی از کران تا بکران را فرا گیرد . . . آسایش و رفاهیت از برای هر فردی از افراد هیئت جامعه میسر گردد افق افکار بانوار متلألأ شمس حقیقت روشن و تابان شود و تاریکی جهل و عمی از صفحهٔ غبراء زائل و نابود گردد . پس بجهت تحقق این آمال و آرزوهای حضرت عبد البهاء روح ما سواه لاحاطته علیه الفداء یاران الهی در این اوقات و در این زمان